

SUPPLEMENT
TO THE
CATALOGUE OF THE ARABIC MANUSCRIPTS
IN
THE BRITISH MUSEUM.

BY
CHARLES RIEU, PH.D.

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PREFACE.

TWENTY-THREE years have elapsed since the *Catálogo of the Arabic MSS.** was completed; and during that comparatively short period the accessions have been so numerous as to reach in March of the present year a total of thirteen hundred and three manuscripts, which form the subject of the present Supplement.

This rapid increase has been mainly due to the acquisition by the Trustees of six important private collections, which, taken in the order of purchase, are those of M. Alexandre Jaba in 1872, of Sir Charles Augustus Murray in 1875, of Major-General Sir Henry C. Rawlinson in 1877, of Alfred Freiherr von Kremer in 1886, of Dr. Eduard Glaser in 1889, and of Mr. Edward William Lane in 1891 and 1893.

The first three of these collections have been described in the preface to the *Persian Catalogue*, pp. x.—xii. That of M. Jaba comprises thirty-eight Arabic MSS., Or. 1176—1209, among which may be mentioned a *Diwan* of Jarir (no. 1032) and al-Tibrizi's commentary upon the *Mu'allakāt*, dated A.H. 703 (no. 1030).

The greater portion of the collection of Sir Charles A. Murray, Or. 1314—58, was acquired by him in Egypt, where he was residing, as Consul-General, in 1844 and subsequent years. It consists chiefly of fine early copies of Biblical and liturgical books of the Coptic Church (nos. 1—38); but it includes also some important Mohammedan works, such as al-Ahdal's *Lives of the 'Ulamā of Yemen* (no. 670), a royal copy of the *Taḳwīm al-Ṣiḥḥah* by Ibn Buṭlān (no. 793), and a volume of the *Tadkirah* of al-Ṣafadi (no. 1017).

The main value of Sir H. Rawlinson's collection lies in its Arabic portion, which consists of seventy-five volumes, Or. 1491—1565. Like his predecessor in the Residency of Bagdad, Col. Robert Taylor, whose collection has been described in the old *Catalogue*,

* *Catalogus codicum manuscriptorum Orientalium qui in Museo Britannico asservantur. Pars secunda, Codices Arabicos amplectens.* Londini, 1846—71.

Sir Henry limited his selection almost exclusively to works illustrating the history and geography of the East. Three classical works, namely the *Murūj al-Dahab* of Mas'ūdi, the *Kāmil* of Ibn al-Athīr, and the *Mu'jam al-Buldān* of Yāqūt, are represented by a fair array of volumes (nos. 450—54, 462—64, 688—93). Other rare and important works are the following :—*Kitāb al-Ma'ārif* by Ibn Ḳutaibah, dated A.H. 710 (no. 447); *Al-Āthār al-Bāqiyah* by al-Bīrūnī (no. 457); *Ta'rikh al-Yamīnī*, dated A.H. 767 (no. 548); the first volume of *Ta'rikh Madīnat al-Salām*, written apparently in the 13th century (no. 655); Abu Shāmah's abridgment and continuation of *Kitāb al-Rauḍatayn* (nos. 554-5); the last volume of al-Dahabī's *Ta'rikh al-Islām* (no. 468); *Taḳmilat al-Wafayāt* by al-Mundirī (no. 488); the *Geography* of Ibn Sa'id (no. 696); a cosmographical work by Ibn Waṣīfshāh (no. 687); and the *Pseudo-Aristotelian Theologia* (no. 722).

The next collection, that of Alfred von Kremer, although including a few Persian and Turkish MSS. (the latter have been described in the Turkish Catalogue), is also essentially Arabic. It was formed by that eminent scholar, partly in Damascus, but chiefly in Cairo, during the years 1849—80, and has supplied him with ample materials for his learned works, such as his "*Geschichte der herrschenden Ideen der Islams*," "*Culturgeschichte der Orients*," and others. In the Arabic portion, consisting of 198 volumes, Or. 3004—3201, all branches of Arabic literature are represented. It is especially rich in new materials for the history of the origins and early period of Islamism. Here we can only point out a few of the exceptionally rare and important works, such as the following :—Three early collections of traditions relating to the life of Muḥammad, by al-Khargūshi, Abu Nu'aim and al-Baihaḳī (nos. 509—511); Notices of "Companions" and early traditionists by Ibn Sa'd (no. 616); a similar, hitherto unknown work of al-Ṭabari (618); detached volumes of the rare chronicles of Ibn al-Jauzi, Ibn Shākir and Ibn al-Furāt (nos. 460, 472, 476); the first volume of the *Ta'rikh Dimashḳ* of Ibn 'Asākir, written in the author's time (no. 658); a hitherto unnoticed work of Ibn 'Arabshāh on the reign of Sultan Jaḳmaḳ (no. 559); *Al-Durar al-Kāminah*, a full biographical dictionary of the eminent men of the eighth century of the Hijrah, by Ibn Ḥajar (nos. 643-4); *Kitāb al-Ḥaidah al-Kabirah*, or "*Book of the Great Evasion*," a curious account of a theological dispute in presence of al-Ma'mūn (no. 171); the dogmatical teachings of Ibn Ḥanbal (nos. 169-70); *Jamharat al-Ash'ār* by Ibn Abi 'l-Khaṭṭāb (no. 1107); the *Diwans* of Abu Firās and Ibn Hānī (nos. 1045-6); *Luzūm mā lā Yalzam*, by Abu 'l-'Alā (no. 1050); the extremely rare and valuable *Tadḳirah* of Ibn Ḥamdūn

(nos. 1137-8); *Iṣlāḥ al-Mantīḳ* by Ibn al-Sikkit (no. 831); the *Mujmal* of Ibn Fāris (no. 843); the *Taṣḥīfāt* of 'Alī B. Ḥamzah and of al-'Askari (nos. 841, 842), etc.

Dr. Glaser's collection was the outcome of the third journey of that enterprising Austrian traveller to Yemen. It consists of 328 Arabic MSS., Or. 3717—4044, and is of a very special character, being almost entirely confined to Zaidi literature. The history of the Zaidi Imams, who for centuries played an important political part in Yemen, is here illustrated by a number of hitherto unknown chronicles and biographies (nos. 531—547). The standard works, partly written by the Imams themselves, in which their peculiar system of divinity and jurisprudence is expounded (nos. 203—217, 336—446), form, together with their innumerable commentaries, the main bulk of the collection. It includes, however, some works of more general interest, among which the following deserve a special notice:—The *Naḳā'id*, or mutual satires, of Jarīr and al-Farazdaq, probably of the 12th century (no. 1033); the rare *Diwans* of Ibn Hāni and Ibn Alḳam (nos. 1047, 1053); *Al-Kamāl*, a dictionary of traditionists by 'Abd al-Ghani (nos. 625-6); *Maḳātil al-Ṭālibiyyīn*, a history of the descendants of 'Alī who suffered martyrdom, by the author of *Kitāb al-Aghāni* (no. 526); *Al-'Ibar wa'l-I'tibār*, a cosmographical work of al-Jāhiz (no. 684); a *Collection of Proverbs* by al-'Askari (no. 996); an early and rare *Grammar* by Ibn Bābashaḍ, with the author's commentary (nos. 917-18); and an unknown commentary upon the *Ḥamāsah* (no. 1108).

A similar but smaller collection, brought home by Dr. Glaser after his second journey to Yemen, is now deposited in the Berlin Library. A brief account of its contents was published by Dr. Ahlwardt in 1887, and its main portion has since been more fully described by the same scholar in the fourth volume of his *Arabic Catalogue*, which, to our regret, did not reach us in time for purposes of comparison.

The collection of the late Edward William Lane, purchased in two separate sets, Or. 4154—4219, and Or. 4618—4657, in the years 1891 and 1893, reflects two of the special lines of study of that eminent scholar. The first set comprises the material brought together in view of his great *Lexicon*, and pre-eminently the work on which it is chiefly based, namely the *Tāj al-'Arūs*, transcribed for him by his learned amanuensis Shaikh Ibrāhīm al-Dasūḳi, in four and twenty bulky volumes (nos. 882—905), as well as some rare earlier works, such as *Tahḍīb al-Lughah* (nos. 839-40), the *Muḥkam* of Ibn Sīdah (no. 854), the *Mughrib* of al-Muṭarrizi (no. 864), the *Tahḍīb al-Tahḍīb* (no. 866), and *al-Miṣbāḥ al-Munīr* by al-Fayyūmi (no. 869).

The second set of MSS. is largely made up of those popular tales which Mr. Lane

described in his "Manners and Customs of the Modern Egyptians," namely the romances of Saif Du Yazan, Delhemeh, Beni Hilāl and al-Malik al-Zāhir Baibars (nos. 1172—1196). It includes also a few important historical works, such as *Insān al-'Uyūn* (nos. 1274—6), *Mir'āt al-Zamān* (nos. 1270-71), and the Egyptian chronicle of al-Jabarti (nos. 1280—82).

Only two of the above collections have been previously catalogued, namely those of Freiherr von Kremer and of Dr. Glaser. Kremer's description of his MSS. (*Über meine Sammlung Orientalischer Handschriften*, Wien, 1885) is in every way such as was to be expected from so accurate a scholar. Only a slight degree of expansion and a few corrections were wanted to adapt it for incorporation into the present Catalogue. Dr. Glaser had no leisure for a "catalogue raisonné." His lithographed "Verzeichnis" is a hastily drawn up list without any attempt at classification or detail. Tables of the original numbers of both collections, with references to the present Supplement, will be found at the end of the Numerical Index.

The most important accession after the above-mentioned collections was due to the liberality of Col. S. B. Miles, late Political Agent in Muscat, who at various times between the years 1875 and 1891 presented to the Trustees no fewer than fifty rare and valuable Arabic MSS. (Or. 1382-3, 2328—33, 2424—38, 2896—2920, 4518, 4529), among which the following will be found of special interest :—*Kitāb al-Tijān* and the traditions of 'Abid B. Sharyah, relating to the kings of Ḥimyar (nos. 578-9); the *Iklil* and *Jazīrat al-'Arab* of al-Hamdāni (nos. 580, 584); two biographical works relating to Yemen, viz. the *Ṭirāz* of al-Khazraji (no. 671), and *Ṭib al-Samar* by al-Ḥaimi (nos. 675-6); *Shams al-'Ulūm*, the great dictionary of Nashwān al-Ḥimyari (nos. 658—63); the *Sulūk* of al-Maḥrizi (no. 480); the *Diwans* of Abu Firās, al-Arrajāni, and Ibn al-Muḥarrab (nos. 1044, 1063, 1066); the tenets and jurisprudence of the Ibāḍi sect, expounded in verse by al-Samā'ali (nos. 327-8); and the philosophical encyclopædia of the *Ikhwān al-Ṣafā* (no. 708).

Two large sets of Oriental, chiefly Arabic, MSS. were secured for the Museum in the years 1889 and 1891, at Mosul and the neighbouring town of Elkosh, by Mr. Ernest Wallis Budge, Keeper of the Oriental Antiquities. The Arabic portion, Or. 3678—3710, 4240—4379, consists of 173 volumes and is especially rich in treatises on jurisprudence and grammar. It includes also some important works in other branches, such as the following :—*Ma'ālim al-Tanzīl*, of A.H. 715 (no. 103); *Al-Nāsikh wa'l-Mansūkh* by Ibn Salāmāh (no. 129); *Al-Nawawī's* commentary on *Ṣaḥīḥ Muslim* (no. 134); the rare

history entitled *Akhbār al-Duwal al-Munḳaṭi'ah* (no. 461); a thirteenth century volume of the Canon of Avicenna (no. 788); *Jāmi' al-Gharaḍ*, a treatise on hygiene by Ibn al-Ḳuff (no. 803); and Al-Ifīlī's commentary on the Diwan of al-Mutanabbi (no. 1041).

Some rare and curious works relating to the creed of the Ibāḍī sect and to the history of Quiloa (nos. 202, 329, 600), and two others relating to Abyssinia and to the Sudan, were presented respectively by Sir John Kirk, formerly Consul-General in Zanzibar, and by the late lamented General Charles E. Gordon (Gordon Pasha).

Among a large number of MSS., chiefly Persian, secured for the Museum by Mr. Sidney Churchill, Persian Secretary to the British Legation in Teheran, there are a few copies of important Arabic works with remarkably early dates, such as the following:—A volume of Avicenna's Canon, A.H. 525 (no. 787); *Al-Mughni* by Ibn Hibat-allah, A.H. 534 (no. 794); *Al-Kashshī's* notices of Shī'ah traditionists, A.H. 622 (no. 633); the *Ṣiḥāḥ* of al-Jauhari, A.H. 658 (no. 845); the *Maḳāmāt* of al-Ḥarīrī, A.H. 688 (no. 1009); and the *Mabsūṭ* of Abu Ja'far al-Ṭūsi, A.H. 697 (no. 331). The following are extremely rare:—*Al-Ṣafwah*, a description of Egypt (no. 704); *Al-Ṭarā'if*, an ingenious work of Shī'ah polemics by Ibn Ṭā'ūs (no. 191); *Shadd al-Izār*, notices of the great men buried in Shīrāz (no. 677); and the chief work of Bāb, founder of the Bābī sect (no. 221).

Apart from the sources above stated, numbers of MSS. have flowed in from various quarters, which are too numerous to be recorded in detail. We must content ourselves with drawing the reader's attention to a few of the most rare and interesting, namely the following:—*Kitāb al-Maghāzi*, the campaigns of Muḥammad, by al-Wāḳidi, a complete copy dated A.H. 564 (no. 502). *Al-Muḥabbar*, miscellaneous notices relating chiefly to Muḥammad and his time, a hitherto unknown work of Muḥammad B. Ḥabīb (no. 508). The fourth volume of the biographical dictionary of Ibn Khallikān, in the author's handwriting (no. 607). Three important works on the lives of traditionists, namely the *Ikmāl* of Ibn Mākūlā, its complement by Ibn Nuḳṭah, and *Mizān al-I'tidāl* by al-Dahabī (nos. 621-2, 630-31). *Zubdat al-Tawārikh*, a history of the Seljuks, written shortly after the downfall of the dynasty, unique (no. 550). Four volumes of *Kitāb al-Aghāni*, A.H. 544—49 (nos. 650—53). Two rare histories of Yemen, *Kanz al-Ahhyār* by Sayyid Idrīs and *Rauḥ al-Rūḥ* by Sayyid 'Īsa (nos. 469, 590). Sir Henry M. Elliot's copy of *al-Kānūn al-Mas'ūdi*, the great astronomical work of al-Bīrūnī, A.H. 570 (no. 756). *Ḳuṭb al-Surūr*, an early anthology by Ibn al-Raḳīḳ (no. 1109). The *Maḳāmāt* of al-Ḥarīrī, transcribed by a grandson of the author, A.H. 557 (no. 1006).

Illuminated Arabic MSS. are so exceedingly rare that the few which present any

artistic interest deserve to be pointed out. Spirited drawings of plants and animals will be found in Dioscoridis *Materia Medica* (no. 785), and in Ibn Bakhtishū's *Manāfi' al-Ḥayawān* (no. 778). A MS. of Ḥariri's *Maḳāmāt*, dated A.H. 654 (no. 1007) has quaint miniatures representing the scenes described in the text.

But the student of Arabic palæography will find copious materials in the present collection. It is particularly rich in early MSS., to many of which, however, only conjectural dates can be assigned. The Cufic Coran described under no. 56 is probably the earliest ever brought to Europe. Some papyrus scraps from the Fayyūm, containing private contracts (no. 1207), evidently belong to the third century of the Hijrah, and similar documents on vellum or paper from the same locality (no. 1290) range from A.H. 372 to 461. We subjoin a chronological list of the dated MSS. from the fourth to the seventh century of the Hijrah.

A.H.	Nos.	A.H.	Nos.	A.H.	Nos.
348	786	604	1134	665	925
365	838	610	793	666	1214 II.
476	617	614	308	670	1012
479	205	617	497	671	259
488	844	619	1133	672	607
513	495	620	813	673	926
525	787	622	633	674	1041
527	792	623	157	675	854
534	794	—	344	683	982
550	843	625	211	685	1035
557	1006	643	929	—	1243
558	340	644	100	686	927
559	658	647	1108	688	346
561	82	651	916	—	1214 III.
564	502	652	64	692	98
570	756	654	1007	693	629
586	1140	658	832	694	110
588	740	—	845	697	331
590	510	—	1229 VII.	700	115
599	855	659	1214	—	696
603	725	660	638	—	723
604	6	663	7		

The present Supplement has been compiled on the same lines, and printed in the same form, as the Persian and Turkish Catalogues published in 1879—1883 and 1888. Few readers, if any, will find fault with the substitution of the quarto size for the cumbrous folio of the old Catalogue, or with that of English for its no less unwieldy Latin.

My best thanks are due to Mr. Robert K. Douglas, Keeper of the Department of Oriental Printed Books and MSS., for his kind assistance in the revision of the proof-sheets.

CHARLES RIEU.

BRITISH MUSEUM,
April 5, 1894.

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CHRISTIAN LITERATURE.

BIBLE.

1.

Or. 1326.—Foll. 326 ; 13 in. by 9 ; 29 lines, 6½ in. long ; written in neat Neshki ; dated Cairo, from Monday, 12 Barambāt, A. Martyrum 1301 (f. 326b), to Saturday, 13 Tot, A. Martyrum 1303 (f. 262b) (A.D. 1585—87).

[SIR CHARLES A. MURRAY.]

The second volume, or latter half, of a large copy of the Bible, including the Apocrypha. It contains the following Books :

I. Fol. 2. Ezekiel, with the heading :
نبتدى بمعونة الله جل جلاله بترجمة كتاب حزقيال
النبي بن بوزى بركاته معنا امين

وكان في السنة الثلاثين في الشهر الرابع في
الخامس من الشهر وانا كنت في وسط السبي على
نهر خوبار فانفتحت السموات ورايت روبا الله في
الخامس من الشهر

The Book is divided into 28 chapters, the last of which extends from chapter xlvii. v. 13, to the end.

II. Fol. 24a. Daniel, with a preface of two pages :
مقدمة قبل كتاب دانيال النبي فيها :
شرح امره واختصار عرض نبوته بارض بابل

The Book of Daniel begins, f. 25a,

with the history of Susanna, as follows :

وكان رجل ساكنا في بابل واسمه يواقيم واخذ امرأة
اسمها سوسنة

Chapter I. of Daniel begins, f. 25b, as follows :
في السنة الثالثة من مملكة يواقيم ملك
يهودا اتى بختنصر ملك بابل الى ايرושليم وحاصرها

It is divided into Visions روبا, the twelfth and last of which is the story of Bel and the Dragon.

III. Fol. 34b. Ecclesiasticus, or the Book of Jesus, son of Sirach, كتاب يشوع بن شيراخ
وهو الكتاب الذي وجد من بعد سليمان
قال كل حكمة هي من عمل الرب وهي معه
من قديم الدهر

IV. Fol. 50b. The first Book of Esdras,
السفر الاول لعزرا الكاهن قارئ الناموس
افصح ترسيس [دوسيس] الفصح في بيت
المقدس لئلا يذبحوا الفصح في اربعة عشر من الشهر الاول

V. Fol. 58a. Ezra (the canonical book, called here the second of Ezra), السفر الثاني
لعزرا الكاهن قارئ الناموس

فلما كان في اول سنة من سني قيرس ملك
فارص عند تمام كلام الرب على فم ارميا نبه الرب
روح قيرس ملك فارس فامر بامرني جميع ملكه وكتب قايللا

VI. Fol. 63b. Esther, كتاب استر من بنات اسرائيل

Beg. كان في ايام الاردشير وهو الاردشير المالك من الهند الى الحبشة مائة وسبعة وعشرين مدينة

VII. Fol. 67b. Judith, خبر يهوديت الاسرائيلية, انه في سنة اثنى عشر لملك بختنصر ملك اثور الذي ملك بنيغوى المدينة العظيمة على ايام ارفخشذ ملك مدنى الذي ملك بقفطن

VIII. Fol. 74b. Tobit, ترجمة كتاب طوبيا, الذى من سبط نفتاليم

طوبيا من سبط نفتاليم ومدينته التى هى فوق الجليل فوق بخشون خلف الطريق التى تدل المغرب وله على اليسار مدينة صنفات ولما كان سبى على زمان سلمانعشا ملك اثور لكنه ما ترك لاجل السبى طريق الحق

IX. Fol. 79b. The first Book of the Maccabees (corresponding with our second Book of the Maccabees), كتاب سفر المقابين, الاول

Beg. من الاخوة اليهود الذين في اورشليم وفي ارض يهودا الى اليهود الذين بمصر اخوتنا السلام والصالح يكون لكم

The following section, f. 85a, beginning with II. Maccabees, chapter viii., has a separate heading: خبر يهودا ايضا المنقباني واصحابه في الهدو

The next, fol. 88a, has this rubric, من رسالة, انطيوخوس الملك (II. Maccabees, chap. xi. 27).

X. Fol. 92b. The second Book of the Maccabees, كتاب سفر المقابين الثانى

Beg. كان من رسوم ملوك الروم اليونانيين ان ينفذوا الى مدينة بيت المقدس في كل سنة مالا جزبلا يدفع الى الكهنة

This book, which is only found in Arabic, has been printed in Walton's Polyglot, Vol. iv., part ii., p. 112. At the end is written, الى هاهنا انتهى السفر الثانى نقل العبرانيين ويقلوه ذكر قتل يهوذا

The next section, beginning, f. 99a, with *corresponds with chapters xvii.—lix. of the same edition.*

XI. Fol. 116b. History of the Jews by Yūsuf B. Gorion, with this rubric: اول كتاب اخبار اليهود في البيت الثانى المنسوب الى يوسف بن كريبون الكاهن وذكر اخبار ملوكهم والحوادث التى كانت في ايامهم منذ عمارة البيت وعودتهم اليه الى ان خرب وجليوا عنه وهو يعرف بكتاب المقيبين وقد جمع جميع الكتاب في ثمانية اجزاء لكون صاحب الكتاب كان يجمع الاخبار عند حدوثها زمان بعد زمان الى غابة الامر

آدم اولد شيت شيت اولدانوش انوش اولد قيدان Beg. The work is divided into eight Juz', beginning respectively as follows: I. f. 116b; II. f. 125a; III. f. 134a; IV. f. 142b; V. f. 151b; VI. f. 154a; VII. f. 161a; VIII. f. 168a. The text agrees with the edition printed at Beirut, 1872, with the title, تاريخ يوسفوس اليهودى

XII. Fol. 173a. The Book of Job, كتاب ايوب الصديق القديس الطاهر مما ترجمه من العبرانية الى العربية مدقون ابن ايوب

Beg. كان رجلا في ارض عوص اسمه ايوب وكان رجلا صالحا بارا تقيا يخاف الله ويبعد عن الشر وكان له سبع بنين وثلاثة بنات وله من المواشى كثير من الغنم سبعة الف رأس الخ

اصحاح It is divided into fifteen chapters

Compare P. de Lagarde, *Psalterium, Job, Proverbia, Arabice*, Göttingen, 1876, p. 246.

XIII. Fol. 184a. The Wisdom of Solomon, translated by Al-Hārith B. Sinān (v. Assemani, *Biblioth. Medic. Laurent.*, no. 18), كتاب حكمة سليمان بن داود ملك اسرائيل مما ترجمه الحارث بن سنان

Beg. قال حبوا الصديق يا قضاة الارض وظنوا بالرب خيرا اطلبوه بسلامة قلب فانه موجود لمن لا يستعده ويظهر لمن يؤمن به

XIV. Fol. 190a. The Proverbs of Solomon, امثال سليمان بن داود ملك اسرائيل بركاتهم

علينا امين
هذه امثال سليمان بن داود ملك آل اسرائيل كتبها
لتعليم الادب والحكمة ويعرف بها فهم الكلام ويقبل بها
المتعلمون الادب وخشية الله الخ

الاصحاح الاول

اسمع يا بني سنة ابيك ولا تنس سنة والدتك
لانها جمال لوجهك وشبه الطوق لعنقتك

On the opposite page is an introduction treating of the poetical form and the scope of the Proverbs, with this heading: وهذه
ترجمة حكمة سليمان بن داود وامثاله

ولان الكتاب فيه ايات مستغلقة نكتب اولاً
مذهب سليمان في هذا الكتاب والغرض الذي اراد به
ونبين لاي علة جعل كلامه فيه موزوناً بقوافي

The Book of Proverbs is divided into thirteen chapters اصحاح

XV. Fol. 200a. Ecclesiastes, كتاب جامع
الخطب لسليمان بن داود وهو قوهلت

قال تكلم جامع الحكم هبا الاهدية وكل هبا اي
فضل للانسان في جميع كده الذي يكذب تحت فلك
الشمس

XVI. Fol. 204a. The Song of Solomon,
نشيد الانشاد لسليمان بن داود ملك اسرائيل

قبلي من قبلات فيك لان نهديك احسن
من الخمر وروائح عطرك اذكا من الغالية ومن الطيب
الحسن للجليل

XVII. Fol. 206b. Introduction to the
four Gospels and to the Canons, مقدمة
الاناجيل الاربعة المجيدة المقدسة والعشرة القوانين

اما بعد فان اولي ما نقدم امام الكلام المتقن
الفصيح وافتتح به القول البليغ الصحيح شكر الله المظلل
الساكن الناطق القادر

XVIII. Fol. 209b. The ten Canons of Eusebius.

XIX. Fol. 212b. Matthew, with an introduction occupying two pages and beginning:
المجد لله منزل الانجيل ومحقق التنزيل بالايات الباهرة
من كل رسول والمعجزات القاهرة لكل العقول

The Gospel is divided into 85 chapters فصل

XX. Fol. 226a. Mark, بشارة مرقس الرسول
with an introduction occupying two pages, and beginning: كان اسمه اولاً يوحنا
كما ذكر لوقا في الابركسيس واسم امه مريم وهي اخت برنبا
It has 52 chapters.

XXI. Fol. 235a. Luke, with an introduction of three pages, beginning, كان لوقا طبيباً
بانطاكية وصار تلميذاً لسيدنا من جملة السبعين المختارين

The Gospel begins as follows: من اجل
ان كثيرين راموا ان يكتبوا اقوالاً من الاعمال التي اكملت
فيها كما عهد اليها الاولون الذين عاينوا وكانوا خداماً
لكلمة رايت لي اذ كنت تابعاً لكل شئ بتثبيت ان اكتب
اليك ايها العزيز تارفيلا لكي تعرف قوة الاقوال التي
وعظت بها

Luke is divided into 84 chapters.

XXII. Fol. 251a. John, with an introduction of a page and a half, beginning, وهو
يوحنا بن زبدي احد الاثني عشر واسم امه تارفيلا ثم
سميت مريم

The Gospel is divided into 45 chapters.

At the end of the Gospels, f. 262b, is a colophon stating that this copy had been made upon a transcript of a MS. prepared by the learned Shaikh al-As'ad Abu'l-Faraj Ibn al-'Assāl, and revised by him upon the Coptic, Syriac, and Greek texts (see No. 7).

XXIII. Fol. 263a. The Apocalypse, ابوغالمسيس يسوع المسيح الذي اعطاه له ليعلم عبيده
بالاقي يجب ان يكونوا سريعاً فائسهم وارسلهم على يد
ملاكه عبده يوحنا الذي شهد لكلمة الله

XXIV. Fol. 270b. The fourteen Epistles of S. Paul, بدو رسائل بولس الرسول

XXV. Fol. 304a. The seven Catholic Epistles, القذاليقون الرسائل السبع

XXVI. Fol. 311b. The Acts of the Apostles, الابركسيس قصص الابرار الرسال الاطهار
للمواريين الابرار كتبه لوقا الانجيلي

The last three sections were transcribed, as stated at the end, from a MS. dated A.M. 1045 (A.D. 1329), and corrected by the same Shaikh al-As'ad Ibn al-'Assāl.

The MS. was written, as appears from several colophons, by the priest Faḍl-allah, in his house in Ḥārat al-Zuwaylah, Cairo, at the expense of Shaikh al-'Alam Ṣalīb al-Anbāsi.

On foll. 50 and 310 are deeds of gift to the Patriarchal seat, dated respectively A. Martyrum 1486 and 1487 (A.D. 1770-71).

2.

Or. 1314.—Foll. 252; 12 in. by 9½; written, in a fine large character, in two columns of about 23 lines, with illuminated borders at the beginning of the several books, and numerous marginal ornaments representing flowers and birds; dated A. Martyrum 1089-90 (A.D. 1373-74).

[SIR CHARLES A. MURRAY.]

The Minor Prophets and Daniel, in Coptic and Arabic, with this title: نبتدي بعون الله تعالى وحسن ارشاده بنسخ كتاب الانبيا الطاهر [ين] وهم الاتنا عشر نبي الصغار ونبيوت دانيال من الكبار اول ذلك نبيوت هوشع من الصغار الاول

The above title, and the first seven leaves of Hosea, have been supplied by a later hand in imitation of the original writing.

The contents are as follows:

I. Hosea, f. 3, beginning: حلت كلمة الرب

على هوشع ابن اوريم في ايام عوزيا واخاز وحزقيا ملوك يهوذا وفي ايام يوربعام ابن يواش ملك اسرائيل تمت نبوة عوزيا النبي وهو هوشع ابن: Colophon: بارى بسلام من الله امين

II. Amos, f. 29b, beg. قول عاموص الذي كان في اكاريم الذي من تكرا لما عاين من اجل يروشليم في ايام عوزيا ملك يهوذا في ايام يوربعام ابن يواش ملك اسرائيل من قبل الزلزلة والرجفة بسنتين

III. Micah, fol. 51, نبوة ميخا النبي الثالث من الاثني عشر الصغار

وكلمة الرب حلت على ميخا ابن ماراتي في Beg. ايام يوثام واخاز وحزقيا ملوك يهوذا الذي ابصر على اورشليم وسامرة

IV. Joel, f. 67, قول الرب الذي اوحى الى يوبيل ابن بتويل النبي

V. Obadiah, f. 77b, روبا عبيديا النبي

VI. Jonah, f. 81, نبوة يونان النبي

VII. Nahum, f. 88, سفر روباء ناحوم النبي

VIII. Habakkuk, f. 94b, نبوة حبقوق النبي ووحيه

IX. Zephaniah, f. 102b, نبوة صفونيا النبي

X. Haggai, f. 111b, نبوة حجي النبي

XI. Zechariah, f. 118, نبوة زكريا ابن براشيا النبي

XII. Malachi, f. 152, نبوة ملاخيا النبي

The above first half of the volume was finished on Monday the 15th of Meshuri, A. Martyrum 1089. The Coptic was transcribed from an old copy in the Convent of S. Anthony, in the Desert of al-'Arabah. The Arabic, which is said not to agree with the Coptic, was taken from a MS. in the handwriting of Ibn al-Muṣawwaḳ (?), no copy of the Arabic paraphrase having been found: تجز هذا الكتاب المقدس الذي هو نبوات:

الاثنى عشر نبى فى يوم الاثنين خامس عشر شهر مشرى لسنة تسع وثمانين والى للشهدا الاطهار ونقل ذلك على نسخة اغرافا عتيقة من دير القديس العظيم انطونيوس ببرية العربى وعريه على نسخة بخط ابن المصوق وليس القبطى موافق للعربى ولا العربى للقبطى لعدم نسخة هذا الشرح

At the back of the page is a Wakf, or deed of gift, to the Convent of S. Anthony by Athanasius, dated A. Martyrum 1089.

The latter half of the volume contains the Book of Daniel, نبوة دانيال النبى, beginning, f. 164, as follows: فى السنة الثالثة من ملك يواقيم ملك يهوذا اتى بختنصر ملك بابل الى اورشليم واحاط بها والرب اسلمها فى يديه ويواقيم ملكها ولائيه بيت الرب واخذ انية بيت الرب وانطلق بها الى ارض شنغار الى بيت مال اصنامهم

The text of the Canonical Book of Daniel ends f. 234b. It is followed, as in the Vulgate, by the story of Bel and the Dragon, beginning on the same page as follows: الرويا الثانى عشرون الملك استياغس اشرك على ابيه واخذ كيرس الفارسى الملك وكان دانيال معامر للملك وممجيذا اكثر من جميع اصحابه وكان صنم للبابليين اسمه بيل ينفقون عليه كل يوم من السميد اثنى عشر اردبا

Then comes Daniel's vision of the four winged animals, with prophecies of future events to the end of the world, f. 240a. It begins as follows: الرويا الرابع عشر وفى السنة الثالثة عشر لكيرس الفارسى الذى صار ملكا على بابل اعلن قول لاذانيال الذى اسمه بلطشاصر والقول حق انا ذانيال صمت احدى وعشرين يوما الى المساء لم اكل لحما ولم اشرب خمرا ولم اذهن بزيت

The colophon is dated Saturday, the 9th of Hator, A. Martyrum 1090, and the following is added: ونقل على نسخة رق مكتتبه بقلم الاغرافا عتيقة الى الغاية من دير القديس العظيم انطونيوس ببرية العربى وذلك مما اهتم بها من تعبته لنفسه الشيخ

الاجل . . . المسمى الارتدكسى العلم يوحنا ابن الشيخ المنتقل الى مراحم المسيح سعيد الدولة لطف الله الرب الاله ينور عينى قلبه ليفهم ما يتلوه النح

In the margin is the following colophon relating to the Arabic text, which was transcribed from a rough copy written by Patriarch Anbā Yūnus, and was completed on Thursday, the 10th of Tobeh, A. Martyrum 1090. It is further stated that the Arabic was translated from the Greek and revised upon the Coptic.

كمل نسخ العربى لنبوته دانيال فى يوم الخميس اليوم العاشر من شهر طوبه لسنة تسعين والى للشهدا الاطهار ونقلت على مسودة بنسخ الاب البطرك انبا يونس عنى بنقلها الاب القس العلم الاسكندرى من اللغة اليونانية الى العربى وتحررت على اللغة القبطيه بمئة الله وعونه له الحمد دائما امين

On the last page is a deed of gift by Athanasius, Bishop of Abu Tilh, to the Convent of S. Anthony, in al-'Arabah, dated A. Martyrum 1510 (A.D. 1794).

3.

Or. 1319.—Foll. 220; 17 in. by 11½; 28 lines, written in two columns, with illuminated headings and marginal ornaments; dated the 21st day of Emshir, A. Martyrum 1522 (A.D. 1806). [SIR CHARLES A. MURRAY.]

Isaiah, Jeremiah, and Baruch, in Coptic and Arabic.

الرويا begins, fol. 2, as follows: الرويا التى رآها اشعيا بن عاموص التى راها على اليهوديه وايروشليم فى مملكة عوزيا ويواثم واحاز وحزقيا الذين ملكوا على اليهوديه

اسمعى ايتها السما وانصتى ايتها الارض لان الرب قال ولدت ابذاء ورفعتهم وهم غدروا بي الثور عرف قانيه والحمار عرف مدود سيده واسراييل لم يعرفنى

Jeremiah begins, f. 98, as follows: نبوة ارميا النبى كلمة الله التى صارت الى ارميا النبى ابن

شلكيو من الكهنة الذى سكن فى اناثوت. فى ارض بنيامين هذا صارة كلمة الرب اليه فى ايام يوثيا ابن عاموص ملك يهودا فى السنة الثالثة عشر من ملكه

The Lamentations begin, f. 194b, with this introduction: وكان من بعد ان سبى اسراييل وخربت ايروشليم جلس ارمياء باكيا وناح هذا النوح على ايروشليم وقال كيف جلست المدينة المملوءة من الشعوب صارت مثل ارملة

Baruch begins, f. 204, as follows: وهذه كلمات السفر التى كتبها باروخ ابن نيريو ابن ما اسائو ابن صداقيا ابن صادائو ابن شلكيو فى بابل فى السنة الخامسة فى السابع من الشهر فى الزمان الذى فيه اخذت الكلدانيون ايروشليم واحرقوها بالنار

This is followed, f. 212a, by the Epistle of Jeremiah, beginning: عنوان الرسالة التى ارسلها ارمياء الى المسيبيين المساقين الى بابل من ملك البابليين ليخبرهم كما انه خضع لهم من قبل الله

At the beginning of Isaiah and Jeremiah are whole-page miniatures representing those Prophets.

The last two pages contain a long colophon in praise of Athanasius, Bishop of Abu Tih at whose expense the book was written. The Coptic was written by Deacon Yūḥannā B. Sulaimān, school-master in Cairo, and the Arabic by Yūḥannā B. Mikha'il.

Lower down is a deed of gift by the same Athanasius to the Convent of S. Anthony, in al-'Arabah.

Colophon: وكمال هذا الكتاب الطاهر فى شهر امشير سنة الف وخمس مائة اثنين وعشرين

Tables of lessons from Isaiah and Jeremiah, appointed for Lent and Feast days, occupy three pages at the end.

4.

Or. 3706.—Foll. 118; 5 in. by 3½; 11 lines 2½ in. long; written in fair Neskhi, apparently in the 15th century. [BUDGE.]

The Book of Psalms, imperfect at the beginning. It begins abruptly in the middle of the first verse of Psalm viii. The first leaves are torn and faded. The 12th Psalm begins, f. 4b, as follows: خلاص يارب فقد عدم المصالح وبطلت الامانة من الارض الناس بالباطل يتكلمون والرجل مع رفيقه بشفاة مختلفة بقلب منقلب يتكلمون

The Psalms end abruptly, f. 110, with a Psalm designated as the 147th والمائة والسابعة corresponding with vv. 12—20 of our Psalm cxlvii.

Foll. 11—18, which are much faded and torn, contain the Canticles of Moses, Isaiah, the Virgin Mary, etc.

5.

Or. 2291.—Foll. 150; 10 in. by 7½; 21 lines, about 5 in. long; written, in two columns, in clear Neskhi, apparently in the 12th century. [Presented by COL. S. B. MILES.]

The four Gospels in Syriac and Arabic, written in parallel columns, with rubrics showing on what days each section is to be read. The Syriac text is the Herblensian version, and the Arabic a literal translation of the same.

The MS. is imperfect at beginning and end, and has, moreover, many lacunae in the body of the volume. It begins abruptly with Matthew xii. v. 3, as follows: والذين كانوا

معه كيف دخل بيت الله وخبز مايدة الرب اكل

After v. 8 is found this rubric, عشية يوم الاحد الثانى الذى بعد عيد الصليب ولقران يوم الاحد الخامس فى الصوم وعشية جمعة اربعين

Mark begins, f. 23a, with this heading:
وايضا نكتب انجيل القديس مرقس المبشر قربان عشية
عيد الدمع لسيدنا على الاردن
راس انجيل ايشوع المسيح ابن الله

Luke begins with a similar rubric, f. 61b.
The first verse is : من اجل الان ان كثيرين
هجموا ليكتبوا القصص التي لاجل الامور هولاء الذين
بهما نحن عارفون كما سلموا الينا اوليك الذين كانوا منذ
الاول مشاهدين وخدام الكلمة تريا ايضا لى لاجل اهتمامي
وكنت تابع من البدا وتريب لجميعهم بفصاحة ان كل
شي شي اكتب لك على صفته ايها الخايز ثاوفيله لكي
تعرف تحفظ حقيقة الكلمات التي بلغتها وركنت اليهن

The first lines of John are lost. It begins, f. 119a, with chap. i. 15, and ends with chap. xii. 22.

6.

Or. 1315.—Foll. 447; 13½ by 10; written, in two columns of 22 or 24 lines in a fine large character, with illuminated borders and initials; dated Saturday, 14 Emshir, A. Martyrum 924 (A.D. 1208).

[SIR CHARLES A. MURRAY.]

The four Gospels in Coptic and Arabic.

Contents : 1. The Canons, with the preface of Eusebius, f. 3, beginning : اوسابيوس
الى قريانونوس الاخ الحبيب بالرب يفرح امونيوس
الاسكندرا في العظيم المنزلة تعب كثيرا وبادر مجتهدا منجل
الاربعة الاناجيل لوفات معانيها في اتفاق ترتيب الفصول

2. The Gospel of Matthew, f. 17, انجيل متى

Beg. كتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم

3. The Gospel of Mark, f. 141, to which is prefixed an introduction, with a list of chapters, foll. 138—40.

Beg. بدو انجيل يسوع المسيح ابن الله كما هو
مكتوب في اسعيا النبي هوذا انا ارسل ملاكي امام
وجهك ليسهل طريقك قدامك

4. The Gospel of Luke, f. 219, with an introduction, foll. 215—18. The first verse is : لان انا كثيرا راموا ترتيب قصص الامور التي
نحن بها عارفون كما عهد الينا اوليك الصفوة الذين
كانوا من قبل معاينين وكانوا خداما للكلمة رايت ايضا
اذ كنت تابعا لكل شي بتثبيت ان اكتب اليك ايها
العزير تاوفيلا لتعرف حقايق الكلام الذي وعظت به

5. The Gospel of John, f. 352, with a short preface, f. 351.

Beg. في البدى كان الكلمة والكلمة كان عند الله والله
هو الكلمة كان هذا قديما عند الله كل به كان وبغيره لم
يكن شئا ما كان

Colophon : وذلک . . . ولحياة ليوحنا . . .
سنة تسع مائة اربعة وعشرين للشهدا الاطهار في الرابع
عشر من شهر امشير يوم سبت الرفع اللهم ارحم المتعلم
الحقير الكاتب امين امين

7.

Or. 3382.—Foll. 417; 9½ by 6½; 12 lines 3¼ in. long; written in large and clear, fully vocalized, Neskhī; dated the 10th of Tobe, A. Martyrum 981 (A.D. 1264—65).

The four Gospels, with the editor's preface, and a table of lessons for the Coptic year.

This valuable copy contains a revised text of the Arabic version, with various readings in the margin. The editor, Abu'l-Faraj Hibat-allah B. Abi'l-Faḍl As'ad B. Abi Ishak Ibrāhīm B. al-'Assāl, ابو الفرج هبة الله
ابن ابي الفضل اسعد ابن ابي اسحق ابراهيم ابن ابي
السهل جرجس ابن ابي البشريوحنا ابن العسال
was requested to prepare it A.H. 650, corresponding with A. Martyrum 969. He based it upon a careful comparison of the extant version with the Coptic text, and with the Arabic translations of the Greek text and of the Syriac version. He used to that effect an Arabic translation of the Greek text by

Theophilus al-Mu'allim al-Dimashki, Bishop of Miṣr, توفيلس بن توفيل المعلم الدمشقي اسقف مصر, in two copies, dated respectively A.H. 438 and 591, and two Arabic versions from the Syriac, namely one by Bishr B. al-Sari (whose Luke was dated A.H. 433), and another by Abu'l-Faraj B. al-Ṭayyib. For the Coptic he used the text written A. Martyrum 921 (A.D. 1204-5) by Stephen B. Ibrāhīm بن ابراهيم اصطفان, a pupil of the monk Abu'l-Faraj al-Damanhūri.

The editor explains at length in his preface the method he has adopted in establishing his text, and referring to other versions.

Ibn al-'Assāl belonged to a distinguished Coptic family. He and his two brothers, Abu Ishāk and al-Ṣafi Abu'l-Faḍā'il Majid, are known as ecclesiastical writers of eminence. See the Arabic Catalogue, p. 758b.

Hibat-allah wrote also a collection of canons and an introduction to the Epistles of S. Paul. See Uri, no. 74, and the Leyden Catalogue, vol. v. p. 84.

The first verse of Luke is as follows:

من اجل ان كثيرين راموا ان يكتبوا اقوالا من اجل الاعمال التي اكملت فيها كما عهد اليها الاولون الذين عاينوا وكانوا خداما للكلمة رايت لي اذ كنت تابعا لكل شيء بتثبيت ان اكتب اليك ايها الموبد تاوفيل لكي تعرف قوة الاقوال التي وعظت بها

بشارة متى المصطفى, f. 3a, Contents: Matthew, f. 3a, احد الاثنى عشر رسولا صلواته مع جميعنا امين

Introduction to Mark, with a list of chapters, f. 98b; Mark, f. 104b. Introduction to Luke, f. 168b; Luke, f. 177b. Introduction to John, f. 290b; John, f. 296b.

The editor's Preface, f. 382b. Colophon of the copyist Gabriel غبريال, f. 395b, with the following date: وقع كمالها في العاشر من

طوبه صيام الغطاس سنة احدى وثمانين وتسع مائة للشهدا الاطهار الموافق لنصف صفر سنة ثلث وستين وستماية

A Table of lessons for the Coptic year, with this heading, f. 396b, دلال ما يجب قراته في شهور السنة القبطية من الاناجيل المقدسة والابسطلس والقتاليقون والابركسيس في الاعياد والسبوت والحدود والصوم المقدس الخ

An introduction to Matthew has been supplied by a modern hand at the beginning.

On the fly-leaf is the following note by the Rev. John Dury Geden: "I obtained this MS. at Cairo in March 1864, from the Rev. R. J. Lieder. It came from the Convent of St. Anthony, in the Eastern Desert of Egypt, and is supposed to be about 500 years old."

8.

Or. 1327.—Foll. 242; 9½ in. by 6¾; 13 lines 4½ in. long; written in fine large vocalized Neskhi, with richly illuminated 'Unwāns; dated A. Martyrum 1050 (A.D. 1334).

[SIR CHARLES A. MURRAY.]

The four Gospels, viz. Matthew, f. 2, Mark, f. 70, Luke, f. 112, John, f. 186.

Luke begins as follows: لان اناسا كثيرين راموا كتب قصص الامور التي نحن بها عارفون كما عهد اليها اوليك الاولون الذي كانوا من قبل معايدين وكانوا خداما للكلمة رايت انا ايضا اذ كنت تابعا لكل شيء بتثبيت ان اكتب اليك ايها الفاضل تاوفلا لتعرف حقايق الكلام الذي وعظت به

The MS. was evidently written in Egypt; the sections are marked in the margin by the hand of the scribe, with Coptic numerals.

The first two pages are occupied by a geometrical design in blue and gold, with this inscription: بشارة القديس للجيل الرسول متى المصطفى بركاته وصلواته تحفظنا جميعا امين

The next two pages, containing the beginning of Matthew, have illuminated borders at top and bottom, with this inscription :
وجاء يسوع وكلهم قائلًا اعطيت كل سلطان في السما
وعلى الارض اذهبوا الان وتلمذوا كل الامم وعمدوهم
(Matthew xxviii. 18-19).

Similarly ornamented pages are found at the beginning of the other three Gospels. At the end of Luke is the following colophon :
نجز انجيل لوقا بسلام الرب امين في شهر طوبه سنة
خمسین والف للشهدا الاطهار

The last two pages of the MS. are also richly ornamented with a geometrical design in gold, and contain this partly mutilated inscription :
للخزنة العالية المولوية العاملية :
الصدريّة الشیخیة الرئيسیة التقویة عمرها الله تعالى ببقائه

At the end of Luke, f. 184b, is a long note of later date. The writer, Khuri 'Abd al-'Azīz B. Yūḥannā B. al-Saminah, records that he read this Gospel in the year of Adam 7088, corresponding with A.H. 988 (A.D. 1580), being then in the house of Naṣr Allah B. Shaikh Yūnus, whose daughter, wife of the writer's son, had died in the same year.

9.

Or. 1316.—Foll. 250 ; 11 $\frac{3}{4}$ in. by 8 ; written in two columns of about 35 lines ; with ornamental borders and numerous miniatures in imitation of European models ; dated the 23rd of Ebib, A. Martyrum 1379 (A.D. 1663). Bound in stamped and gilt leather covers.

[SIR CHARLES A. MURRAY.]

The four Gospels in Coptic and Arabic.

Contents : Matthew, f. 3, بدو بشارة القديس
متى الانجيلي الرسول

Mark, f. 68, يشارة مرقس الانجيلي

Luke, f. 112, بدو بشارة لوقا الانجيلي

John, f. 183, beg. في البدء كان الكلمة كان عند
الله والاله هو الكلمة

Table of lessons for Easter week, f. 232-3.

Concordance of the four Gospels من مجموع
الاربعة بشارت المقدسة foll. 233b—235. This was copied A. Martyrum 1401, i.e. twenty-two years after the date of the preceding Gospels, from a MS. which was then 281 years old.

The Canons, ff. 236—240.

Tables of lessons of the Coptic Church for the entire year, ff. 241—249.

At the end of the Gospels, f. 230, is a long colophon, in which the copyist, Abu'l-Munā B. Nasīm al-Naḳḱāsh says that the MS. was transcribed from a valuable old copy, and that he had added the drawings from European and Indian copies من نسخ افريقي وكان الفراغ من :
وهندي. The date is as follows :
هذا في يوم الجمعة المبارك الثالث والعشرون من شهر
ايب سنة 1379* للشهدا الاطهار الموافق ذلك لتاني
وعشرون شهر الحجة ختام سنة ١٠٧٣ هلالية

At the back of the same folio is a deed of gift by al-Mu'allim Luṭf-allah Abu Yūsuf, the purchaser of the MS., to the Church of our Lady and St. George, in the lower street of the Greeks, ببيعة ستنا السيدة ومارى جرجيس
بجارة الروم السفلى

It is dated A. Martyrum 1449 (A.D. 1733).

The deed of gift is repeated at the beginning of each of the four Gospels.

At the beginning of the MS. are two richly illuminated pages, with this inscription :
هذا هو الانجيل الطاهر والمصباح الزاهر وانهار ما للحياة
وكنز النجاة

* In Coptic figures in the MS.

10.

Or. 1317.—Foll. 410; 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$; written in two columns of about 25 lines, with gold-ruled margins, 'Unwāns, gilt heading, and numerous miniatures; dated 13 Tot, A. Martyrum 1531 (A.D. 1815). Bound in covers embroidered with silver thread.

[SIR CHARLES A. MURRAY.]

The four Gospels in Coptic and Arabic.

Contents: 1. The Canons, with a short preface, f. 2, beginning: *بسم الاب والابن والروح القدس اله واحد الى الله نبتهل وعليه في كل الامور نعتمد اتار السلف من علما ديننا الارتدكس في ذكر اصحاحات الاربعة اناجيل العجيبة*

2. Matthew, f. 11, *انجيل الحيوه كما كتبه متى*,

3. Mark, f. 130, *انجيل الحيوه لمرقس* with an introduction, ff. 126—28.

4. Luke, f. 202, *الانجيل من لوقا*, with a short preface, ff. 200-201.

5. John, f. 323, *انجيل يوحنا*, with a preface, ff. 320-21.

Colophon: 1531* *توت عربيا سنة* *لشهداء الكرام*

On the last page is a deed of gift by Petrus Archiereus to the Patriarch's seat *القلاية العامرة*, dated in the year of the Martyrs 1532 (A.D. 1816).

11.

Or. 3383.—Foll. 210; 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 17 lines, 4 $\frac{3}{4}$ in. long; written in a large and bold Neskhi, probably in the 13th century.

The Epistles and Acts: *نبتدى بعون الله تعالى وحسن توفيقه بنسخ كتاب رسايل معلمنا بولس والقنايقون السبع رسايل والابركسيس*

The lacunæ of the original MS. have been filled up by a modern scribe, who imitated,

* In Coptic numerals in the MS.

as well as he could, the old writing in the following leaves, foll. 2—6, 14—19, 27—49, 61-2, 125—128, and 141—148. He finished his work on Monday, the 13th of Bābeh, A. Martyrum 1521 (A.D. 1805).

Contents: Romans, f. 2a; I. Corinthians, f. 24b; II. Corinthians, f. 46b; Galatians, f. 61a; Ephesians, f. 68b; Philippians, f. 75b; Colossians, f. 81a; I. Thessalonians, f. 85b; II. Thessalonians, f. 85b; I. Timothy, f. 92b; II. Timothy, f. 98b; Titus, f. 100a; Philemon, f. 105b; Hebrews, f. 106b; Catholic Epistles, f. 123b; Acts, f. 149b.

The Acts begin as follows: *قد كتبت كتابا أولا يا ثاوفيلس في جميع الامور التي بدى ربنا يسوع المسيح بفعلها وتعليمها حتى اليوم الذي صعد فيه الى السماء من بعد ان كان قد اوصى الرسل الذين اصطفاهم بروح القدس*

The Acts are divided into 177 sections, which are marked in Coptic numerals in the margin.

On the fly-leaf: "I obtained this MS. of the Acts, Epistles, etc., at Cairo, in March 1864, from the Rev. R. J. Lieder, etc.

JOHN DURY GEDEN."

12.

Or. 1318.—Foll. 294; 10 $\frac{1}{2}$ in. by 7; written in two columns of 21 lines, with ornamental headings; dated (f. 261) Tuesday, 29 Kiakh, A. Martyrum 1132 (A.D. 1416).

[SIR CHARLES A. MURRAY.]

The Epistles of S. Paul in Coptic and Arabic.

The MS. wants, according to the Coptic folioing, twenty leaves at the beginning, and a few of the first extant folios are more or less torn. It begins with Romans, chapter v. 10.

The first Epistle to the Corinthians begins f. 24b, as follows: *رسالة قورينثيه الاول بولس الرسول*

المدعو ليسوع المسيح بمشية الله وسوستانيس الاخ لكليسة
الله الكائنة بقرينته المطهرين ليسوع المسيح المدعين
القديسين وكل من يدعوا اسم ربنا يسوع المسيح في كل
موضع لهم ولنا

The remaining Epistles begin as follows :
II. Corinthians, f. 100b ; Galatians, f. 139b ;
Ephesians, f. 158b ; Philippians, f. 179a ;
Colossians, f. 193a ; I. Thessalonians, f. 206b ;
II. Thessalonians, f. 219a ; I. Timothy, f. 226a ;
II. Timothy, f. 241b ; Titus, f. 252b ; Phile-
mon, f. 259a ; Hebrews, f. 262a.

This last Epistle is slightly imperfect at the
end ; it wants verses 22—25 of chapter xiii.

The following colophon is at the end of
Philemon : نجز هذه يوم الثلاثة تسعة وعشرين كيهك
سنة 1182*

13.

Or. 1328.—Foll. 218 ; 10½ in. by 7 ; 15 lines,
5 in. long ; written in a fair large Neskhī,
apparently in the 14th century.

[SIR CHARLES A. MURRAY.]

The Epistles and Acts in Arabic.

The original MS. begins abruptly with
Romans, chapter i., v. 9 : but the missing
portion has been supplied by a later hand.

The first Epistle to the Corinthians begins,
f. 26a, as follows : الرسالة الثانية وهي الاولى الى
اهل قورنتيوس

من بولس المدعو رسول يسوع المسيح بمشية الله
وسوستانيس الاخ الى جماعة الله التي بقرنتيوس المدعويين

* In Coptic numerals in the MS.

الاطهار المقدسين بيسوع المسيح مع جميع من يدعوا
باسم ربنا يسوع المسيح

The remaining Epistles begin as follows :
II. Corinthians, f. 50b ; Galatians, f. 66b ;
Ephesians, f. 74b ; Philippians, f. 82b ;
Colossians, f. 87b ; I. Thessalonians, f. 93b ;
II., f. 98b ; I. Timothy, f. 101a ; II., f. 107b ;
Titus, f. 112a ; Philemon, f. 115a ; Hebrews,
f. 116b.

The Catholic Epistles begin, f. 134b, as
follows : القاتاليقون الرسايل السبع الابا لخواربون
الاطهار صلاتهم تحفظنا رسالة يعقوب اخي الرب

من يعقوب عبد الله والرب يسوع المسيح الى القبايل
الاثنى عشر المثبوتة في الامم السلم معكم ايها الاخوة
كونوا على غاية من السرور اذاما وقعتم في التجارب

The Acts begin, f. 160b, as follows : كتاب

الابركسس الذي هو اخبار الرسل منذ صعود ربنا يسوع
المسيح كتبه لوقا كاتب الانجيل فارسله الى تاوفيل الذي
كتب اليه الانجيل اولا وهذا ثانيا قد كتبت كتابا اولا يا
تاوفيل في جميع الامور التي بدى ربنا يسوع المسيح
بفعلها وتعليمها

The book is divided into 48 chapters, the
last of which wants a few lines at the end
(chap. xxviii. 31). The short sections are
marked throughout the volume with Coptic
figures in the margins.

The following date is found at the end
of the Catholic Epistles : سنة ثمان وخمسين
وسبعماية للشهدا الاطهار

It is apparently transcribed from an
earlier MS.

COMMENTARIES.

14.

Or. 1330.—Foll. 267; 10 in. by 6½; 17 lines, 5 in. long; written in a fine large Neskhi; dated Wednesday, the 1st of Mesuri, A. Martyrum 1102 (A.D. 1386).

[SIR CHARLES A. MURRAY.]

A Commentary on Genesis, including the entire text in Arabic, without author's name.

Beg. نبئدى بعون المسيح بن الله نكتب تفسير السفر الاول من خمسة اسفار التوراة وهو سفر الكون

القراءة الاولى من سفر الكون فى البدء خلق الله ذات السماء وذات الارض وكانت الارض غير منظورة وغير مستعدة والظلمة فوق المجة [اللجة] وروح الله ترف فوق الهاء التفسير القديس النبى موسى كتب هذا السفر وسماه الكون لكونه اظهر فيه كون الدنيا التى كانت ولم يكون مخلوق يشاهدها فيخبر بها

The text is divided into 57 sections, called قراء, which have mostly headings, showing on what day each is to be read.

The second, f. 16a, which consists of v. 6—13 of chapter i., is headed, القراءة الثانية تمام قراءة يوم الاثنين عشية

The 57th and last, f. 263b, which extends from chapter xlix. 33, to the end of Genesis, is wrongly headed as the القراءة السادسة والخمسين من سفر الكون

The Commentary is distinguished from the text by the word التفسير written in red ink, while the text itself is introduced by the word الكتاب. It deals largely in types and forecasts of the history of Christ, and frequently assumes the tone of a homily.

The author is Ephraim Syrus, whose Commentary upon the Pentateuch is pre-

served in the Bodleian Library. See Uri, Syriac MSS., nos. 28, 30, and Nicoll, nos. 4 and 7.

The last leaf of the MS. contains an extract from the life of S. Clement, من سيرة الاب قيليمنس

Copyist: القسيس الكودة ابن مسعود والراهب بدير ستنا السيدة بجبل قرقام

15.

Or. 3201.—Foll. 372; 11¾ in. by 8; 25 lines, 5 in. long; written in a large, but rather indistinct, Neskhi; dated Syut, Wednesday, the 2nd of Mesuri, A. Martyrum 1521 (A.D. 1805). [KREMER, no. 212.]

Commentary on the four Gospels, by Abu'l-Faraj 'Abdallah B. al-Tayyib B. 'Ali B. Abi 'Isa al-Shammās al-'Abbādi, with the following rubric: نبئدى بقوت سيدنا والاهنا يسوع المسيح ونسبح مقدمت تفسير الاربعه بشاير انهار ماء الحياة متى ومرقس ولوقا ويوحنا شرح القس الفاضل ابى الفرج ابن الطيب المشرقى بركت صلواتهم تكون معنا وتخلصنا من العدو الشرير الى النفس الاخير امين

The Commentator's preface begins: لما تأملت امر زماننا هذا تصفحت احواله وجدت اكثر اهله قد اطحوا الفكر فى العلوم الالهية والبحث عن حقايق السنن المسيحية

The general import of that preface has been stated in the Leyden Catalogue, no. 2375, where a copy of the author's Commentary upon Matthew is described. MSS. containing the Commentary upon the other three Gospels are noticed in the Paris Catalogue, nos. 85-6.

The author's name is written at the end as follows: أبو الفرج عبد الله بن الطيب بن علي. He died A.D. 1043, A.H. 435. See, for his life and works, Assemani, *Bibliotheca Orient.*, tom. iii., part i., p. 547; Wüstenfeld, *Arabische Aertzte*, no. 132; and Steinschneider, *Polemische Literatur*, p. 52.

Contents: The Preface of the Commentator, f. 1a. Euseb's Canons, f. 12b, with a short preamble, القوانين التي رتبها الابوان الفاضلان او مونيوس واوسابيوس

Commentary upon Matthew, f. 19a; upon Mark, f. 188b; upon Luke, f. 215b; and upon John, f. 297a. Each Gospel is preceded by a short preamble and a tabulated index of contents.

Copyist: لطف الله عبد الملك خادم الاطفال بحروسة اسيوط

16.

Or. 1329.—Foll. 64; 11 $\frac{3}{4}$ in. by 8; 16 lines, 4 $\frac{3}{4}$ in. long; written in large and fair Neskhi, with red-ruled margins, and twelve coloured drawings; dated Thursday, 20 Baramhāt, A. Martyrum 1387 (A.D. 1671).

[SIR CHARLES A. MURRAY.]

The Revelation of S. John, with an anonymous Commentary.

Beg. نبتدي بعون ربنا يسوع المسيح بكتب روبا. يوحنا الانجيلي الذي يسمى الابو غالمسيس

ابو غالمسيس يسوع المسيح الذي اعطاه الله ان يخبر عبيده بما سوف يكون سريعا واعلم بهم وارسلهم على يد ملاكه ليوحنا عبده

After the first eleven verses of the text, the Commentary begins as follows: قال المفسر: يعني السبع ارواح السبع رتب التي للكنيسة ويعني بالسبع كنائس السبع مدن الكبار ونواحيها لاجل الجمع المومنين التي فيها لان كل جمع يسمى كنيسة. And again, after v. 16, قال المفسر يعني السبع

منابر التعاليم المضوية في الكنائس التي في وسطها اي باطن معناها معرفة مجد ابن الله النح

The colophon is: وكان الفراغ من هذا الكتاب: المقدس في يوم الخميس المبارك عشرين يوم في برمهات المبارك سنة 1387* للشهدا الاطهار الموافق ذلك خميس عشرين من شهر دلقة سنة 1001 هلالية

On the first page is a deed of gift to the Church of Anba Barsoma the naked, in the Convent of Shahrān ابينا العظيم البيعة القديس العظيم انباء برسوما العريان بدير شهران dated 28 Emshir, A. Martyrum 1452 (A.D. 1736).

17.

Or. 3707.—Foll. 88; 8 in. by 5 $\frac{3}{4}$; 17 lines, 4 in. long; written in Neskhi, A.D. 1824.

[BUDGE.]

A Commentary upon the Apocalypse, translated from the Latin of the Jesuit Johannes Stephanus Minucius, by Butrus B. Yūḥanna al-Suryāni al-Ḥalabi, a pupil of the Propaganda.

Beg. نبتدي بعون الله تعالى بكتابت شرح ابوكالبسيس مار يوحنا الرسول قد جمعه من رسالة الابا القديسين مع جملة الكتب المقدسة الراهب المكرم والملقان المعظم يوحنا اسطيقانوس مينوكيوس اليسوعي ونقله من اللغة اللاتينية الى اللغة العربية القس بطرس ابن يوحنا السرياني الحلبي تلميذ مدرسة انتشار الايمان المقدس الكائنة برومية العظيمة

To the Commentary is prefixed a short statement of the contents, beginning: ابوكالبسيس مار يوحنا الرسول المظمونة من ابتدى السفر الى كمال الاصحاح الثالث ينص القديس يوحنا للمومنين ويودب ويصلح اخلاق السبع كنائس التي في اسيا وسبع اساقفتها

The text is included in the Commentary, and written in red. At the end is a translation of the Creed of S. Athanasius القديس اثناسيوس

* In Coptic numerals in the MS.

LITURGIES AND OFFICES.

18.

Or. 1239.—Foll. 159; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, 4 in. long, in two columns, apparently in the 12th century. [SIR CHARLES A. MURRAY.]

The Liturgies of S. Basil, S. Gregory, and S. Cyril, in Coptic and Arabic.

The Coptic is written in a fine large uncial character, and the Arabic in a good archaic hand. There are ornaments of interlaced pattern in black at the beginning of each part. But the first portion of the MS. is much damaged, and part of the writing is gone.

The Liturgy of S. Basil ends f. 62b: كمل قداس القديس باسيلوس والمجد للمسيح الالهنا امين

The Liturgy of S. Gregory begins, f. 65a, as follows: اوكيه سرا لطاوع الهيكل الرب الله ضابط and has an ornamental heading, f. 67a, with these words: صلاة السلم

للقديس غريغوريوس

It ends, f. 110a, كمل قداس القديس غريغوريوس

والمجد للمسيح الالهنا امين

The Liturgy of S. Cyril begins, f. 112a: ابتدا قداس القديس كيرلس تقال هذه الاوشية سرا عند طلوع الهيكل

For an account of these liturgies, and their editions, see the Arabic Catalogue, p. 356, note a. Copies are mentioned by Uri, Codd. Coptici, nos. 38—42.

19.

Or. 1324.—Foll. 69; 7 in. by $5\frac{1}{2}$; about 13 lines, in two columns; written in fair large character, probably in the 14th century.

[SIR CHARLES A. MURRAY.]

The Order of the Eucharist, in Coptic and Arabic, imperfect at beginning and end, and having many internal lacunae.

It begins abruptly, as follows: الخيرات الرحيم

الله اب ربنا والاهنا ومخلصنا يسوع المسيح لانه مسترنا

See Tuki, Missale Romanum, p. 4.

It ends with a prayer entitled: صلاة الحجاب

يا الله الذي منجل محبتك المقدس and beginning:

للشكر التي لا توصف ارسلت ابنك الوحيد الى العالم

20.

Or. 1322.—Foll. 76; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 17 lines, written, in two columns, in fair large character; dated Thursday, 4 Ba'ūneh, A. Martyrum 1059 (A.D. 1343).

[SIR CHARLES A. MURRAY.]

The Order of Consecration of monks and nuns, in Coptic and Arabic.

Beg. ترتيب قسمة الرهبان يفنى لمن اراد ان يصير

راهبا ان يقيم ثلثة سنين يتعلم حدود الرهينة

At the end of the first part, f. 36-7, is an exhortation, in Arabic only, to be recited to the monk وصية تقرا على الراهب

The second part begins, f. 38a, as follows:

قسمة الراهبات يقال الشكر ويرفع البخور ومزمور الخمسين

In the colophon, f. 56, the MS. is stated to have been written for al-Kiss Anbā Mikhā'il, previously called Rashīd al-Manākhili.

Foll. 566—75 contain a Psalm and other texts in Coptic only.

21.

Or. 4099.—Foll. 282; $11\frac{1}{2}$ in. by $7\frac{3}{4}$; 21 lines, $5\frac{3}{4}$ in. long; written in fine large Neskhi; dated A.H. 1008 (A.D. 1599-1600).

[BUDGE.]

Lessons from the Gospels for the whole year.

Contents: f. 1b, Anonymous preface treating of the four Evangelists, their divine inspiration, and the agreement of the four Gospels, beginning: *فهرسة شرح ما يتضمنه هذا المصحف الشريف*

اللهم اننى اسالك ان ترشدنى الى سبل طاعتك وان تهدينى الى مناهج رضاك

Fol. 3b contains a coloured drawing representing S. John the Evangelist, with his name in Greek.

Fol. 4b. Lessons from the Gospel of John to be read from Easter to Pentecost, beginning with this general heading: *نبتدى بعون الله وتأييد القدرة العالية وارشاد الروح القدس نكتب مصحف الانجيل المقدس يتضمن ما يقرأ فى ايام السنة والسبوت والحدود والاعياد السيديہ واعياد الرسل والشهدا على مدار السنة*

اول ذلك احد الفصح العظيم المقدس فصل من بشارة القديس يوحنا الانجيلى البشير التلميذ الطاهر فى البدى كان الكلمة والكلمة من الله والاها لم يزل الكلمة

Fol. 38a. Lessons from Matthew and Mark, for Saturdays and Sundays after Pentecost to the 16th Sunday.

Beg. *فصل من بشارة القديس متى الانجيلى البشير التلميذ الطاهر فى ذلك الزمان كان يسوع يطوف فى كل الجليل*

Fol. 86a. Lessons from Luke, to be read from Monday after the Feast of the Cross to the sixteenth week after it: *ابتدا قراءة القديس لوقا الانجيلى*

اول ذلك يقرأ ليوم الاثنين بعد عيد الصليب

Fol. 134b. Lessons from Luke, Mark and Matthew, to be read from the seventeenth week after the Feast of the Cross to Lent.

Beg. *احد القريسي والعشار فصل من بشارة القديس لوقا . . . قال الرب هذا المثل انسانان صعدا الى الهيكل*

Fol. 150a. Lessons from the Gospels for Lent, *بدوا قرات القديس مرقس الانجيلى البشير اول ذلك السبت الاول من الصوم المقدس*

Fol. 172b. Lessons for the Passion week and the day of the Resurrection.

Beg. *الانجيل الذى تتلا صباح الجمعة الكبيرة على الالام*

Fol. 215b. Lessons for feast-days throughout the year, from the month of Eilul to the month of Ab, *جميع ما يقرأ فى السنة للاعياد السيديہ واعياد السيدة وادع لاله واعياد الشهدا والقديسات والابرار*

Fol. 267b. Lessons for the feasts of saints, angels, apostles, martyrs, etc., throughout the year: *اناجيل تقال فى الاعياد على الاطلاق فى دور السنة لتذكّر القديسين واعياد الملائكة ورييسا الكهنة والرسل والشهدا والانبياء والنسوة الشهيديات وللابرار وللبارات من النساء وجميع ما يحتاج اليه*

To the lessons are frequently added reflections and comments, introduced by the words *قال المفسر*, or, in some places, *قال القديس*

The copyist, Taljah al-Nāsikh, calls himself a native of Hamāt حماة

On the last page of the MS. are three obituary notices, one of which relates to the same Taljah, here called *الشهير اسمه الحاج يواصف الشهير اسمه بالحاج تلجہ بن الخورى حوران الحموى*, who is said to have died on the 27th of Tamūz, of the year of Adam 7155.

THEOLOGY.

22.

Or. 4245.—Foll. 319 ; 9 in. by 6½ ; from 17 to 20 lines, 4 in. long ; written in cursive Nesghi ; dated 1 Tishrin, A.D. 1848.

[BUDGE.]

I. Foll. 1—63. The *Dialectica* of John Damascen, to which is prefixed his epistle to Cosmas, Bishop of Mayuma, with the following title : كتاب في الفلسفة وفي المنطق وفي علم الكلام ليوحنا القس الدمشقي المشهور في كل الانام وعدد فصوله ثلاثة وخمسين بابا ويتقدمه رسالة سابقة الابواب رسالة لابينا القديس يوحنا القس الدمشقي ارسلها الى الاب المكرم قزما للجليل قدسه اسقف مدينة مايوما رفيقه

لعلمى ايها السعيد بضيقة تمييز فهمى وبكلول
لسانى تكاسلت عن ممارسة ما يعلوا قوتي

The Greek text, with a Latin version, will be found in the 94th volume of Migne's *Patrologia*, coll. 521—675.

The Arabic version is somewhat shorter than the original, and consists of only 53 chapters. The first 15 agree with chapters 1—14 of the Bâle edition (v. Migne, col. 527), chapters 45—48 correspond with chapters 60—63 of Migne's text, chapter 49 with Migne's chapters 64 and 65, chapter 50 with Migne's chapters 67 and 68, and chapter 51 with Migne's 66. The last two chapters, namely 52 and 53, treat generally of genus and species, and do not seem to correspond exactly with any of the original chapters.

For other copies see Pertsch, no. 1207, art. 2 ; Rosen, *Notices Sommaires*, no. 6, art. 1 ; and Mai, *Scriptorum veterum nova collectio*, tom. iv., nos. 79, 187—189.

II. Foll. 64—202. The Book of a hundred Discourses, a translation of 'Orthodoxae Fidei accurata Expositio,' by John Damascen, with this title : كتاب المائة مقالة الشريفة المنوعة : من الجواهر والمقولات والمولة الى الفاعل وساير انواع المفعولات وفي البرهان وقواعد الايمان الصحيح المنسوب الى سيدنا يسوع المسيح وهي للقديس يوحنا القس الدمشقي

نكتب المائة مقالة الشريفة ذات الالفاظ
العالية المنيفة لابينا القديس الفاضل الخبير العالم العامل
القس يوحنا الدمشقي النخ

The original text will be found in the same volume of Migne's *Patrologia*, coll. 789—1228. The headings of the hundred chapters of the Arabic version have been given by Assemani, *Mai's Collectio Nova*, tom. iv., no. 79, art. 3, no. 177, art. 2, and by Nicoll, *Bodleian Catalogue*, no 24. For other copies see Uri, no. 36 ; the *Paris Catalogue*, nos. 164-65 ; Rosen, *Notices Sommaires*, no. 5. A full table of the chapters occupies six pages.

III. Foll. 203—266. Five discourses of John Damascen on the Creed, and against Heretics : وللقديس يوحنا مقالات خمسة في الامانة ورد على الهرطقة المخالفين

مقالة اولى لابينا المعظم
يوحنا القس الدمشقي المكنى ينبوع الذهب في تصنيف
من الحكيم فليفهم لجة : and begins : الامانة وايضاها
تعطف الله وجوده علينا

The Greek text is lost. A Latin translation from an Arabic MS. of the *Paris Oratory* is given in Migne's *Patrologia*, vol. 95, coll. 417—438.

The second, f. 216, is against the Nestorians, سبيلنا ان نبتدى and طعن على النسطوريين begins : بالقول الذى يخاطب به الذين اعتقادهم واعتقاد نسطور على هذا المثال يا هولاء قولوا لنا بمن حبلت البتول See, for the original, Migne, ib., vol. 95, coll. 187—224.

The third, f. 235b, is against the Jacobites, ان الجيد ليس رد على مقالة اليعقوبيين and begins : يجيد ان لم يكن على ما ينبغى وقد نقدم بذلك قول حكيم من قوم حكماء وقد شهد الرسول لابنا اليهود.

It is abridged from the original, as found in Migne's vol. 94, coll. 1435—1502.

The fourth, f. 261b, is against those who reject images, وهو فصل من مقالته التى طعن بها, and begins : ينبغى لنا نحن ان : على منقضى الايقونات فنصور الام المسيح الالهنا المستخلصة وعجائبه حتى اذا سألنى ابني ما هى هذه الصورة اقول له ان الالهنا كلمة الله صار انسان

It appears to be abridged from John Damascen's *Orationes de Imaginibus*. See Migne, vol. 94, coll. 1231—1432.

The fifth, f. 266, is a short extract from the Discourses on the Divinity of Christ, treating of the stay of Our Lord's body in the tomb, وهى فصل من مقالته فى التكلم باللاهوت يوضح فيه مقام جسد ربنا يسوع المسيح فى القبر ثلاثة ايام وثلاث ليال

For other copies of the five Discourses see Rosen, *Notices Sommaires*, no. 6, art. 2, and Mai, ib., no. 79, art. 2.

IV. Foll. 267—278. Short exposition of the Christian doctrine, in 22 Bābs, by Paul of Antioch, Bishop of Sidon, رسالة مختصرة تشتمل على معان مختلفة انشا ابينا القديس بولس الانطاكي اسقف مدينة صيدا فى ان البارى واحد وفى ان النصارى غير مشركين

لخد لله الى الحكيم القادر العليم . . . اما بعد Beg. انى لما رايت طائفة من الناس يظنون بنا نحن النصارى اننا مشركون وان لا بصيرة لنا فى ديننا الخ

The author lived in the 15th century.

The contents are stated by Assemani, *Mai's Collectio Nova*, tom. iv., nos. 111, 147; by Uri, no. 42, art. 2, and by Nicoll, no. 25. Other copies are mentioned by Uri, no. 42, art. 2, and no. 51, art. 3. For a life of the author see Wright's *Syriac Catalogue*, p. 1097, art. 45, and Steinschneider, *Polemische Literatur*, p. 61.

V. Foll. 278b—279. A short explanation of the Christian's belief in the Unity and Trinity of God, by the same author: شرح مختصر فى رأى النصارى فى التثليث والتوحيد لله

اما بعد فاننا معشر النصارى نعتقد فى الله تعالى Beg. تقدست اسماءه وجات الاوه انه واحد بالذات مثلث بالصقات

A copy of this and the preceding article is noticed by Rosen, *Notices Sommaires*, no. 6, artt. 3 and 4.

VI. Foll. 280—319. Extracts from a Christian work on physics and metaphysics, without author's name.

Beg. نبتدى بعون سيد السادات نكتب قليل من الطبيعيات اولا فى الاتحاد والاقتران والمادة والصورة الفصل الاول فى ان الاتحاد اضافة المادة الى الصورة واثبات ذلك اى المادة جنس والصورة فصل

The original work is divided into *Maḳālahs*, subdivided into *Fuṣūl*. The *Maḳālahs* are numbered, but the numbers of those given in the present extracts are not consecutive. The first three *Maḳālahs* are followed, f. 294a, by the tenth, on accident العرض فى, and this, f. 297b, by the seventeenth, on the efficient cause الفاعلة فى. The last numbered *Maḳālah* is the twentieth, f. 316b, فى تعيين. It is followed, f. 315a, by a final and unnumbered one فى العلة الغائية. The work is designated in the colophon as *ḳatāb al-ṭabīʿiyyāt* كتاب الطبيعيات.

اسطيفان نجل مقدسى توما سعيد الموصلى Copyist:

23.

Or. 1331.—Foll. 279; 10 in. by 7; 13 lines, 4 in. long; written in a fine large Neskhi, with vowels; dated Cairo, 14 Ba'ūneh, A. Martyrum 1071 (A.D. 1355).

[SIR CHARLES A. MURRAY.]

Digest of the Canons of the Church, by al-Mu'taman Abu Ishāk B. Abi'l-Mufaḍḍal (alias Abi'l-Faḍl) B. Abi Ishāk, called Ibn al-'Assāl.

The author, whose name is written in the colophon as follows, الرئيس الفاضل الموقر ابو اسحق بن ابي الفضل بن اسحق ابن العسال, is the same writer to whom is due an exposition of the Christian Faith (see the Arabic Catalogue, p. 788a, and Steinschneider, *Polemische Literatur*, no. 69). He completed the present work, as stated in the colophon, on the 10th of Baramhāt, A. Martyrum 952 (A.D. 1236).

The contents are described by Assemani, *Biblioth. Medic. Laurent.*, no. 61, and Mai's *Collectio Nova*, tom. iv., no. 151; by Uri, *Syriac MSS.*, p. 19, no. 89, and p. 41, no. 67; and in the *Paris Catalogue*, no. 245. In the last, however, the work is ascribed, apparently on the authority of an erroneous statement of Renaudot, to al-Ṣafi Ibn al-'Assāl, a brother of the author (v. *Arabic Catalogue*, p. 758b).

From the original Coptic folioing of the MS. it appears to have lost the first five leaves. It begins abruptly with these words: وضعفت قوته واظلم نوره وحيل بينه وبين تصرفه بحسب طبعه وعضل هذا الدآ وتكن منا تمكنا غلب العقل عن مداواته

In the extant part of the preface to which the passage belongs, the author, after dwelling upon the benefits conferred upon mankind by the divine law, complains of the imperfections of the collections of Canons previously compiled in Arabic, and explains the scope of the present work, and the method followed in its

composition. This is followed, f. 8b, by a full enumeration of the Canons on which the present work is based, from those of the Apostles to those of the Emperors, together with the monograms by which the author refers to them, المقدمة الدالة على اسماء واضعى القوانين البيعية والاحكام الشرعية المبني هذا الكتاب على اساسها

It is said at the end, f. 25a, that the work is divided into two parts جزء comprising together 51 chapters باب, a full table of which occupies foll. 28—33.

Part I., f. 25a, الجزء الاول يشتمل على القوانين الروحانية, contains 22 Bābs, namely, ten relating to the constitution of the Church and to the laws concerning priests and monks, and twelve, numbered 11—22, relating to religious duties in general العبادات العامة, f. 110a.

Part II., f. 170b, الجزء الثاني من مختصر القوانين, contains 29 Bābs, namely, nine, numbered 23—31, relating to bodily matters الامور الجسدية, such as food, marriage, concubinage, wills, successions, etc.; ten Bābs, numbered 32—41, relating to civil transactions المعاملات, fol. 231a, and ten more, numbered 42—51, relating to mortal and venial sins and their punishments الكبائر, f. 249a.

There are marginal notes due to the author himself. The copyist, Jirjis B. al-Kiss Abi'l-Mufaḍḍal, states in the colophon that he transcribed the first part of the work, from the beginning to Bāb 33 (fol. 233), from the original MS. in Damascus من نسخة الاصل بمدينة دمشق, and the rest from a copy written by Anbā Cyrillus, Bishop of Sint, انبا كيرلس اسقف سيناء, known as Ibn al-Ṣā'igh.

24.

Or. 3708.—Foll. 111; 8 in. by 5½; 17 lines, 3½ in. long; written in a neat Neskhi, dated 3 Khazīrān, A.D. 1713. [BUDGE.]

كتاب المعاني البيعية

A full exposition by question and answer of the rites and ordinances of the Chaldean Church, and of their meaning, by Mār Yūsuf II., Patriarch of the Chaldees.

Beg. نبتدى بعون الملك تعالى وحسن توفيقه ونكتب كتاب المعاني من تأليف السيد البار والاب المختار ماريوسف بطريرك الكلدانيين . . . اول ذلك ديباجة الكتاب الحمد لله المعنى في امور العباد . . . واما بعد فبعض من الاخوان حافظين درجة الكهنوت طلب منى ان افسر وامعنى ساير الطقوس والنعموت التى تكمل وتصير في هذه كنيسة الكلدانية المغروسة على مجارى الحق ومأيدة بالعناية الربانية

The work is divided into five Maḳālahs, subdivided into chapters (Fuṣūl), a full table of which follows the preface. The Maḳālahs have the following headings:

- I. في ماهية الصلاة وكميتها ومعانيها Fol. 4b.
- II. في طقوس الكنيسة ومعانيها Fol. 26b.
- III. في الطقوس والترتيب التى تصير في وقت القداس ومعانيها في البيعة الكلدانية Fol. 46b.
- IV. في استماع القداس وكيفيته وفوائده Fol. 69a.
- V. في العباد وطقوسه ومعانيها Fol. 83a.

At the beginning of the work, f. 4b, the author is called: المعلم الحقايق والفيلاسوف الروحاني سيدنا ماريوسف الثاني بطريرك الكلدانيين

25.

Or. 4240.—Foll. 142; 12 in. by 8; 20 lines, about 6 in. long; written in rather cursive Neskhi; apparently in the 17th century.

[BUDGE.]

دفع الهم

I. Foll. 1—27. A treatise on Christian morals, without author's name.

Beg. ولما كانت الهصوم بقدر الهم [الهمم] والسرور بقدر النعم

The work treats, in twelve Bābs, of virtues

and their opposite vices. The author is Elias Bar Shināyā, Metropolitan of Nišibin, who was raised to that office A.D. 1009. See Rosen's Syriac Catalogue, p. 89b. The full title of the work is كتاب المعونة على دفع الهم. Of two copies noticed in the Arabic Catalogue, pp. 51a and 364b, the first is wrongly ascribed to Gregory Barhebraeus. For other copies see Mai's Nova Collectio, tom. iv., nos. 158, art. 2, and 180, 181; Nicoll, no. 42, where the contents are stated; Pertsch, no. 2859; and the Paris Catalogue, nos. 175-6.

Foll. 1—11 have been supplied by a later hand.

II. Foll. 28—142. A full exposition of the faith, and religious and moral duties of Christians, without title or author's name.

Beg. بسم الله الرحمن الرحيم والقوة بالله العلى العظيم . . . اما بعد فان احق قول افتتحت وافق فعل استفتحت به طلبة حمد الله المتوحد سلطان الجبروت

The work begins with a wordy introduction on the efficacy of faith, and contains the following four Bābs:

Bāb I., consisting of one Faṣl, the opening of the exposition فاتحة البيان, f. 29b.

Bāb II., the exposition البيان, in three Faṣls, viz.:

1. The pinnacle of faith ذروة الايمان, or unity of God, f. 41.

2. The fundament of faith الاساس, f. 46b.

(There is one leaf wanting after f. 49, and two after f. 55; and the beginning of the third Faṣl, treating of the Creed, is lost.)

Bāb III. The four pillars الاركان الاربعة, in as many Faṣls, viz. Baptism, f. 68a; the Sacrifice (or mass) القران, f. 73a; the Gospel, f. 77a; the Cross, f. 94a.

Bāb IV. The seven lamps (or Christian virtues) المصابيح السبعة, in seven Faṣls, viz. Piety, f. 101a; Charity, f. 109a; Prayer, f. 111b; Fasting, f. 121a; Mercy, f. 127a; Humility, f. 130a; Purity, f. 134a.

26.

Or. 1335.—Foll. 222; 10 in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{2}$ in. long; written in large Neskhi, apparently in the 14th century.

[SIR CHARLES A. MURRAY.]

A work on the duties and observances of religious and monastic life, imperfect at beginning and end.

The MS. appears, from the original Coptic folioing, to have lost the first 14 leaves. It begins as follows: السرمديّة بالصبر على الشدايد والجهد مقابل الاوجاع الطبيعية والقتالات الشيطانية والامراض النفسانية والتجارب الابليسية

This is part of a long and wordy preface, foll. 1—7, in which the author, who designates himself by the name of Karrām, f. 5b, كرام اسى وانا بتقليم الكرم سقيم, declares himself unworthy, as a great sinner, to exhort his brethren, but finally yields to their instances.

The only division noticeable in the body of the work is found in the following heading, f. 87a, الفصل الرابع

The fourth chapter, which treats of fasting and prayer, begins as follows: وهو واجب علينا واجل ما يلزمنا حفظه واشد ما ينفعنا واغيا فايده والاجود لنا ان نتمسك به بغاية الحرص بلا تفریط ولا تصحيع في امره وهو الصوم الدايم وخاصة للاخوة الرهبان

The author appears to have been a Coptic priest or monk. In order to show the efficacy of fasting and prayer, he tells at length, foll. 108—110, of the heavenly visions and supernatural powers which by this means have been vouchsafed to the following Egyptian saints: S. Antonius, Anbā Būlā, Macarius, Anbā John the Short القصير, Anbā Abshaih, Anbā Ladaṣān, Pakhomius, Shenūdeh, and Bakhomios. In the first part he gives many precepts and rules relating to monastic life. He treats fully of confession, and insists repeatedly that no one

is entitled to receive it and grant absolution but the priest who has received the imposition of hands from the successors of the Apostles, f. 79b: لا توبة الا على يد الكاهن ولا مغفرة: لشي من الخطايا الا بوساطة الكاهن

In the section relating to prayer, no fewer than seven distinct times of prayer are enjoined, six of which appear in the following headings: f. 137a, الصلاة الاولى تكون عند طلوع الفجر, صلاة السادسة وهي من f. 141a, صلاة التاسعة من النهار صلاة الحادية عشر ساعة وهي f. 151a, العدد الثالث صلاة النوم وهي في العدد f. 158a, الحامسة في العدد الصلاة السابعة لنصف الليل وهي f. 165a, السادس f. 168a, تمام السبعة.

The original MS. breaks off, f. 219, after a fierce denunciation of hypocrites and reprobrates, and an exhortation to repentance. Three leaves of later writing follow, treating of the terrors of the day of judgment.

27.

Or. 4241.—Foll. 107; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in cursive Neskhi; dated Mossul, Ayār, A.D. 1848. [BUDGE.]

الجمال المفيدة للنفس السعيدة

Extracts from the works of St. Teresia (died A.D. 1582) translated from Latin into Arabic.

الحمد لله الذى بزغت اشعة تعاليمه الروحية
من افق افواه اوليائه

The translator does not give his name, but describes himself as one of the missionary monks of the Order of the bare-footed Carmelites, احد الرهبان المرسلين من الرهبان الكرمليين الحانفيين

The work consists of a preface (Muḳad-dimah), setting forth the excellence of the original, and the reasons for translating it,

and of thirteen Fašls, containing extracts from the various works of St. Teresa, a table of which is given at the end of the preface.

Copyist : يوسف ولد منصور الكاتوليكي مذهبها
والكلداني ملة

28.

Or. 3709.—Foll. 199 ; 6½ in. by 4 ; 15 lines, 2¼ in. long ; written in neat Neskhi, apparently in the 18th century. [BUDGE.]

حوادث الاعتراف

Rare cases of confession by Christoval de Vega, translated from Italian into Arabic by Ibrāhīm Jalwān al-Samarāni, a Maronite sub-deacon.

Beg. . . الحمد لله الذى انار بصايرنا بوصاياه الالهية . . . وبعد فيقول العالم الفاضل والقضيل الكامل . . . ابراهيم جلوان السمراني الابوديكن الماروني ربيب المدارس الرومانية العظيمة

Christoval de Vega, a Spanish Jesuit, who died in 1672, is the reputed author of the 'Casos raros de la Confession,' printed in Valencia, 1664, and afterwards translated into Italian and printed in Rome, 1668, with the addition of 'Riflessioni di Antonio Heraudo, di Levenzo.' See Backer, 3^e Série, p. 740.

The translator, who describes himself as a pupil of the Roman schools, took the work from the Italian. He mentions not only the author, الانبا خريسطوفوروس وبغا اليسوعي, but also the writer of the additional reflections contained in the Roman edition, namely, انطونيوس ايرويس احد كهنة العوام كان خوري قرية اسمها لوينس. He adds that the translation was written A.D. 1723.

The work is divided into two parts جزء, the first with sixteen, the second, f. 73, with twenty chapters. The reflections of Heraudo, beginning f. 139b, are in five chapters.

LIVES OF SAINTS.

29.

Or. 2328.—Foll. 210 ; 10¼ in. by 7½ ; 27 lines, 5½ in. long ; written in a cursive and inelegant Neskhi ; dated Mossul, A.D. 1880.

[Presented by COL. S. B. MILES.]

The Synaxarium, or Lives of Saints and Martyrs, arranged according to the Calendar.

نبتدى ونكتب ما اختصر عليه من سير الشهداء لطول السنة وهو الكتاب المسمى باليونانية السنكسارى وقاويله بالعربى للجامع

Beg. شهر تشرين الاول وهو اول الشهور السريانية اليوم الاول فى هذا اليوم استشهد القديس بكوس رفيق سرجيوس على يد انطياخس الطاغى

This is the Coptic Synaxarium adapted to the Syrian calendar. It follows the order of the Syrian months from the first of Tishrīn I. to the thirtieth of Eilūl ; but there are frequent references to the Coptic months, and the substance agrees with the Coptic Synaxarium, an abstract of which has been given by Assemani in the Bibliotheca Medicea Laurentiana, pp. 164—187, and in Mai's *Scriptorum veterum Nova Collectio*, tom. iv., pp. 92—121.

The first of Tishrīn, with which the MS. begins, corresponds with the fourth of Babeh (Assemani, *Bibl. Med. Laur.*, p. 166).

The second part, f. 87b, كتاب الجزء الثانى من كتاب, begins with the first day of the seventh Coptic month, Baramhāt (Assemani, p. 177), corresponding with the 25th of Sabāṭ.

The original beginning of the work is found f. 195a, with the heading : نبتدى بكتب ما اختصر عليه من سير الشهداء لطول السنة الخ شهر توت وهو اول شهور القبطية

The first day of Tot, with which the Coptic Synaxarium begins, corresponds with the 29th of Āb.

The Coptic Synaxarium is ascribed to Michael, Bishop of Atribis, who lived about A.D. 1425. A German translation of the first quarter has been published by Wüstenfeld, Gotha, 1879.

For other copies see Uri, Syriac MSS., no. 92, and the Paris Catalogue, nos. 254—56.

30.

Or. 4523.—Foll. 185; 10½ in. by 7¼; 17 lines, 4¾ in. long; written in fair large Neskhi; dated Friday, 24 Bābeh, A. Martyrum 1532 (A.D. 1815).

Life and teaching of S. Pakhomius : نبتهدى بعون الله تعالى وحسن توفيقه بنسخ سيرة الاب الفاضل العظيم في القديسين انبا بخوميوس اب الشركة المقدسة وتعاليمه النافعة

Beg. كلمة الله الخالقة لكل شى هذا الذى صارت

الى ابينا ابراهيم اذ امرته ان يرفع ابنه وحيدة قربانا

A short introduction treats of the holy martyrs, and of the pious monks who succeeded them, and multiplied in Egypt after the persecutions of Diocletian and Maximian. The author enters upon his subject, f. 2a, as follows : وان واحدا اسمه باخوم فى حدود اسنا هذا نال عظيم درجة من الله وصار مسيحي فى بلاد دفايس فى قرية يسمى شاناسات وينموه صار راهبا كاملا

The life forms a continuous text, without any division. The death of Pakhom on the 14th of Beshens, at the age of sixty, is recorded, f. 150b. The latter part of the work, foll. 151—181, is taken up with an account of his successors, Petronius, Orsesius اورسيوس and Theodore تادرس. It concludes with a letter written by Athanasius, Patriarch of Alexandria, on the death of the last.

Foll. 182—185 contain the scribe's colophon, followed by additional passages quoted from Pakhom and other sacred writers. This copy was transcribed for Anba Petrus, the 109th Patriarch, from an old MS. belonging

to the Convent of S. Anthony, in the Desert of al-'Arabah. It was dedicated by the said Patriarch Petrus to the Patriarchal Seat.

The Arabic text has been published, with a French translation, by Amélineau, *Annales du Musée Guimet*, pp. 337—711.

Short lives of Pakhom and Theodore are given in Coptic and Latin by Zoega, pp. 71—87. For copies of the Arabic version, see Assemani, *Mai's Nova Collectio*, tom. iv., no. 172, and the Paris Catalogue, no. 261.

HISTORY.

31.

Or. 1336.—Foll. 169; 9 in. by 6¼; 17 lines, 4½ in. long; written in fine large Neskhi; apparently in the 15th century.

[SIR CHARLES A. MURRAY.]

A history of the Jews, ascribed to Yūsuf B. Gorion, اول كتاب اخبار اليهود فى البيت الثانى المنسوب الى يوسف ابن كريون

It begins with the same rubric as the copy previously described, no. 1, art. xi. The eight books begin respectively at ff. 1b, 25a, 49a, 73b, 98a, 105b, 124b, and 152b.

The first four and the last four leaves, as well as a few in the body of the volume, have been supplied by a later scribe, A. Martyrum 1402 (A.D. 1686). The earliest of several notes recording readings of the MS. is dated A.H. 899 (A.D. 1493). See f. 104b.

At the end is a deed of gift by Athanasius of Abutikā to the Convent of S. Anthony in al-'Arabah, dated A. Martt. 1508 (A.D. 1792).

32.

Or. 3009.—Foll. 224; 11¾ in. by 7¾; 19 lines, 5¼ in. long; written in the large and formal Neskhi usual with Christian scribes, and folioed with Coptic numerals, probably in the 15th century. [KEEMER, no. 6.]

History of the Dynasties *مختصر الدول*, by Abu'l-Faraj Gregorius, known as Bar-Hebræus, who died A.H. 685.

The copy wants fourteen leaves at the beginning, and three at the end. It begins in the history of Moses at this passage: *يقش ابن ابراهيم من قنطورا زوجته التركية*, which occurs in the text edited by Pococke, Oxford, 1683, p. 26, line 19. The last leaf, f. 224, supplies the first portion of the lacune which exists at p. 562 of the printed edition. Its contents correspond with a previously described copy, Add. 23, 304, f. 259a, line 12—f. 260a, line 15. The last words are: *نقد انزل الله على رسوله في حق من امنن باسلامه*

Some leaves are also wanting in the body of the volume, namely, one after f. 195 (Pococke, p. 456, line 11—f. 458, line 15), one after f. 199 (ib. p. 457, line 19—p. 470, line 8), ten after f. 201 (ib., p. 475, line 6—p. 498, line 14), two after f. 205 (ib., p. 508, line 6—p. 512, line 18), and two after f. 217 (ib., p. 542, line 7—p. 547, line 13).

For the author's life, and other copies of the work, see Wüstenfeld, *Geschichtschreiber*, no. 363; the Arabic Catalogue, pp. 426b, 554a; Uri, nos. 96, 97; the Leyden Catalogue, vol. ii., p. 147; the Munich Catalogue, no. 377; De Slane, *Paris Catalogue*, nos. 296—99; and Rosen, *Institut*, no. 37.

33.

Or. 2438.—Foll. 56; 9½ in. by 6; 17 lines, 4¾ in. long; written in fair Neskhi, apparently in the 13th century.

[Presented by Col. S. B. MILES.]

A fragment of an historical work, without author's name.

The first leaves of the MS. are more or less torn, and the ink is much faded. The work appears to have been divided, as far as

shown in this fragment, into three Books, *سفر*, the first of which is lost. The second, of which portions only are extant, relates to theological and controversial matters, while the third, which forms the main part of the volume, treats of the history of the Roman and Byzantine Emperors, down to A.H. 49 (A.D. 670). An author frequently quoted is Sa'id B. Baṭrik, Patriarch of Alexandria, who died A.H. 328 (A.D. 940).

The following are the headings found in Book II :

Fol. 1b. *المقدمة الرابعة في جواب ما اعترض به اليهود وغيرهم على اعتقادنا معشر النصارى في السيد لم نقول انه صلب ومات*

Fol. 3a. *الفصل الاول من السفر الثاني في اثبات ان المشرق اشرف الجهات وبيان ذلك بشهادات عقلية ونقلية من الكتب الالهية*

Fol. 7a. *الفصل السادس يتبين منه ان الاصل الاول في معرفة الله تعالى والايمان به وظهور الناموس والكهنوة والوعد بالمسيح انما كان من المشرق*

Fol. 13b. *الفصل السابع يتبين منه ان ابتداء ظهور البشارة بسيدنا ايشوع المسيح والايمان به انما كان من المشرق*

(Purporting to show that Zarādusht predicted the advent of Christ.)

Fol. 15b. *الفصل الثامن في ذكر تلهاد الرسل الاطهار لسائر البلدان والامصار*

Fol. 18b. *الفصل التاسع في ذكر الامانة التي يعتقدونها نصارى المشرق نقلت من اللغة السريانية الى اللغة العربية*

The third, or historical book, beginning f. 20a, is divided into seven chapters *فصول*, the first of which is a brief preamble. Chapters 2—5 enumerate the successors of Peter in Rome, f. 20b, the Patriarchs of Alexandria, f. 21b, of Antioch, f. 23a, and the Bishops of Jerusalem, f. 24a, from the

time of the Apostles to the Council of Nicæa. Chapter 6, f. 25a, treats of the heathen Emperors down to Constantine. Chapter 7, f. 28b, is a history of Constantine and his successors, including an account of the Councils, and of the contemporary Patriarchs, down to A.H. 49. It ends with these words : وهذا اخر ما اتينا به فى هذا المكان على التوالى بحسب ما وقفنا عليه من تواريخ ملوك الروم وبطاركتهم الواحد بعد الاخر من ملك قسطنطين المومن الى اخر ملك قسطنطين ابن قسطنطين اخر هرقل

This is followed by a brief summary, in which the Jacobites and Maronites are mentioned as heterodox, and which comes to an abrupt termination.

34.

Or. 1337.—Foll. 295 ; 13 in. by 8½ ; 19 lines, 5½ in. long ; written in fair large Neskhi ; dated 5 Tobeh, A. Martyrum 1505, A.H. 1203 (A.D. 1789). [SIR CHARLES A. MURRAY.]

كتاب التواريخ

A work treating of the various eras and systems of chronology in use with the Eastern nations, with chronological tables brought down to A.H. 655 = A. Martyrum 973 (A.D. 1257).

نبتدى بعون الله وحسن توفيقه بنسخ كتاب التواريخ من ادم والى سنة خمس وخمسين وستماية لسنى الهجرة الموافق ذلك سنة ست الف وسبعماية وخمسين لتاريخ القبط للعالم وسنة الف وخمسماية وتسع وستين سنة للاسكندر بن فيلبس اليونانى الموافق لسنة ثلث وسبعين وتسماية للشهداء الاطهار وهو يشتمل على عدة فصول ثم ما لحقوة اولاد الكنيسة اليعقوبية من تواريخ الاباء البطارقة الذى تنيحوا وهو مشروح مع من تغلب من الخلفاء بالباب الثامن والاربعون

The work is divided into fifty-one Bābs, a table of which is given after the above title.

The main contents are as follows : Divisions of time, and the years and months as reckoned by Arabs, Jews, astronomers, Greeks, Europeans, Persians and Copts, f. 4a. Calculation of dates and reductions of eras, f. 11a. Is night to precede day, or the reverse ? f. 16a. On what day was the moon created ? f. 18a. On what day was the beginning of creation ? f. 22a. How to calculate the intervals between various eras, f. 28b. Principal dates of Biblical and Jewish history and the Apocalypse reduced to the Era of the Martyrs, f. 31a. Chronology of the life of Christ, f. 54a. How to find the ابقطى الشمس or the Epact, f. 56a. How to calculate Easter and the Jewish Passover, f. 62b. The Jewish calendar, f. 75a. The lunar years and months, f. 77b. The astronomical solar year, f. 83b. The reckoning of the Christian festivals, and vindication of the Coptic use, f. 87a. Table showing the concordance of the Coptic and Syrian months, f. 123b. The chronological tables which follow occupy more than half the volume, foll. 125—282. In the earlier ones the dates are given in parallel columns, according to the following authorities : Ibn al-Rāhib, Sa'id B. Baṭṭik, John Chrysostom, al-Manbijī, Epiphanius, a Sa'idi writer تاريخ بعض الصعيديين, the Jew Abu'l-Fakhr, and al-Muntaṣir, نقل المنتصر. The tables are followed in some instances by fuller comments, due to the compiler.

They relate to the following subjects : The Patriarchs, f. 125b ; The Judges, f. 136b ; Kings of Israel, f. 142b ; Kings of Judah, f. 149b ; Kings of Babylon and Persia, f. 155a ; Alexander and his successors, f. 159b ; The Maccabees and Herod, f. 163b ; The Roman Emperors, from Augustus to Heraclius, f. 169a ; The Khalifs down to A.H. 623, f. 184a ; The Kings of Egypt from Aḥmad B. Ṭūlūn, to al-Malik al-Manṣūr, A.H. 655. The Osmanli Sultans from their origin to the French invasion in Egypt,

A.H. 1214 (this is an addition to the original work by a later hand), f. 224b. The Patriarchs of Alexandria, from S. Mark the Apostle to Gabriel, the 77th Patriarch (A. Martt. 985—87), f. 235b. This section is brought down by a first continuator to Mark, the 106th Patriarch, proclaimed A. Martt. 1461, and by a second, in another hand, to Mark, the 108th Patriarch, proclaimed A. Martt. 1513. A tabulated summary of the Patriarchs, foll. 278—282. A chronological account of the first seven Councils, foll. 283—295. It is stated in the colophon that the MS. was transcribed from a copy in the Patriarch's Library, dated A. Martt. 1310 (A.D. 1594).

The contents of the chronological tables agree with those of the chronicle of Ibn al-Rāhib, translated into Latin by Abraham Ecchellensis and J. S. Assemani. See Mai's *Nova Collectio*, tom. iv., no. 166. The proper name of Ibn al-Rāhib is Abu Shākir Petrus B. Abi'l-Karam B. al-Muhaddib. See *ib.*, no. 116, and further on, no. 47, vii.

35.

Or. 1338.—Foll. 352; 8 in. by 6; 15 lines, 4½ in. long; written in clear Neskhi; dated Friday, 27 Mesuri, A. Martyrum 1452, the 24th of Rabi' II., A.H. 1149 (A.D. 1736).

[SIR CHARLES A. MURRAY.]

Lives of the Patriarchs of Alexandria, from the first, S. Mark the Apostle, to Matthew the 87th, without author's name.

نبتدى بعون الله تعالى وحسن ارشاده بنسخ قليلا
من كثير من سير الابرار القديسين الفضلاء المويدين بنعمة
الروح القدس البطارقة بكورة مصر وما ينسب اليها خلفا
الاب القديس ماري مرقس الانجيلي كروز الديار المصرية
وهو اول بطاركتها وما لقيوه وما صبروا عليه من الجهاد
من قبل الامانة المقدسة من الملوك والولاة وغيرهم وذلك
قليلا من كثير منقول من سيرهم العجيبة لاجل
الانتصار

Beg. اول ذلك الاب الطاهر البشير ماري مرقس
الانجيلي الرسول وهو الاول من العدد انه لما كان في
زمان تدبير الرب المخلص عند ما جعل له تلاميذ يتبعوه

The main part of the work, foll. 1—319, consists of consecutive, some of them very extensive, lives of the first seventy-five Patriarchs. Of the seventy-sixth, Athanasius (Renaudot's *Historia Patriarcharum Alexandrinorum*, 1713, p. 599), it is merely stated that he was consecrated on the 5th of Bābeh, A. Martyrum 967 = 4 Rajab, A.H. 648 (A.D. 1251). After this there is a break in the series, and the next section, ff. 320—345, is devoted to the life and miracles of the 87th Patriarch, Matthew متى (of whom Renaudot, p. 610, gives only the name). He was enthroned in Alexandria on the 16th of Mesuri, A. Martyrum 1094, and died in great renown of sanctity on the 5th of Tobeh, A. Martyrum 1125 (A.D. 1409). The author, who appears to have written shortly after his death, concludes with an enumeration of the holy men who suffered martyrdom in his Patriarchate.

Foll. 345b—352 contain an appendix of much later date. It consists of the lives of the 103rd and 104th Patriarchs, namely, John يوانس, who was consecrated A. Martyrum 1389, and died A. Martt. 1434 = A.H. 1130 (A.D. 1718), and his successor, Peter بطرس, who died in Baramhāt, A. Martt. 1442 = A.H. 1138 (A.D. 1726).

HOMILIES.

36.

Or. 1332.—Foll. 249; 10½ in. by 7; 17 lines, 4½ in. long; written in fair large Neskhi, apparently in the 14th century.

[SIR CHARLES A. MURRAY.]

E

Homilies of S. Ephraim Syrus, imperfect at the beginning: الميامر المقولة من قول القديس مارافرام السرياني. The MS. has lost, as shown by the original Coptic folioing, thirty-seven leaves at the beginning, and thirty-three in its early portion. The first rubric extant is that of the sixth homily, f. 15a, المير السادس, the preceding folios containing detached portions of the previous homilies. The contents agree with those of the Arundel MS., Or. I., which has been fully described in the Arabic Catalogue, pp. 26—29; but the number of homilies is reduced from 53 to 50 by the omission of the homilies numbered 36 and 38 in the Arundel MS., and by the fusion of nos. 52 and 53 into one.

The homilies are followed, as in that copy, by the Encomium of Gregory Nyssen on S. Ephraim, f. 234b: مدحة قالها القديس اغريغوريوس اسقف نيسس في الاب القديس مارافرام السرياني صلاتهما تحفظنا امين

The last two leaves, supplied by a later hand, break off before the end.

Several MSS. of the same collection are described in the Paris Catalogue, nos. 135—139. The contents are stated in Mai's *Scriptorum veterum nova collectio*, tom. iv., nos. 67, 68, and by Uri, nos. 60, 65.

37 & 38.

Or. 1333 and 1334.—Two uniform MSS., consisting respectively of foll. 212 and 207; 10 in. by 6½; 17 lines, 4½ in. long; written in fair large Neskhi, probably in the 15th century. [SIR CHARLES A. MURRAY.]

Another copy of the homilies of S. Ephraim. The first volume wants the first seven leaves. It begins, in the middle of the first homily,

with these words: عجولا وكباشا وخرافا كلها لا معيوبة (Arund., Or. 1., f. 5b, line 2). The second homily begins, f. 3a, with this heading: الثاني توبيع لذاته واعتراف. The first volume ends with the fifth page of the 21st homily: قول في ورود ربنا يشوع المسيح له المجد الورود الثاني

The second volume commences with the latter part of the above homily, and completes the work. The 53rd homily, beginning f. 187b, is written in continuation of the preceding, without any heading. It is followed, f. 190a, by the Encomium of S. Gregory, which wants the last two pages.

39.

Or. 3598.—Foll. 246; 8½ in. by 6½; 14 lines, 4 in. long; written in large Neskhi in the Convent of S. Anthony, in the Desert of Al-'Arabah, dated 20 Kayahk, A. Martyrum 1441 (A.D. 1725).

The first part of the MS., foll. 1—115, contains the following seven discourses on the miracles of Archangel Michael, most of which have been translated into French, and published by E. Amélineau in the first volume of his "Contes et Romans de l'Egypte Chrétienne," Paris, 1888:—

I. Discourse of S. Theodosius in glorification of Archangel Michael, and on the miracle he performed for Dorotheos and his wife Theopista, to be read on the 12th of Hator, مير قاله القديس الفاضل للليل انبا تاوضوسيوس يشرح فيه كرامة رئيس الملائكة الجليل الطاهر ميخائيل والعجوبة التي صنعها مع دررتاوس وتاوبستا زوجته في الثاني عشر من شهر هاتور

قال حسنا ما قاله داود النبي المرقل اب المسيح Beg. بالجسد في زبوره الطاهر ان قال سبحوا الرب يا جميع ملايكته

II. Fol. 16a. Discourse of Donatius, first Bishop of Athens, on the miracles performed by Archangel Michael in the Church built in his name in Athens, ميمر وضعه ابينا القديس انبا دوناسيوس اول اساقفة كرز على مدينة اتيناس من يد بولص الرسول لاجل تجلى الله ورئيس الملائكة ميخائيل لاجل القوات والعجايب التي كانوا في بيعته التي بنيت على اسمه بمدينة اتناس التي كرزها المعلم بولص في اليوم الثاني عشر من شهر هاتور الخ

قال بالحقيقة عظيم هو هذا العيد المبسوط لنا يا احباي

Translated by Amélineau, l.c., pp. 1—10, under the title: "Comment se convertit la ville d'Athènes."

III. Fol. 32b. Discourse of S. Anastasius, Bishop of the island of Terākiyā, on the miracle performed by Archangel Michael for S. Euphemia, ميمر وضعه الاب القديس انسطاسيوس اسقف جزيرة تراكيا يشرح فيه كرامة الملاك الجليل الطاهر رئيس الملائكة ميخائيل والعجوبة العظيمة الذي صنعها مع القديسة اوفومية وايضا خبرين مذهلين العقول والسمع يقرأ في الثاني عشر من شهر باوونه

Translated ib., pp. 21—68, under the title: "Légende de la Sainte Euphémie."

The two additional tales mentioned in the above title, are those of Aristarchus and his wife Eugenia, f. 52a, and of a monk who was devoted to S. Michael, f. 55b.

IV. Fol. 67b. Discourse of Timotheus, Patriarch of Alexandria, on the vision that was vouchsafed to him in Jerusalem, ميمر وضعه ابينا الاب المكرم بكل المعاني المتسربل بالروح انبا طيماتاوس بطريرك الاسكندرية وضعه مدح في كرامة رئيس الملائكة ميخائيل في اليوم الثاني عشر من شهر باوونه وبرهن العظمة والدالة الذي انعم الله بها له

Translated ib., pp. 11—20, "Vision de Saint Jean l'Evangeliste."

V. Fol. 78a. Discourse of Severus, Pa-

triarch of Antioch, on the conversion of Matthew, the scribe, with his wife and children, ميمر وضعه الاب القديس انبا ساويرس البطريرك بانطاكية يشرح فيه كرامة رئيس الملائكة الطاهر ميخائيل وتكلم فيه من اجل ايمان متاوس الكاتب وزوجته واولاده

Translated ib., pp. 85—108, "La conversion du scribe Mathieu et de sa famille."

VI. Fol. 93b. Discourse on the ten miracles of Archangel Michael, شرح يسير من عجائب الملاك الجليل ميخائيل رئيس قوات السموات يقرأ في كل اثني عشر من الشهر

Translated ib., pp. 69—84.

VII. Fol. 106b. Discourse of Gregory the Theologian, Bishop of 'Ain 'Aidan (?), delivered in his church dedicated to S. Michael on his feast-day, the twelfth of Kayalik, ميمر وضعه الاب العظيم اغريغوريوس المتكلم بالالهيات اسقف عين عددن الجزيرة قاله في بيعته المقدسة على اسم رئيس الملائكة ميخائيل لما اجتمع اليها جمع عظيم يعيدوا في عيد رئيس الملائكة الذي هو الثاني عشر من كهيك

It is the story of the conversion of a wealthy pagan named باركشي, who was induced, by his Christian servant Yūhannā, to buy a book on S. Michael, in the belief that he would through it obtain immortal life.

VIII. Foll. 119—245. Life of S. Shenūdeh, by his disciple Wiṣā, for his commemoration on the seventh of the month Ebib, سيرة الاب الفاضل رئيس المتوحدين النبي الطاهر العظيم القديس ابينا انبا شنوده . . . وكذلك سطرها الاب العظيم انبا ويصا تلميذه في تذكاره الذي هو اليوم السابع من شهر ابيب

قال هذه الميمر يجبل ادرية عند ما اجتمعوا اليه المسيحيين القاطنين في المدن الثلاثة مدينة قاو ومدينة اخميم ومدينة ابصاي

The life agrees substantially with the text published, with a French translation, by E. Amélineau in the 4th tome of the *Mémoires de la Mission Archéologique au Caire*, pp. 289—487; but it presents considerable verbal variations. For the history of Shenūdeh, see also Revillout, *Revue de l'Histoire des Religions*, tome viii., nos. 4 and 5. For another copy of Visa's work, see the Arabic Catalogue, p. 670a.

The MS. was made a Waḳf to the Patriarchal Cell, A. Martt. 1531 (A.D. 1815). See fol. 32.

40.

Or. 3599.—Foll. 207; 6 in. by 4; 14 lines, $2\frac{1}{2}$ in. long; written in cursive Neskhī, apparently in the 17th century.

I. Foll. 3—44. Religious instructions relating to Baptism, the Eucharist, and more especially to the Confession, in the form of questions by the disciple التلميذ, and answers by the teacher المعلم; imperfect at the beginning.

It is divided into nine Mas'alah; the first heading extant, f. 9b, is that of the third Mas'alah, which begins as follows: المسألة الثالثة: في الاعتراف يوضح فيها سبب امتداع الذي يعترف من تناول القربان وهو في قانون التوبة قال التلميذ قد اوضحت لي يا معلم ما هي الفايده في تناول القربان

II. Fol. 48. History of the transfer of the kingdom of David, from his son Solomon, to Abyssinia, شرح انتقال مملكة داوود من ولده سليمان ملك اسرائيل الى بلاد الحبشة

Beg. كان لها اراد الرب سبحانه وتعالى ان يبني سليمان بيت الرب بيروشاليم بعد وفاة ابيه داوود الخ

Translated by E. Amélineau, *Contes et Romans de l'Egypte Chrétienne*, tome i., pp. 144—164.

III. Fol. 63b. Life of Armenius, his wife, and his children, and his death, on the 2nd of

the month Beshens, سيرة المحب لله ارمنيوس وجوزته واولاده ونياحته في الثاني من شهر بشنس, by Jūsamaṭ, Bishop of Tarsus.

Beg. قال القديس الطوباني انب جوسمط اسقف مدينة طرسوس انه كان في ايامه ملكا يسمى ارمنيوس سالكا في طريق الله

Translated by Amélineau, *ib.*, pp. 165—189. A copy is noticed by Uri, no. 103, art. 2.

IV. Foll. 81b—105, 116—125, 106—115. History of the captivity of the Israelites in Babylon of Chaldea in the days of Jeremiah, سيرة سبي بني اسرائيل الى بابل الكلدانيين في ايام ارميا النبي تقرأ في جمعة الالم البسخة المقدسة

Translated by the same, *ib.*, tome ii., pp. 97—151.

V. Fol. 126a. Life of Anbā Marcos, the hermit of mount Tirmaḳ, and how Serapion came to him at the time of his death and buried him, سيرة القديس الطوباني العظيم في القديسين انبا مرقس المتوحد بجبل الترمق وكون انبا سراييون دخل اليه عند نياحته وكفن جسده الطاهر في الحادي والعشرين من شهر برمودة

The same life is noticed in the Paris Catalogue, no. 256, art. 13, and no. 260. It has been translated by Amélineau, *ib.*, tome ii., pp. 55—73.

VI. Fol. 139a. Discourse of John Chrysostom on penitence, fear of God, etc., وضعه الاب القديس الطاهر يوحنا فم الذهب على التوبة والخوف من الله تعالى والعمل بمرصاته وطاعته

Beg. قال تعليم فاضل يعلمنا به داوود النبي حيث يقول هلموا يا اولادي اسمعوا لاعلمكم خوف الله

VII. Fol. 151a. Discourse of Jacob, Bishop of Sarūj, on the warnings of Jonas to the Ninivites, ميمر قاله القديس ماري يعقوب اسقف سروج على انذار يونان النبي لاهل نينوى وتوبتهم النقية المخلصة

Beg. المجد لله الواحد بذاته المعلوم بثالوث صفاته المفهوم بوحدانية جوهره

Jacob of Sarūj died A.D. 521. See Assemani Biblioth. Orient., tom. i., p. 283, and Mai, Collectio Nova, tom. iv., no. 73, where twenty-three of his homilies are mentioned.

VIII. Fol. 168b. A homily on the testimony born by Scripture to Jesus, without author's name.

Beg. العظة العشرون عن قول الله على لسان الانبيا ... اذا كان ربنا له المجد للمعرض من الكتب كما ينبغي

It is by John Chrysostom. See the Arabic Catalogue, p. 361a, no. 20.

IX. Fol. 173a. The vision of S. Theodosius, Bishop of Gangra.

Beg. نبتدى بعون الله تعالى واشرح لكم ايها الاخوة محبين المسيح خبر الرويا العظيمة الذي راها الاب الفاضل الاسقف المكرم انبا تاوموسيوس اسقف مدينة جنجرا وهو احد الثمانية وثمانية عشر المجتمعين بمدينة نيقيا

Translated by Amélineau, ib., tome ii., pp. 152—166.

X. Fol. 181. A chapter on the points of disagreement between the Copts and the Melchites, extracted from a work entitled al-Ibtihāj fi Sharḥ al-Minhāj.

الباب الاول والحادى والعشرين فى اختلاف الملل من كتاب الابتهاج فى شرح المنهاج

اما الفرق بين القبط والملكية فانهم مختلفين فى اصلا واحد وهو الاتيحاد وبعد الاصل مختلفين فى ثلاثة عشر فرعاً

Although bearing the same title as al-Subki's commentary upon the Minhāj al-Ṭalibīn (Haj. Khal., vol. vi., p. 204), the present work is totally different. It is written by a Christian Copt in defence of the Jacobite doctrine against the Melchites.

XI. Fol. 192a. History of a hermit, and of the priest who visited him, خبر عن بعض المتوحدين الذى كان يتوحد فى عبادته ونسكه

Beg. كان رجل قسيس يحى الى هذه الشيخ المتعبد وبزوره

Translated by Amélineau, ib., tome ii., pp. 74—80.

XII. Fol. 197a—206. The martyrdom of Arianus, governor of Anṣanā, by S. Ammonius, شهادة القديس اريانوس والى انصنا وكيف دعى الى الشهادة كما تنبأ عليه الممتلى نعمة من روح القدس ابينا القديس انبا امونيوس الاسقف المكرم شهيد ربنا يسوع المسيح

Translated by the same, ib., pp. 81—96.

A table of contents occupies two pages at the beginning of the MS.

PHILOSOPHY.

41.

Or. 4243.—Foll. 252; 8½ in. by 6¼; from 20 to 23 lines, 4 in. long; written in cursive Neskhī, dated Mossul, 15 Nisān, A.D. 1844.

[BUDGE.]

I. Foll. 3—81. A treatise on Metaphysics by al-Khuri Buṭrus al-Tūlāni, Economos of the Maronites in Ḥalab, published A.D. 1703,

كتب العلم الالهى اى الموجود المطلق للخورى بطرس القولانى المارونى ايكونوموس المارونية فى حلب الشهابا قد اشتهر فى اواخر نيسان سنة ١٧٠٣

Beg. مقدمة ه وبعده فلا يخفى عليك ايها القارى العجيب ان علم الالهى هو اشرف قسم من اقسام الفلسفة واجلها

It is divided into ten main sections بحث, subdivided into Faṣls, a full table of which occupies 3 pages at the beginning. Their headings are :

- | | |
|-----------|---------------------------------|
| Fol. 5b. | 1. فى بيان العلم الالهى وموضوعه |
| Fol. 8a. | 2. فى الموجود المطلق ولواحقه |
| Fol. 11a. | 3. فى الواحد |
| Fol. 17b. | 4. فى التباين |
| Fol. 24b. | 5. فى الحق والجيد |
| Fol. 31a. | 6. فى الباهية الموجودة |
| Fol. 37a. | 7. فى المقولات اجمالاً |
| Fol. 51b. | 8. فى المقولات العرضية |
| Fol. 67b. | 9. فى الوجود الازدهانى |
| Fol. 70b. | 10. فى الجوهر الخائب من جسم |

II. Fol. 82—252. A compendium of universal theology, written in Latin, by Thomas Descharmes, a Capucine monk of Lorrain, and printed in Venice A.D. 1818; translated into Arabic by Ignatius Buṭrus Jarwah al-Anṭāki al-Halabi, Patriarch of the Syrians, in Rome, A.D. 1826.

مختصر كل اللاهوت النظرى للاب الكامل والمعلم العامل توما ده شارمز الفرنساوى من رهبنة الكبوشين فى اقليم لوتارنجيا . . . وقد طبع سابقا باللغة اللاتينية فى مدينة البندقية سنة الف وثمانماية وثمانية عشر ثم ترجمه . . . اغناطيوس بطرس جروه وباطريك السريان الانطاكي الحلبى وطننا والكاتوليكي مذهبنا وذلك فى مدينة رومية المحمية سنة ١٨٢٦ لافادة الكيروس طايفته

انى اذ The translator's preface begins : كنت اهدس مفكرى بالتزامات الرعاة الكنائسيين نحو الاغنام الناطقة المقلدة لحراستهم الخ

The original work consists of two parts, treating respectively of speculative and practical theology. The first of these, subdivided into six discourses مقالة, is alone contained in the MS. A full table of chapters follows the preface. Quérard mentions a later edition of the original: *Compendium theologiae universae ad usum examinandorum*, Argentorati, 1819.

يعقوب بن حنا ريجانى السريانى الموصلى : Copyist :

42.

Or. 4247.—Foll. 111; $8\frac{1}{4}$ in. by 6; 21 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi; dated Thursday, 23 Asbāt, A.D. 1833. [BUDGE.]

A treatise on Metaphysics, with the heading القارى الجيب ان العلم الالهى هو اشرف قسم من اقسام الفلسفة واجلها كون كافة العلوم مرتبة ما دونه

The preface begins : وبعد فلا يخفى عليك ايها القارى الجيب ان العلم الالهى هو اشرف قسم من اقسام الفلسفة واجلها كون كافة العلوم مرتبة ما دونه

It is another copy of the Metaphysics of al-Khuri Buṭrus al-Tūlāni described under no. 41, art. 1.

المحق بن شكرى الموصلى بلدا ومنشا : Copyist :

Foll. 106—111, written by another hand, contain another transcript of a portion of the work corresponding with foll. 9—15 of the MS.

43.

Or. 4246.—Foll. 248; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 20 and 21 lines, 4 in. long; written in cursive Neskhi; dated Mossul, 12 Kanun I., A.D. 1842.

[BUDGE.]

I. Foll. 1—112. A treatise on Logic, being the first volume of the "Institutiones Philosophicae ad Studia theologica potissimum accommodatae," by François Jacquier, a Minovite monk, Professor of the Propaganda, translated A.D. 1766 by Antonius Šabbāgh, priest of the Melchite Church of Halab, from the edition printed in Rome A.D. 1750, الجزء الاول من الرسومات الفلسفية المفيدة جدا لدرس اللاهوت المولقة من الاب فرنسيس ياكوبير من رهبان الاصغردين رفيق الاول للمدارس الموجودة فى البلاد الافرنجية ومدرس فى المدرسة الرومانية وفى مدرسة انتشار الايمان وقد استخرج هذا الكتاب حديثا الى اللغة العربية سنة ١٧٦٦ مسيحية من نسخة مطبوعة فى رومية باللغة اللاتينية سنة ١٧٥٠ باذن الروسا فى مطبعة بلرمينى

Contents: The translator's preface, f. 1b; the author's preface, f. 2b; table of contents, f. 6b; introduction, f. 8a; Juz I. الفهم والتصور, f. 22b; Juz. II. فى التصديق, f. 57a; Juz. III. فى النظام, f. 73a; Juz IV. فى الانتقال الفكرى, f. 102a. The contents agree with the first volume of the Venice edition of 1764.

يعقوب بن حنا ريجانى الموصلى وطننا : Copyist : والسريانى مذهبنا

II. Foll. 113—248. A treatise on Logic, composed A.D. 1706, by Khuri Buṭrus B. Buṭrus B. Ishāq al-Tūlāni, Economos of the Maronites in Ḥalab.

كتاب المنطق وهو الثاني من كتب الفلسفة مما ألفه الاب الفاضل والفيلسوف العالم والعامل خوري بطرس بن بطرس بن اسحاق التولاني ايكونوميوس من طائفة الموارنة بمدينة حلب وذلك سنة ١٧٠٦ مسيحية

البحث الاول في موضوع المنطق وتعريفه Beg. الفصل الاول في ماهية المنطق قد اختلف في تعريفه العلماء عرفه ابن سينا انه آلة عاصمة الذهن من الخطا والزلل فيما نقصده ونقصوره ونصدق به

It is divided into eighteen questions بحث, subdivided into Faṣls. The headings are as follows: 1. في موضوع المنطق, f. 116; 2. في ماهية, f. 102b; 3. في المقولات, f. 128b; 4. في, f. 140a; 5. في الجنس, f. 144b; 6. في, f. 150a; 7. في الفصل, f. 154a; 8. في, f. 160b; 9. في الكل والجزء, f. 162b; 10. في, f. 170a; 11. في السبب والمسبب عنه, f. 171b; 12. في التصورات المولفة, f. 178a; 13. في القول, f. 187b; 14. في, f. 192a; 15. في الآلات المنطقية, f. 202a; 16. في القياس من وجد, f. 215a; 17. في البرهان, f. 228a.

الياس بن بطرس الصايغ السرياني : Copyist
كاثوليكي مذهباً الموصلى وطناً

44.

Or. 4244.—Foll. 66; 8 in. by 5½; 15 lines, 3½ in. long; written in large Nesḵhi, apparently in the 18th century, except the last two leaves, which are dated Rajab, A.H. 1277 (A.D. 1861). [BUDGE.]

An introduction to logic by al-Khuri Buṭrus, Economos of the Maronites, كتاب

مدخل المنطق تأليف الاب الفاضل الجليل والفيلسوف اللاهوتي النبيل الخوري بطرس ايكونوميوس المروانة
نبتدى بعون الله تعالى وحسن توفيقه فى Beg. الايساغوجى اى مدخل المنطق وبعد اذ كانت سعادة الانسان من حيث هو ناطق موقوفة على معرفة الحق والخير

It is divided into three Kisms, viz. 1. فى, f. 2b; 2. فى التصديق, fol. 13b; and 3, f. 31b, each of which is subdivided into numerous Bābs.

45.

Or. 3710.—Foll. 61; 8¼ in. by 6; 15 lines, 4¼ in. long; written in fair Nesḵhi, in the 19th century. [BUDGE.]

Another copy of the same work.

It wants the latter part, corresponding with the last two folios of the preceding MS.

46.

Or. 4242.—Foll. 274; 7½ in. by 5¼; from 17 to 19 lines, 3¾ in. long; written in an ungainly European looking character, A.D. 1814, and, in part, illegible from the running of a corrosive ink. [BUDGE]

I. Foll. 1—161. الصحيفة الهبقرية فى الاصول المنطقية

A treatise on Logic by Joachim, a Basilian monk, ايواكيم احد الرهبان القانونيين الباسليين

Beg. الحمد لله الذى ميز الانسان بالنطق العقلى عن مطلق الحيوان

The author wrote it for the use of pupils whom he found, on his arrival at Ḥalab, A.D. 1754, desirous of studying philosophy. It is divided into a Muḳaddimah, treating of philosophy and three Kisms, as follows:

I. Fol. 12a, في الامور المتعلقة بالتصور, in three Maḳālahs; II. Fol. 41b, في التصديق اى الحكم, in two Maḳālahs; III. Fol. 54b, فيما يتعلق بالفعل الثالث من العقل وهو الانتقال الفكري, in twenty Maḳālahs.

II. Foll. 162—272. منارة القوى العقلية في القواعد المنطقية. A manual of logic for beginners, by the priest Sam'ān Sabbāgh al-Rūmī al-'Akki, a pupil of the Propaganda, انقس سمعان صباغ الروم العكي النسب الكاتوليكي المذهب احد تلاميذ مدرسة انتشار الايمان المقدس محمدك يا من خلقت ووضعت النطق Beg. بالطبيعة الانسانية

It is divided into an introduction and three Kisms, viz. 1. في الامور المتعلقة بالتصور, in nine sections termed اوضحة; 2. في القضايا, in nine sections; 3. في الانتقال الفكري, in five sections.

COPTIC GRAMMARS AND VOCABULARIES.

47.

Or. 1325.—Foll. 270; 8½ in. by 6½; about 23 lines, written mostly in two columns, dated Wednesday, 26 Ebib, A. Martyrum 1519 (A.D. 1803). [SIR CHARLES A. MURRAY.]

A collection of Coptic grammars and vocabularies explained in Arabic, containing:

I. Fol. 3a. Introduction to the Coptic alphabet and numerals, without title or author's name. See the same in Add. 24,050, art. 1, Arabic Catalogue, p. 670b.

II. Fol. 9a. The Muḳaddimah, or introduction to Coptic grammar, by Shaikh al-As'ad Abu'l-Faraj Ibn al-'Assāl, المقدمة التي وضعها الشيخ الاسعد ابو الفرج ابن العسال نبح الله نفسه. See Add. 24,050, art. 2, and Uri, p. 325, no. 44.

III. Fol. 14a. Al-Tabṣirah, a Coptic grammar by al-'Alam Ibn Kātib Kaīṣar, المقدمة التي عملها شيخ العلم ابن كاتب قيصر وسماها بالتبصرة. See Add. 24,050, art. 3, and Uri, ib.

IV. Fol. 20b. Al-Kifāyah, a Coptic grammar by al-Wajih al-Kalyūbi, مقدمة الوجيه القليوبي, المعروفة بالكفاية. See Add. 24,050, art. 4. At the end is written: كملت المقدمة الموسومة بالكمال والكفاية تصنيف المولى الرئيس الوجيه القليوبي

V. Fol. 27a. An introduction to the Sullam, or Coptic vocabulary, by al-Samanūdi. تقدمة السلم التي للشيخ القديس السمنودي. See Add. 24,050, art. 5, and Uri, p. 326, no. 47.

VI. Fol. 36a. Introduction to Coptic grammar by al-Tuḳa Ibn al-Dahiri, المقدمة التي وضعها الشيخ التقاء ابن الدهيري. See Add. 24,050, art. 6.

VII. Fol. 54a. A Coptic vocabulary, with a grammatical introduction, by Abu Shākir B. al-Rāhib Abi'l-Karam Baṭras B. al-Muḥaddib. See Add. 24,050, art. 6.

Beg. المجد لله واهب العقل وكتبه المنعم بالعلم على عبده . . . وبعد فانا لما قصدنا الوقوف على ترجمة اللسان القبطي المنقول الى اللسان العربي

The author describes himself as a deacon of the Church of the Virgin Mary, al-Mu'al-lakah, in Cairo, العبد لحقير في الشمامسة بكنيسة الست السيدة مرتبريم الطاهرة البتول بالمعلقة بمصر ابو شاكر ابن الراهب ابي الكرم بطرس ابن المذهب

He quotes among his authorities three previous Sullams or vocabularies, namely, those of the Bishop of Samanūd, of the Bishop of Sakhā, and of Ibn Rijāl, اول سلم اسقف سمونود ثاني سلم اسقف سخا ثالث سلم ابن رجال, and states that he finished his work A. Martyrum 980 (A.D. 1264).

The grammatical introduction extends to f. 89b. Then comes, f. 90a, the vocabulary

termed al-Sullam al-Kabīr, and beginning :
 نبقدى بمعونتك الله بنسخ السلم الكبير الباب الاول وعد
 فصوله اربعة الفصل الاول فى اسما الخالق

Theological works written by the same author, A. Martt. 987, are noticed by Assemani, Mai's *Collectio Nova*, tom. iv., nos. 116, 117.

VIII. Fol. 144a. السلم المقفى والذهب المصفى

A Coptic vocabulary by al-Mu'taman Abu Ishak B. Fakhr al-Daulah Abi'l-Faql Ibn al-shaykh al-rئيس الفاضل . . . الموتى ابو اسحق, al-'Assāl, ابن الشيخ الرئيس فخر الدولة ابى الفضل ابن العسال, author of the theological work entitled *Majmū' Uṣūl al-Dīn* (Arabic Catalogue, p. 758a; Paris Catalogue, no. 200; and Steinschneider, *Polemische Literatur*, p. 86).

The vocabulary was transcribed, as stated at the end, from a copy dated A. Martyrum 1034 (A.D. 1318). A copy is noticed by Uri, p. 326, no. 45.

IX. Fol. 196b. A vocabulary of the Gospels, Epistles, and Offices of the Church, سلم الاناجيل والرسايل وما يتلوهم فى خدمة الكنيسة المقدسة, without author's name.

The copyist, the Priest Mīnā, مينا بالاسم كاهن, dedicates this volume, after his death, to the Convent of S. Anthony, in the Desert of al-'Arabah.

Foll. 268—270 contain a Coptic hymn, with the heading : ابصالى ادم رومى تقال على الهوس الثالث

POETRY.

48.

Or. 2632.—Foll. 118; 8½ in. by 5¾; 22 lines, about 3½ in. long; written in fair Neskhi; dated end of Ailūl, A.D. 1804.

The Diwan of Jabrā'il al-Lubnāni, the

Maronite monk, beginning : قافية الالف قال
 جبرائيل الراهب اللبناي يمدح السيد المسيح وهو فى
 حلب وذلك سنة الف وستماية وخمس وتسعين مسيحية
 من بحر الخفيف وعدد الابيات ٢٥

يا مسيحا لم ترق المسحاء انما الارض صنعكم والسماء

The contents are the same as in Add. 9968, described in the Arabic Catalogue, p. 506; but the preface, in which the author gives to the Diwan the title of التذكرة, is wanting.

The author, better known as Jabrā'il Ibn Farḥāt, died as Maronite bishop in Ḥalab, A.D. 1738. See Flügel, Vienna Catalogue, vol. i., p. 487. For other copies see Assemani, Mai's *Nova Collectio*, tom. iv., no. 192; Aumer, no. 538; Biblioth. Burchardt, p. 31, no. 32; the Petersburg Catalogue, no. 4; and Pertsch, no. 2341.

Copyist : الخورى بطرس دويهي الماروني

49.

Or. 3627.—Foll. 131; 10¼ in. by 6¼; 21 lines, 3½ in. long; written in fair Neskhi; dated Ḥalab, in the month of Ayār (May), A.D. 1764. [G. C. RENOUEAU.]

The Diwan of Nicolaus Sā'igh, Superior of the Basilian Monks in the Convent of St. John, Shuwair, in the Druzes country, arranged in alphabetical order.

وبعد فهذا ديوان الاب الفاضل والعالم العامل
 الصالح الذكر الخورى نيقولاوس صايغ الاب العام للرهبان
 الفاسيليين القانونيين المكرمين المنتسبين الى دير مارى
 يوحنا شوير القاطنين فى بلاد الدروز وقد رتبته على حروف
 الهجا

The first piece is a long poem in praise of the Church of Rome, beginning :

كثر العثار بعثرة الروساء وغوى الصغار بغرة الكبراء

Most of the poems have headings, giving the dates of composition. The dates range from A.D. 1703 (fol. 21a), to A.D. 1749 (fol. 56b).

Copyist: انطون بن المرحوم الخورى بولص من
طائفة الروم

For other copies see Aumer, no. 537; the

Bibliotheca Burckhardt., p. 31, no. 31; and Pertsch, no. 2335. The collected works of the author, including a Diwan with another beginning, are noticed in the Vienna Catalogue, vol. i., p. 488. The present MS. is entered in the Catalogue of Dr. John Lee, no. 115.

S AMARITAN MSS.

50.

Or. 2688.—Foll. 218; $9\frac{3}{4}$ in. by 7; 19 lines, $4\frac{1}{2}$ in. long; written in fine bold Neskhi, with occasional vowels; dated Friday, 23 Jumāda II., A.H. 724 (A.D. 1324).

The Arabic version of the Samaritan Pentateuch. It is divided into short sections, headed with the initial words of the Hebrew text in the Samaritan character.

It wants the first two leaves, and begins with chapter ii. of Genesis, v. 15—17, as follows: واخذ القديم الله ادم واقربه في جنان النعيم للعبادة وللحفظ ووصى الله ادم قولا من كل شجر الجنان اكلا تاكل ومن الشجرة المعرفة بالخير والشر لا تاكل منها ان فى يوم اكلت منها عقوبه تعاقب

The remaining books begin respectively as follows: Fol. 55b. Exodus, السفر الثانى من التوراه; Fol. 101b, Leviticus, وهو سفر الخروج من مصر; Fol. 132b. Numbers, without heading, beginning: وخاطب الله موسى فى بركة سينين فى خباء المحضر فى واحد من الشهر الثانى فى السنة الثانيه لخروجهم من

السفر, Fol. 179b. Deuteronomy, السفر الخامس من التوراه وهو سفر الاستقنا

The last book wants a few lines at the end; it breaks off at the eighth verse of chapter xxxiv.

At the end of Exodus is the following colophon: نجز السفر الثانى بعون الله ولطفه وحسن توقيقه نهار الجمعة ثالث وعشرين جمادى الاخر من سنة اربعة وعشرين وسبع مائة

At the end of Leviticus is a note relating to the purchase of the MS. by Yūsuf B. Rashīd, A.H. 907, for 156 silver dirhems.

The present MS., and the five following, were purchased for the Museum from Shaikh Ya'qūb al-Shalabi, of Nablus.

A MS. of the same version is described by Nicoll, Bodleian Catalogue, p. 1, where other copies and printed extracts are mentioned.

51.

Or. 1446.—Foll. 187; $12\frac{1}{4}$ in. by $8\frac{1}{4}$; 17 lines, $5\frac{1}{2}$ in. long; written in fair Neskhi; dated Wednesday, 29 Rabī' I., A.H. 909 (A.D. 1503).

Another copy of the same translation.

The first leaf is lost. The MS. begins with verses 14—19 of the first chapter of Genesis as follows : لايات ولاوقات ولايام ولسنين ويكونوا لانوارا في فلك السما للاضاء على الارض وكان كذلك وصنع الله النيرين الاكبرين النير الاكبر لدوله النهار والنير الاصغر لدوله الليل والكواكب وجعلهما الله في فلك السما للاضاء على الارض ولتداول بالنهار وبالليل ولتتميز بين النور وبين الظلام ونظر ذلك حسنا وكان مسا وكان صباح يوما اربعا

The other books begin respectively at foll. 48a, 87a, 111b, and 145a.

At the end of Numbers is found the following colophon : نجز السفر الرابع بعون الله تعالى ومنه وكرمه في نهار الاربعاء تاسع عشرين شهر ربيع الاخر سنة تسعة وتسعمائة وحسبنا الله ونعم الوكيل

Foll. 148—177 are written in a larger and probably early character, while foll. 178—187 have been supplied by a later hand.

52.

Or. 1450.—Foll. 451 ; 6 in. by 4 ; about 28 lines in a page ; written in a fair small Neskhi ; dated Monday, 24 Jumāda I., A.H. 1173 (A.D. 1759).

The Pentateuch, in Hebrew and Arabic, written in two columns, the Hebrew text in the Samaritan character on the right, and the Arabic translation on the left.

The latter begins as follows : البداية خلق القديم السموات والارض والارض كانت مغمورة مستبحرة [sic] وظلام على وجه الغمر وروح الله هابة على وجه الماء وقال الله يكون نورا فكان نورا ونظر القديم النور انه حسنا وميز الله بين النور وبين الظلام ودعا الله للنور نهارا وللظلام دعا ليلا وكان مساء وكان صباحا يوما واحدا

The other books begin as follows : Exodus, fol. 119 ; Leviticus, fol. 230 ; Numbers, fol. 293 ; Deuteronomy, fol. 379.

The MS. was written by Ghazāl B. Abi'l-Surūr al-Maṭari, whose name appears at the end of Leviticus and of Numbers. The colophon is : تمت صباح يوم الاثنين كد شهر جمادى الاول سنة ج وع وق والف لمملكة بنى اسماعيل

On the last folio is a notice written by Salāmah B. Ya'kūb B. Marjān B. Ibrāhīm al-Dafani, in Shawwāl A.H. 1174. He states that the scribe, his cousin, Shaikh Ghazāl B. al-Shaikh Surūr al-Maṭari al-Ghazzi, having died in Rajab A.H. 1173, his son, Shaikh Surūr, sent the book by way of Yafā to the writer, who bound it with his own hands, and placed it, according to Shaikh Ghazāl's last will, by the side of the holy book, to be read on Sabbaths and feast-days.

Ghazāl B. Abi'l-Surūr al-Ghazzi is the author of a commentary on the Pentateuch noticed in the Arabic Catalogue, p. 517b, and in the Zeitschrift d. D. Morg. Ges., Band 22, p. 538.

53.

Or. 2080.—Foll. 93 ; 8½ in. by 6 ; 18 lines, 4 in. long ; written in cursive and rather indistinct Neskhi ; dated Tuesday, 10 Muharram, A.H. 1276 (A.D. 1859).

The Samaritan Chronicle, by Abu'l-Fatḥ B. Abi'l-Ḥasan al-Sāmīri al-Danafī.

Beg. قال الفقير الى الله تعالى ابو الفتح ابن ابي الحسن السامري الدنفى انه لما كان بين يدي سيدنا وامامنا النع

The work was compiled, as stated in the preface, A.H. 756, for the High Priest Finhas. It extends from Adam to the time of Harun al-Rashid.

The text agrees substantially with the printed edition published by Eduard Vilmar, Gotha, 1865, but is in part fuller, especially towards the end, where the account of the Umayyades is more detailed. Many proper names and passages are written in the Samaritan character.

Scribe: يوسف الاسراييلي الاسماعيلي

For other MSS., see Vilmar's Prolegomena; Nicoll, p. 4, no. vii., art. 2; and Zotenberg, Catalogue des MSS. Hébreux, Fonds Samaritain, no. 10. The principal source of Abul-Fatḥ, the Tolideh, has been published in Hebrew, with a French translation by Ad. Neubauer, *Journal Asiatique*, 6^e série, tome 14, pp. 386—470.

54.

Or. 1447.—Foll. 89; 8½ in. by 6; 20 lines, 4 in. long; written in cursive Neskhi; dated 20 Jumāda, A.H. 1285 (A.D. 1868).

Another copy of the chronicle of Abu'l-Fatḥ, in substantial agreement with the preceding:

Copyist: امين ولد يعقوب ولد الشلبى ولد يوسف الشلبى الدنفى

55.

Or. 2691.—Foll. 43; 7¼ in. by 5½; from 15 to 20 lines; written in cursive Neskhi, about A.H. 1201 (A.D. 1787).

A collection of dogmatical treatises in verse and in prose, in exposition and defence of the Samaritan creed, by Ibrāhīm al-'Ayyā al-Sāmī B. Ya'qūb al-Danafī al-Marjānī, to which is prefixed this title: هذا مجموع فيه تشييت عقايد ملة السامرة في الوحدة الربانية المحضة وفي البعث وفي البراة من عبادة العجل اللعين وفي الرد على الفلاسفة والمجبرة والقدرة وما عندهم من الشبه المخالف كل هذا لمذاهب المومنين من اهل المذاهب ارباب التوحيد

This is apparently the author's autograph. His full name appears in the colophon, fol. 27a, as follows: العبد ابراهيم العيا السامرى ابن يعقوب الدنفى المرجان and in the latter portion of the MS., which is by a later hand, he is designated, fol. 32b, as العم المرحوم الشيخ ابراهيم العيه ابن العم المرحوم يعقوب ابن مرجان الدنفى

The contents are as follows:

I. Foll. 1—8. A versified treatise in defence of the Samaritan belief as to God's unity against philosophers.

Beg. يا من يروم الوقوف على الحق المبين
للد على الفلاسفة وكذا المشبهين

The gist of the tract is found in these lines, fol. 5:

فبلة السامرة حامدة لله
على ذلك وهم به من الامنين
وهذا هو ردنا على الفلاسفة
وعلى امثالهم من ساير المطاعنين

and the date of composition, A.H. 1199, is conveyed by a chronogram in the last verse.

سايلى عن عام تاليها ارخ
انا امننت بالله ولحمد لله رب العالمين

The verses rhyme, but do not scan by any known metre.

II. Foll. 9—11. Another versified tract, in defence of the Samaritan creed, protesting against the alleged worship of the golden calf.

Beg. يا عتي للعجل اللعين بعبادة
اتق الله ربك لا تبعد شهادة

The date of composition, A.H. 1196, and the author's name, are found in the last line:

قد قالها احقر الورى ارخ
السامرى ابراهيم واحد اعتقاده

The author adds, in the colophon, that he was then sixty-seven years of age.

III. Foll. 11b—16. Another versified tract on the same subject:

Beg. الحمد لله الذى لا خالق لكلامه
فى شرعه الشريف القويم كلامه

The date of composition, expressed by a chronogram at the end, is A.H. 1198.

IV. Foll. 16b—29. A treatise on resurrection and the day of judgment, consisting of texts from the Pentateuch, accompanied by the author's comments.

It is thus described by the author: ايضا هذه رسالة للحقير وهى شرح صور القيامة اى يوم المبعث المنزلة فى كتاب التوراة فاليمينه كلام الله القديم والميسرة شرحه بحسب ما وصل اليه القهم

It is written in two columns, one on the right containing the scriptural texts in Arabic, the other, the author's comments. On the first two pages, the original text has been added by a later hand in the Samaritan

character. The tract was completed, as stated at the end, on Sunday, 13 Rabi' I., A.H. 1199.

V. Foll. 29b-30. An account of the plague which raged at Nablus A.H. 1201, imperfect at the end.

VI. Foll. 32—37. Canticles and hymns by the same Ibrāhīm al-'Ayya, فهذه تسابيح ومدائح تاليف العم المرحوم الشيخ ابراهيم العيه ابن العم المرحوم يعقوب ابن مرجان الدنفى

Beg. نور الله قد لاح واشرق الصباح
فاتقبه يا صاح قرب الورد

This section was written, A.H. 1292, by Amīn, son of Yā'kūb, son of Chalabi al-Danafī, امين ولد يعقوب ولد چلبى ولد يوسف چلبى الدنفى الموسوى مذهباً والنابلسى وطناً

The remaining folios contain some verses by the same Amīn, and by his brother Chelebi, چلبى بن يعقوب آل چلبى

MOHAMMEDAN LITERATURE.

THE CORAN.

56.

Or. 2165.—Foll. 121; 12½ in. by 8½; 24 lines, 7½ in. long; written in Kufi, on stout vellum, probably in the 8th century.

A considerable portion of the Koran, about two-thirds of the whole, consisting of three series of consecutive leaves as follows:

Foll. 1—14, beginning, وسعها اولئك اصحاب سيجفون بالله لكم اذا ending, الجنة هم فيها خلدون

انقلبتم اليهم لتعرضوا عنهم (Surah vii., v. 40—Surah ix., v. 96).

Foll. 15—113, beginning, تحتهم الانهر فى جنات, وبدا لهم من الله ما لم يكونوا يحتسبون, ending, النعيم (Surah x., v. 9—Surah xxxix., v. 48).

Foll. 114—121, beginning, مبصرا ان الله لذوا, يظاف عليهم بصحف من, ending, فضل على الناس ذهب واكوب وفيها ما تشتهي النفس وتلد الاعين وانتم فيها خلدون (Surah xl., v. 63—Surah xliii., v. 71).

There are, apparently, two leaves wanting between the first fragment and the second, and three between the second and the third.

The character is thick, bold, and very unlike the stiff and conventional Kufi of most early Corans, being written with a free hand, and, as it were, *currente calamo*. The diacritical marks are very sparingly used; they have the shape of short horizontal lines, which for ت and ث are placed vertically, one above the other, and for ش in one horizontal row.

Two vertical rows of three such lines in close juxtaposition are used to divide the verses. The 'hastae' are so tall as to reach, and even to cross the upper line. They have, for the most part, a slight leaning to the right. The final م and ج have no downward stroke, while ق, which never appears dotted, is distinguished, when final, by a long hook-like appendage. The final ي is turned backwards, and frequently lengthened into a straight sweep, underlining the preceding words.

A notable feature of the spelling is the systematic absence of the Alif of prolongation. We find, for instance, الاموات for الاموت, نادينا for ندينه, قال for قل. There is no trace of vowel-points, or of any orthographical sign.

The Surahs were originally without titles, their beginning being only marked by a wider space between the lines. Titles have been subsequently added in a smaller Kufi character, apparently of the 9th century, and in red ink.

A facsimile of fol. 77a, and a detailed statement of the peculiarities of the writing, will be found in the Oriental Series of the Palæographical Society, pl. lix.

57.

Or. 1396.—Foll. 7; 11½ in. in height by 15 in width; 7 lines, 9½ in. long; written on vellum, in large and thick Kufi, with vowels.

[SIR WM. OUSELEY.]

A fragment of the Coran, containing verses 4—19 of Surah xxxiii.

There are, on an average, no more than a dozen letters in each line. The first page contains only the following: [1] مهتكم وما جعل ادعياكم ابناكم ذلكم قولكم بانواهم والله يقول الحق وهو يهدي السبيل ادعوهم لا [بئهم]

There are no diacritical points whatever; but vowels are frequently added in the shape of large round dots in red ink. Double dots express Tanwin.

Similar dots, of green colour, are used occasionally for the hamzah, to express the diphthong as in عورة, and for the optional Dammah in the last syllable of عليه. The Alif of prolongation is left out in فاخونكم, المهجرين, ميشقهم, كذب, الارحم, ازوجه, and some other words, but it occurs in a few cases.

The final Mims have a very short horizontal tail. The detached Alifs end in a long curve stretching to the right, and ending in a point. The final Nūns are brought down in a long vertical line, ending with a sharp and short turn to the left.

The verses are not divided, but there are gilt dots at the end of verses 5 and 15, and a larger illuminated circle at the end of verse 10.

This, and the next following Kufi fragments, are noticed in Sir Wm. Ouseley's Catalogue of MS. works, nos. 596—601.

58.

Or. 1397.—Foll. 37; 8¼ in. high by 12 in width.

[SIR WM. OUSELEY.]

I. Foll. 1—32; 11 lines, 9 in. long; written in a neat Kufi character, on vellum, probably in the 10th century.

Detached leaves containing the following portions of the Coran: vii. 1—15, 28—33, 103—116, 132—138; xvi. 27—34, 78—83; xx. 108—130; xxvi. 10—43, 126—146, 165—205; xxviii. 8—15, 45—51; xxix. 17—25; xxxi. 20—34; xxxii. 15—xxxiii. 1; xxxiii. 6—13; xl. 69—77; xlii. 24—32; liii. 33—liv. 5; lx. 1—4; lxxvii. 31—lxxviii. 7; lxxxii. 8—lxxxiii. 12; lxxxiii. 34—lxxxiv. 21; cii. 4—civ. 9.

The text is fully supplied with diacritical points in the shape of thin oblique lines, and with vowels marked by red dots. Green dots stand for the Hamzah. The verses are divided by three gold dots, forming a triangle. The end of every fifth verse is marked by a golden s; that of every tenth verse, by a golden circle enclosing the number of preceding verses. The titles of the Surahs are written in gold, within ornamental borders. The first page, and fol. 33a, are filled with elaborate geometrical patterns in gold and colours.

II. Foll. 34—37; 13 lines, 10½ in. long; written in Kufi, on vellum, probably in the 9th century.

Four detached leaves of a similar Coran, containing: xiv. 23—30; xv. 33—52; xvi. 34—41, and 71—78.

There are very few diacritical lines, but the vowels are all marked by red dots, and the Hamzah by two dots of the same colour. Some letters, like د, ص, ك, are stretched out to an inordinate length, so that a single word like كذلك, fills more than half the line.

59.

Or. 1398.—Foll. 19; consisting of two Kufi fragments, on vellum, of slightly different sizes.

[SIR WM. OUSELEY.]

I. Foll. 1—10; 7½ in. high by 10 in width; 7 lines, 7½ in. long; of the 9th or 10th century.

It contains Surah, v. 1—15, beginning with حرم ان الله يحكم ما يريد, and ending with وآتيتكم الزكوة. It has hardly any diacritical lines, but nearly all the vowels are marked by red dots. A green dot is used for Jazm, and a double red dot for Hamzah. The letters د, ص, and ك, have an excessive length; so that the first five letters of فاصطادوا [فاصلادوا], fill an entire line. The Alifs of prolongation are mostly absent. The verses are divided by gilt roses, and there is at the end of verse 12, a more elaborate circular ornament, with the word عشر in gold.

II. Foll. 11—19; 6½ in. high by 9½ in width; 7 lines, 7 in. long; similar to the preceding, and written about the same time.

It contains Surah xxxiv. 21—22, 24—47. It has all the diacritical lines, but apparently by a later hand, and red dots for vowels. A green dot is used for the optional Dammah on the s of عليهم, and also for Imalah in جاء.

60.

Or. 1399.—Foll. 41; various vellum fragments of Kufi Corans of different sizes.

[SIR WM. OUSELEY.]

I. Foll. 1—14; 5½ in. high by 8½ in width; 15 lines, 6½ in. long; written in small and neat Kufi, and containing: Surah xxxix. 32—42; xl. 5—25, 33—53; xlv. 47—xlv. 7; xlvii. 16—xlvii. 34; xlviii. 14—27. It has hardly any diacritical lines, but is largely supplied with red dots for vowels. Green dots are used for Tashdid in صدق, and for Imalah in جاء, and two red dots for Hamzah. The titles of the Surahs are written in gold,

and there are marks of a division of the Coran into seventh parts, نصف السبع and السبع, also in gold in the margin.

II. Foll. 15—20; 5 in. by 8; 8 lines, 6 in. long; written in a neat thick Kufi, with vowels, and very few diacritical lines, containing: Surah xiii. 17—29; xiv. 48—xv. 9. There is a title of Surah in gold, with a marginal ornament, fol. 19b.

III. Foll. 21—41; 5 in. by 7; 5 lines, 5½ in. long; written in fair Kufi, without diacritical lines, and with but few vowels, containing: Surah ix. 10—18, 20—58.

Hamzah is expressed by a green dot. Verses are divided by gilt roses, and at the end of every tenth verse is an ornamental circle, with the number of the preceding verses written inside with gold.

61.

Or. 1400.—Foll. 37; 3¾ in. high, 6 in. wide; 15 lines, 4¾ in. long; written on vellum in a small and neat Kufi. [SIR WM. OUSELEY.]

Fragments of the Coran, containing: Surah xii. 17—27, 38—49, 63—87; xiii. 9—18; xviii. 28—53; xix. 12—91; xxi. 18—49, 71—112; xxii. 1—41, 52—78; xxiii. 23—40; xxiv. 4—14, 28—34, 53—60; xxv. 55—69; xxvi. 40—xxvii. 70.

The text has but few vowels, marked by red dots, and no diacritical marks, except such as have been added by a later hand in the shape of the modern black points. A blue dot is used for Hamzah.

The verses are divided by gold roses, and the end of every tenth verse is marked by an ornamented circle. The following titles: فاتحة سورة الحج سبعون وخمس آيت, fol. 17a, and النمل تسعون وأربع آيت, fol. 33a, are written in gold, with a marginal ornament. On the margin of fol. 19a is written, also in gold,

السبع الخامس

62.

Or. 1562.—Foll. 44; 5¼ in. high by 7¾ in. width; 10 lines, 6 in. long; written in fair thick Kufi, on vellum, probably in the 9th century. Bound in Persian stamped leather covers. [SIR H. RAWLINSON.]

Detached leaves of a Kufi Coran, containing: Surah iii. 5—94, 139—200, and Surah iv. 1—21, 44—46.

There are very few diacritical marks in the shape of thin slanting lines, but a fair supply of red dots for vowels. A green dot is used for Hamzah. The letters د, ص, and ك, are drawn to considerable length. The end of every tenth verse is marked by a circular ornament in gold and colour. The following title, also in gold, is found fol. 35b,

النسأ مائة وسبعون وخمس

Fol. 43a contains the 73rd verse of Surah xviii., written in five lines, in a much larger Kufi, with borders in gold design at top and bottom. Three pages at beginning and end, foll. 1b, 43b, 44a, are occupied by geometrical and flowery designs in gold and colours.

On the first page is written: "Very fine specimen of Cufic writing, verses from the Koran and prayers, said to be in the handwriting of Imam Zein el Abidein. Bought at Isfahan for six Tomans, November 10th, 1836.—H. C. RAWLINSON."

63.

Or. 3326.—Foll. 285; 10½ in. by 7¼; 18 lines, 5¾ in. long; written on paper in a thick and bold character, intermediate between Kufi and Neskhi, probably in the 11th century.

[H. A. STERN.]

The Coran.

Defects of the original MS. have been

supplied at beginning and end by later hands. The old writing extends from fol. 5 to fol. 281. It begins with : *بين ذلك فاعملوا* (Surah ii. 63), and ends with : *ثم* (Surah lxxxiii. 17). But there is, after fol. 127, a lacuna extending from Surah xv. 76 to Surah xvi. 118.

The writing presents a curious mixture of Kufi and Neskhi features. The vowels, which are all given, are noted, as in Kufi, by red dots, while the diacritical marks, added to all pointed letters, inclusive of *ة*, appear as black dots, as in the Neskhi, with the only difference that the three dots of *ش* form a horizontal line. They are apparently of the same ink as the text. Tashdid, Maddah, and Hamzah, are of a faint green, and have also the shapes usual in Neskhi. A red line, slanting from left to right, expresses the diphthong in such words as *قوم, غير, كيف*. Sometimes it assumes the shape of a *v*. A red mark, in the shape a small *د*, occasionally stands for Jazm.

The end of every tenth verse is marked by a circle enclosing a kind of cross, rudely drawn and coloured. Headings in an angular Kufi and yellow colour, give the names of the Surahs and the number of verses in each, the latter being generally less than in Flügel's edition.

The Sub', or, seventh parts and their halves, as well as the Sijdahs, are marked in the same character and colour in the margin.

Fragments of Kufi Corans on paper are noticed by Dorn, *Mélanges Asiatiques*, vol. iv., p. 61; by Rosen, *Notices Sommaires*, nos. 26, 27; and by Ahlwardt, *Berlin Catalogue*, nos. 361-2.

64.

Or. 1270.—Foll. 134; $7\frac{1}{4}$ in. by $6\frac{3}{4}$; 27 lines, $4\frac{1}{8}$ in. long; written on vellum, in a minute and neat Maghribi character, with all the

vowels in red, and orthographical signs in blue, about A.D. 1254.

The Coran.

The headings of the Surahs are in a conventional Kufi outlined in black and filled in with gold, with tasteful marginal ornaments in gold.

A lower limit for the date of the MS. is given by the following record of the birth of the owner's son on the eve of Saturday, 5 Sha'bān, A.H. 652 (A.D. 1254). It is written, on the last folio, in gold and ornamental Kufi, within a square border of interlaced gold design : *ولد الابن السعيد المبارك : الميمون محمد بن يحيى بن طاهر بن خضر بن محمد الخزرعى اسعده الله ووفقه في ليلة السبت الخامس لشعبان الحرام عام اثنين وخمسين وستماية.*

The word *حزب*, written within an illuminated circle in the margin, marks the end of the short sections so called.

A facsimile of fol. 97b will be found in the Oriental Series of the Palæographical Society, pl. lxi., with a detailed description of the peculiarities of the text.

65.

Or. 1401.—Foll. 485; 20 in. by 15; 9 lines, $10\frac{1}{2}$ in. long; written in a very large and elegant Neskhi, with all the vowels and orthographical signs, and richly illuminated, apparently in the 14th century.

The Coran.

The text of this splendid copy is amply provided with vowels and other signs, fixing the proper pronunciation. The vowels, the superadded Alifs of prolongation, and the *غ* denoting Idghām are red, the Tashdid and Jazm blue, the Hamzah and the signs of Waḳf in gold. A green dot stands for Waṣlah, and two dots of the same colour denote Imālah.

G

The main division is in four quarters. The beginnings of the second, third and fourth, are marked by brilliant 'Unwans, the two opposite pages being enclosed in a square frame of rich design in gold and colours, while flowery ornaments cover the interlinear spaces. The same was the case with the first quarter; but the second page alone is left. The first page, which contained the Fāṭihah, is lost. The defect has been supplied by a somewhat later hand, with a good imitation of the old writing, fol. 1b, but without any ornament. To the same hand is due also fol. 3.

The second quarter begins, fol. 116b, with Surat al-A'rāf. An inscription in white on gold, in the illuminated border, designates that point as the end of the first quarter, of the second eighth, and of the third quarter of the second seventh, and as the beginning of the seventh Juz. Similar inscriptions are found at the beginning of the third quarter, fol. 235b, and of the fourth, fol. 359b.

Other divisions are frequently marked in the margins, viz. Hizbs and their quarters, and the tenth parts of the Coran in blue. The Juz and the Sub', or seventh parts, and their subdivisions are indicated, as well as the end of groups of ten verses, by marginal ornaments. Verses are divided by gold roses or interlaced circles, and at the end of every fifth verse is the word خمس in gold. The titles of the Surahs, including the distinction between the Meccan and Medinese, are written in white on rich borders of gold and colours. The number of words and letters contained in each Surah is written in blue and gold in the margin.

The last three pages, foll. 484b-485b, containing the Surahs Tabbat, al-Ikhlāṣ and al-Falaḥ, have rich illuminated borders. Sūrat al-Nās, which must have faced the third, is wanting.

66.

Or. 1339.—Foll. 48; 11 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$; 5 lines, 4 $\frac{3}{4}$ in. long; written in a large and elegant Neskhi, with 'Unwāns and gold-ruled margins, apparently in the 14th century.

[SIR CHARLES A. MURRAY.]

Two fragments of a splendid Coran, the writing of which is outlined in black and filled in with gold, the vowels being of a bright blue. They consist of the latter halves of the third and of the twenty-third Juz, as divided in Flügel's edition. The first, foll. 1a—25b, extends from the 13th to the 85th verse of Surah iii. The first page contains the following text in three lines, enclosed within a richly illuminated border: ازواج مطهرة ورضوان من الله والله بصير بالعباد الذين يقولون ربنا اننا آمنّا. The page which faced it, and must have contained the beginning of the verse similarly framed, is lost. In the top and bottom parts of the border is written, in ornamental Kufi: من اجزاء الستين and تنزيلا من رب العالمين, which shows that the Coran to which the fragments belonged, was divided into sixty Juz.

The fragment ends with these words: فلن يقبل من احدهم ملء الارض, the last line of the verse being lost.

The second Juz, foll. 26b—48a, begins: فاستفتهم الربك البنات ولهم البنون (Surah xxxvii. 149). There are only three lines in each of the first two opposite pages, enclosed in an illuminated border, partly damaged, in the upper part of which the Juz is designated as the 45th الجز الخامس والاربعون.

Some leaves are wanting in the body of the Juz. The contents are: Surah xxxvii. 149—158, 171—179; Surah xxxviii. 4—25, 28—88; Surah xxxix. 1—17, 20—22, 25—31.

67.

Or. 2200.—Foll. 369; $2\frac{1}{2}$ in. by $2\frac{1}{2}$, of octagonal shape; 13 lines, written within a gold-ruled circle, in a minute and neat Neskhi, with all the vowels; dated Shīrāz, the first day of Rajab, A.H. 950 (A.D. 1543). Enclosed between two gilt boards of octagonal shape. [Presented by CLAUDE ERSKINE.]

The Coran.

The first two pages are written on gold ground, and enclosed by a richly illuminated circular border. The verses are divided by gold dots, and the titles of the Surahs are also in gold.

68.

Or. 1405.—Foll. 400; $10\frac{1}{2}$ in. by 8; 17 lines, $5\frac{1}{4}$ in. long; written in a large and clear Maghribi character, with all the vowels, and profusely illuminated, dated beginning of Ramaḍān, A.H. 975 (A.D. 1568).

The Coran.

The vowels are marked by horizontal lines in red ink. A yellow dot is used for Hamzah, and a green dot for Waṣlah. Tashdīd and Jazm are also green, the latter a complete circle. The verses are divided by a knot-shaped figure in gold. The margins are covered with tasteful and elaborate ornaments in gold and colours, with writing indicating a most elaborate division of the Coran into every possible fractional part—halves, thirds, fourths, fifths, sixths, sevenths, eighths, ninths and tenths. There is a further division into sixty Juz, and another into twenty-seven Tajziyāhs, the latter being intended for the days of Ramaḍān. There are also ornaments marking groups of five and ten verses.

The titles of the Surahs are written in a fancifully ornamented Kufi, in gold, with marginal ornaments.

The original writing begins, fol. 13, with: (Surah ii. 120). The twelve preceding folios have been supplied by a modern hand.

The following colophon is written in an elaborate character, white on blue ground, and occupies four successive pages, foll. 397b—399a, enclosed within rich borders:

كملت
النسخة المباركة ولواهب العون الحمد بلا غاية والشكر
بلا نهاية وصلى الله على سيدنا محمد وعلى آله وصحبه
وسلم تسليما المنتسخة برسم الخزانة السعيدة خزانة مولانا
السلطان الكبير للخليل الشهير الاعلى العادل الفاضل
الكامل الاعطف الاراف الاوفى الامضى الاكفى
جمال الاسلام علم الاعلام فخر ظلال الليالى والايام ابى محمد
عبد الله ابن مولانا السلطان الكبير الموبد المعان امير
المسلمين وعاضد الدين الخليفة الامام مذل الشرك
ومعلى الاسلام المبارك السعيد المقدس المرحوم ابى عبد
الله محمد الشيخ الشريف الحسنى اعلى الله على كل مقام
مقامه ونصر الويته الخافقة واعلامه وبلغه فى الاعداء
ماموله ومراده وجعل النصر العزيز قايدة وامامه والفتح
القريب مكافحا خلفه وامامه وذالك فى اوائل شهر
رمضان المعظم سنة خمس وسبعين وتسعمائة

Maulānā Abu Muḥammad 'Abd Allah, son of Amīr al-Muslimīn Abu 'Abd Allah Muḥammad al-Shaikh al-Sharīf, for whom this Coran was written, was the second prince of the Sharīfī dynasty of Morocco. He reigned from A.D. 1556 or 1557 to 1574 (A.H. 964—982). See Graberg de Hemsö, *Specchio Geografico*, p. 262, and Léon Godard, *Description et histoire du Maroc*, 2^e Partie, p. 469.

The last two pages, foll. 399b, 400a, are occupied by rich geometrical designs in gold and colours.

69.

Or. 1209.—Foll. 346; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 13 lines, $2\frac{3}{4}$ in. long; written on gold-sprinkled paper in a small and elegant Neskhi, with all the

vowels, with broad illuminated borders enclosing the first two pages, and gold-ruled margins; dated Safar, A.H. 1009 (A.D. 1600).

[ALEXANDRE JABA.]

The Coran.

The verses are separated by gilt circles. The divisions called Juz and Hizb, and groups of ten verses, are marked with red ink in the margins.

At the end, foll. 344b—346a, is a Persian Mesnevi, beginning: هر که از قرآن کشاید فال خویش, containing directions for Fāl, or the mode of drawing omens from the Coran, with a separate 'Unwan.

70.

Or. 4101.—Foll. 174; $4\frac{3}{4}$ in. by $2\frac{3}{4}$; 21 lines, $1\frac{3}{4}$ in. long; written in neat vocalized Neskhi, with gold-ruled margins, apparently in the 16th century.

[BUDGE.]

The Coran complete. Some leaves at beginning and end have been supplied by a later hand.

71.

Or. 1089.—Foll. 382; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 9 lines, $3\frac{3}{4}$ in. long; written in fair large fully vocalized Neskhi, with red-ruled margins, probably in the 16th century.

[Bequeathed by JOHN NOBLE COLEMAN.]

The latter half of the Coran, beginning with Surat Maryam.

72.

Or. 1340.—Foll. 539; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 10 lines, $3\frac{5}{8}$ in. long; written in fair Neskhi, with all vowels, with 'Unwāns, illuminated headings, and gilt margins, apparently in the 16th century.

[SIR CHARLES A. MURRAY.]

The Coran, with an interlinear Persian

version. See the Persian Catalogue, p. 7a. In the titles the distinction between Mecca and Medina Surahs is observed.

73.

STOWE, Or. 1.—Foll. 318; $5\frac{3}{4}$ in. by $3\frac{3}{4}$; 15 lines, 2 in. long; written in a small and neat Turkish Neskhi, with all the vowels, with double-page 'Unwān and gold-ruled margins, apparently in the 17th century. Bound in gilt and stamped leather covers.

The Coran.

The verses are divided by gold dots. The Juz, Hizbs, and Sijdahs, are marked with red ink in the margins. The titles distinguish the Mecca and Medina Surahs.

On the first page is written: "Ex libris Rev.^{mi} Dom. Card. Nigroni." Joannes Franciscus Nigronus, whose seal is impressed on the same page, was attached to the Propaganda. He was created Cardinal in 1686, and died in 1713. See Guarnacci, Vitae et res gestae Pontificum, Romae, 1751, p. 282.

74.

Or. 1341.—Foll. 280; $9\frac{1}{4}$ in. by $6\frac{1}{4}$; 14 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, with all the vowels, and with a double-page 'Unwān and gilt margins, apparently about the close of the 17th century. Bound in stamped and gilt leather covers.

[SIR CHARLES A. MURRAY.]

The Coran with an interlinear Persian version, and marginal notes also Persian. See the Persian Catalogue, p. 8a. Foll. 277a—280a contain prayers to be recited after reading the Coran.

75.

Or. 1342.—Foll. 334; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 12 lines, $3\frac{1}{4}$ in. long; written in fair Neskhi, with all

the vowels; with a double-page 'Unwān and gold-ruled margins; dated Iṣfahān, Dulhijjāb, A.H. 1113 (A.D. 1702). Bound in painted and glazed covers.

[SIR CHARLES A. MURRAY.]

The Coran, with an interlinear Persian version and marginal notes. See the Persian Catalogue, p. 8a.

Copyist: عبد العظيم الرضوى

76.

Stowe, Or. 2.—A roll of thin paper 12 feet long, $3\frac{1}{4}$ in. wide; written in exceedingly minute Neskhi, probably in India, in the 18th century.

The Coran.

The Āyat al-Kursi is written lengthways in large letters outlined in red, and filled in with the minute writing of the text. Floral designs, which alternate with the compartments into which the Āyat is divided, contain also portions of the text.

77.

Or. 4102.—Foll. 313; $6\frac{1}{2}$ in. by 4; 15 lines, $2\frac{3}{4}$ in. long; written in neat vocalized Neskhi, with 'Unwān, gilt headings, and gold-ruled margins, probably in the 17th century.

[BUDGE.]

The Coran complete. At the end is a prayer to be recited after finishing the lecture.

Copyist: مصطفى ابن حافظ محمد افندى

78.

Or. 4248.—Foll. 326; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, 4 in. long; written in fair, fully vocalized Neskhi, apparently in the 18th century.

[BUDGE.]

The Coran.

79.

Or. 4249.—Foll. 271; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 16 lines, $3\frac{1}{2}$ in. long; written in large, fully vocalized Neskhi, with gold-ruled margins, and a broad illuminated border inclosing the first two pages; dated 22 Muḥarram, A.H. 1249 (A.D. 1833); bound in painted and glazed covers.

[BUDGE.]

The Coran.

80.

Or. 4250.—Foll. 305; 8 in. by $5\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair vocalized Neskhi, with a rather rude double-page 'Unwān and gold-ruled margins; dated A.H. 1287 (A.D. 1870).

[BUDGE.]

The Coran.

Copyist: السيد حافظ مصطفى نوري المعروف
بجالك زاده

81.

Or. 2924.—Foll. 239; $9\frac{1}{2}$ in. by $7\frac{1}{2}$; from 10 to 12 lines, $4\frac{1}{2}$ in. long; written in a rude African character, probably in the 19th century.

[Presented by GEN. J. H. LEFROY.]

The first half of the Coran, ending fol. 233b, with the last verse of Sūrat al-Kahf, or chapter xviii. There is, after fol. 37, a lacuna extending from Surah ii. 284, to the beginning of Surah iv. The vowels, orthographical signs, and Alifs of prolongation omitted in the text, are added throughout in red ink. The sections called Hizb, and their quarters, are marked in the margins.

At the end is written: تمت الكتب يوم السبت

في يوم العصر بيد العبد الضعف جارم بات جاي اسم
ابى مالك حين جاي اسم امى حوجج جارم جاي
جارم جاي, with six more lines in an African language.

Foll. 234a—239a contain a short life of Muḥammad in Rajaz verse, without author's name, beginning:

الحمد لله الذى باحمدا
هدى الى اقوام [اقوم] نهج من هدى

The title in the superscription is: *قرة الابصار*: *قرة الابصار* and in the prologue, fol. 239b: *قرة الابصار فى سيرة المشفع المختار*. The last section extant relates to the Hijrah, the expeditions and pilgrimages of Muḥammad. Of the next-following section, *بيان ازواج النبى المصطفى*, the heading alone is extant.

Appended is a letter of the donor, stating that the MS. came from Senne Gambia.

VARIOUS READINGS AND ORTHOGRAPHY OF THE CORAN.

82.

Or. 4257.—Foll. 110; $7\frac{1}{2}$ in. by 5; about 25 lines, $4\frac{1}{4}$ in. long; written in an angular and imperfectly pointed Neskhi; dated Tus-tar, Khūzistān, Saturday, nine nights remaining of Shawwāl, A.H. 561 (A.D. 1166). [BUDGE.]

A work treating of the various readings of the seven recognised Coran-readers, imperfect at the beginning, and without author's name.

It deals exclusively with those words or passages in which the variants occur, the text being mostly introduced by the words *واختلفوا فى قوله تعالى*

After stating the various readings and their authorities, the author discusses their bearing upon the grammatical construction and the sense of the passage, adding some arguments for or against each. He quotes, at some length, the conflicting opinions of the early

grammarians, and occasionally introduces a poetical quotation. He now and then addresses his reader in the second person, as in this passage: *وقد عرفتك مذهب ابى عمرو*.

The author appears to have lived about the close of the fourth century of the Hijrah. He frequently quotes Ibn Mujāhid (Abu Bakr Aḥmad B. Mūsā, who died A.H. 324; v. *Fihrist*, p. 31, and De Slane, *Ibn Khallikan*, vol. i., p. 27); and the following passage, fol. 105b, shows that he received information from him through the medium of one traditionist: *قال الشيخ رحمه الله واخبرنى عمر بن محمد قال اخبرنى ابو بكر بن مجاهد عن محمد بن الحميم عن يحيى بن زياد القرا قال الضم لغة قيس وتعيم*

In another place, fol. 106, he quotes a verse as recited to him by Abu'l-Kāsim al-Āmidī (al-Ḥasan B. Bishr, who died in Basrah, A.H. 370 or 371; v. *Arabic Catalogue*, p. 748, note b).

The first Coranic text extant is from Surat al-Bakarah, v. 113, and the commentary upon it begins as follows: *قوله تعالى ولا تسئل عن اصحاب الجحيم اكثر القرا على رفع اللام على معنى الخبر وقرا نافع ويعقوب بجزم اللام على النهى ولهذه القراة تاويلان احدهما ما ذكر عن محمد بن كعب القرظى ان النبى صلى الله عليه قال ما فعل ابواى فانزل الله تعالى ولا تسئل عن اصحاب الجحيم والثانى معناه تعظيم ما صار اصحاب الجحيم اليه كقولك لا تسئل عن فلان اذ اردت تعظيم ما صار اليه من خير او شر فاما رفع اللام فهو الاختيار النح*

The commentary on Surat Āl 'Imrān, fol. 105, begins: *اختلفوا فى قوله تعالى الم الله فجميع القراة على وصل الالف الا ما رواه الاعشى وابن ابى امية وابن ابى حماد عن ابى بكر من قطع الالف وهمزة فى الوصل وهذا بعيد جدا غير ان الذى قصده*

هو انه بنى الوصل على الوقف وهذا لا معنى له لان
الالف الوصل وهى ساقطة فى الادراج فاما فتح الميم
على قراءة الجماعة فى الوصل ففيه وجهان النح

The last passage discussed is from Surat
Tabbat, v. 4, and the commentary concludes
with these words: نصب حمالة على الخال ذكره
ابو الحسن الاخفش والفرا وقد ذكرنا ما فى سورة الاخلاص
من الخلاف فى سورة البقرة

At the end of most Surahs is a separate
section, with the heading *اليات*, treating of
the pronunciation of the final *yā's* occurring
in them.

There is no means of identifying the work
with any of the similar treatises written at
the same period, and enumerated in the
Berlin Catalogue, p. 244b.

The MS. has some gaps, and is in a state
of great confusion. The following table
shows in what order the leaves should be
taken:

Surah ii. 113—Surah iii. 27, foll. 95—106.

Surah v. 1—Surah xvi. 111, foll. 70—74,
25—28, 53—69, 41—52.

Surah xvii. 95—Surah cxiv., foll. 5, 75-76,
10—12, 6—9, 1—4, 13—24, 79—86, 29—40,
87—94, 77-78, 107—110.

Copyist: ابو الفخر منصور بن الحسين بن احمد بن
ابراهيم

83.

Or. 3066.—Foll. 66; 7½ in. by 5½; 15 lines,
3½ in. long; written in fair Neskhi; dated
Saturday, 19 Šafar, A.H. 872 (A.D. 1467).

[KREMER, no. 73.]

المقنع

A treatise on the orthography of the
Coran, by Abu 'Amr 'Uthmān B. Sa'id B.
'Uthmān al-Muḥri al-Dāni, who was born

A.H. 371, and died in Denia, A.H. 444.
See the Arabic Catalogue, p. 69b; Assila,
ed. Codera, p. 398, and Ta'rikh al-Islām,
Or. 49, fol. 204b.

قال الحافظ ابو عمرو عثمان بن سعيد بن عثمان
المقرئ رضى الله عنه بسم الله الرحمن الرحيم رب يسر
ولا تعسر

الحمد لله الذى اكرمنا بكتابه المنزل وشرفنا بنبيه
المرسل

On the first page is written the following
title, by the same hand as the text: كتاب
المقنع فى رسم المصاحف العثمانية والسبب فى كتابتها
والاختلاف فيها تصنيف الامام العلامة فريد وقته ابنى
عمرو الدانى رحمه الله تعالى

The contents agree with the analysis of
S. de Sacy, *Notices et Extraits*, vol. viii.,
pp. 290—332, and with the table of chapters
given by Ahlwardt, Berlin Catalogue, no. 419.

Copyist: حسن بن على بن يوسف الاربلى

On the last leaf, fol. 66b, is a notice of
the author, chiefly after Ibn Bashknwāl, at
the end of which the leading dates are given
in al-Dāni's own words: قال ابو عمرو ولدت
سنة ٣٧١ وابتدأت بطلب العلم سنة ٣٨١ ورحلت الى
المشرق سنة سبع و١٠ فمكثت بالقيروان اربعة اشهر
ودخلت مصر فى شوالها فمكثت بها سنة وحججت
ورجعت الى الاندلس فى ذى القعدة سنة ٣٩١ مات
ابو عمرو بدانيه فى شوال سنة ٤٤٤ رحمه الله تعالى

In the date of the author's death, added at
the end, the medial figure is partly obliterated,
which accounts for Kremer's reading it 454
instead of 444.

For other copies see the Leyden Catalogue,
vol. iv., p. 6; the Vienna Catalogue, vol. iii.,
p. 59; and De Slane's Paris Catalogue,
no. 593. Compare Haj. Khal., vol. vi.,
p. 95; Suyūṭi, *Itkān*, pp. 16, 858; and
Nöldeke, *Geschichte des Qorans*, p. 243.

84.

Or. 3068.—Foll. 111; $8\frac{1}{2}$ in. by 6; 17 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi, dated 19 Šafar, A.H. 1008 (A.D. 1599).

[KREMER, no. 76.]

A treatise of the same Abu 'Amr 'Uthmān B. Sa'īd al-Dānī on the various readings of the seven early Coran-readers, with this title: كتاب التيسير في القراءات

See the Arabic Catalogue, pp. 69b, 71b, and 378b.

Beg. قال الحمد لله المنفرد بالدوام المطول بالانعام

This copy does not contain the author's name. At the end, fol. 109a, is found an additional chapter on the Takbīr: باب ذكر التكبير في قراءة ابن كثير (v. Ahlwardt, Berlin Catalogue, no. 582).

Copyist: رمضان بن المرحوم نجم حسب الله بن المرحوم نجم الدين . . . الحمد لله الذي لا يزهرى

For other copies see Casiri, vol. i., p. 504; the Bodleian Catalogue, vol. ii., p. 87a; the Khedive's Library, vol. i., pp. 34, 40, 43; Pertsch, no. 550; Loth, no. 41; Ahlwardt, Berlin Catalogue, nos. 579—589; Brill's Catalogue, 1886, no. 319; and Rosen, Marsigli Collection, no. 56. Compare Nöldeke, Geschichte des Qorans, p. 336.

85.

Or. 4015.—Foll. 112; 5 in. by $3\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in fair Neskhi, probably in the fourteenth century.

[GLASER, no. 313.]

Various readings of the seven recognised Coran-readers, viz. Nāfi', Ibn Kathīr, Abu 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and al-Kisā'i, imperfect at beginning and end.

The author is only designated by his Nisbah Abu 'Ali in the words قال ابو علي, by

which his personal remarks are introduced. By this is probably meant Abu 'Ali al-Ḥasan B. 'Ali B. Ibrāhīm B. Yazdād B. Hurmuz al-Ahwāzi, who enjoyed as Coran-reader the highest authority in his time. He was born A.H. 362, settled in Damascus A.H. 391, and died there in Duḥijjah, A.H. 446. See Tarikh al-Islam, Or. 49, fol. 210, and Hammer, Literaturgesch, vol. vi., p. 210.

The present work is apparently one of the following three mentioned by Haji Khal, viz. مفردات القراء, vol. i., p. 510; الايضاح في القراءات, vol. vi., p. 35; and موجز في القراءات, ib. p. 250.

The author follows the order of the Coran, mentioning briefly the words which are differently read. The MS. begins with Surat al-Baqarah, v. 55, as follows: قوله تغفر لكم نافع وحده يغفر لكم بياء مرفوعة ويفتح الفا ابن عامر وحده تغفر لكم بقاء مرفوعة ويفتح الفا الباقون تغفر لكم بالنون وبكسر الفاء

Surat Āl 'Imrān begins, fol. 9b, as follows: قوله التوراة ابن كثير وعاصم وقالون عن نافع وهشام عن ابن عامر بالفتح ورش عن نافع بين الفتح والكسر الباقون بالكسر قال ابو علي وكذلك اختلافهم فيها حيث كانت

The MS. breaks off after the first line of Surat al-Ṭāriḫ (chapter lxxxvi).

86.

Or. 3069.—Foll. 44; 10 in. by $6\frac{1}{4}$; 25 lines, $4\frac{3}{4}$ in. long; written in a cursive, but bold and distinct Neskhi, towards the end of the 14th century. [KREMER, no. 77.]

A treatise on the various readings of the ten canonical Coran-readers, by Abu'l-'Izz Muḥammad B. al-Ḥusain B. 'Ali B. Bundār al-Mukri al-Ḳalānisi al-Wāsiṭi, with this title written by the same hand as the text: كتاب ارشاد المبتدى وتذكرة المنتهى في القراءات العشرة

تأليف الشيخ الامام شيخ العراق ومقدم الافاق ابي العز
محمد بن الحسين بن علي بندار المقرئ القلانسي الواسطي
رحمة الله تعالى عليه

قال الشيخ الامام ابو العز محمد بن الحسين بن Beg.
بندار القلانسي المقرئ الواسطي رضى الله عنه الحمد
لله رب العالمين هذا كتاب اذكر فيه القراءة
بالحجاز والشام والعراق وبيان اختلافهم الخ

The author, who was called, 'par excellence,' the Mukri, or Coran-reader, of Irak, died A.H. 521, at the age of eighty-five. See al-'Ibar, Or. 3006, fol. 264; Subki, Add. 23,361, fol. 57a; and Haj-Khal, vol. i., p. 252. The contents of the work have been stated by Ahlwardt, Berlin Catalogue, nos. 654-55. See also Nöldeke Geschichte des Qoran's, p. 339. A copy is mentioned, without title or author, in the Gotha Catalogue, no. 549. At the end, fol. 42a, is a Samā' written by the same hand as the text, and stating that the work had been read in Cairo before Tarjumān al-Dīn Ibrāhīm B. Aḥmad B. 'Abd al-Wāḥid al-Shāmi al-Ba'li al-Shāfi'i (an eminent Coran-reader known as Ibn 'Alawan, who died in Cairo, A.H. 800; Durar, Or. 3043, fol. 2a, and Inbā al-Ghumr, fol. 103b), in two sittings, the latter of which took place on the 29th of Dulka'dah, A.H. 793 (A.D. 1391).

At the end, foll. 42b—44a, is a metrical treatise on the articulation of letters مخارج الحروف, beginning :

الحمد لله معيد الرمم بعد الفناء من جميع الامم

87.

Or. 2810.—Foll. 64; 10 in. by 6 $\frac{3}{4}$; 13 lines, 4 $\frac{3}{4}$ in. long; written in fine Neskhi with all the vowels, with red-ruled margins, illuminated titles and gold headings; dated (fol. 50b) Tuesday, 3 Dulka'dah, A.H. 737 (A.D. 1337). [GHANDOUR BEY.]

حز الامانى

I. Foll. 2—50. A metrical treatise on the seven readings of the Coran, founded on the Taisir of al-Dāni (no. 84), and entitled, Hīrz al-Amāni, but better known as al-Shāṭibiyyah, by al-Kāsim B. Firruh (Fierro) B. Khalaf al-Shāṭibi, who died A.H. 590). See the Arabic Catalogue, p. 72b, and Ta'rikh al-Islām, Or. 52, fol. 66b.

قال الشيخ الامام المقرئ ابو القسم بن فيره بن Beg.
خلف بن احمد الرعيني ثم الشاطبي رحمه الله
بدات ببسم الله في النظم اولا
تبارك رحمانا رحيمنا ومولانا

On the first page is written the following inscription in white, upon a richly illuminated ground in blue and gold : كتاب فيه القصيدة الموسومة بحرز الامانى ووجه التهاني للشيخ الامام المقرئ ابو القاسم بن فيره بن خلف بن احمد الرعيني ثم الشاطبي رحمه الله

محمد بن محمد بن نمير المعروف بابن Copyist :
السراج

For other copies see the Khedive's Library, vol. i., p. 35, vol. vii., p. 348, Loth, no. 43, and the Catalogues of Munich, no. 101, Bonn, no. 35, Gotha, no. 551, Paris, no. 609, Marsigli, no. 59, Brill, 1886, no. 321, and Berlin, no. 594. Compare Nöldeke, Gesch. des Qorans, p. 338.

II. Foll. 51—64. A metrical treatise on the proper orthography of the Coran, known as 'Aḳīlat al-Atrāb, or al-Ḳaṣīdat al-Rā'iyyah, by the same author. See the Arabic Catalogue, p. 73a.

قال الشيخ الفقيه الامام العلامة لحافظ ابو القسم Beg.
بن فيره الرعيني ثم الشاطبي رضى الله عنه
الحمد لله موصولا كما امرنا
مباركا طيبا يستنزل الدررا
H

On the preceding page is written the following title in gold, on a back ground of flowery design in red : عقيلة اتراب القضايد في : اسنى المقاصد في مرسوم المصاحف نظم الشيخ الامام العالم العلامة المقرئ ابي القسم بن فيرة بن خلف بن احمد الرعيني ثم الشاطبي رضى الله عنه وارضاه وجعل الجنة ماواه

For the contents see Ahlwardt, Berlin Catalogue, no. 487; S. de Sacy, Mémoires de l'Académie des Inscriptions, vol. v., and Notices et Extraits, vol. viii., p. 333. For other copies see the Bodleian Catalogue, vol. ii., p. 199b; the Vienna Catalogue, vol. iii., p. 68; Pertsch, Gotha Catalogue, no. 555, 2; and Brill's Catalogue, 1886, no. 324.

88.

Or. 3774.—Foll. 65; $6\frac{1}{4}$ in. by $5\frac{1}{2}$; from 13 to 15 lines, about 4 in. long; written in coarse, but distinct, Neskhi, with all the vowels; dated (fol. 49b) 26 Dulka'dah, A.H. 904 (A.D. 1499). [GLASER, no. 58.]

The same two metrical treatises as in the preceding MS., viz.:

I. Foll. 3—49. Hirz al-Amāni, with the following title : القصيدة المسماة بحرز الامانى ووجه التهاني في القرات السبع صنعة الشيخ الاجل الامام العالم المقرئ ابي القاسم احمد بن فيرة بن خلف بن احمد الرعيني ثم الشاطبي رضى الله عنه الخ

II. Foll. 50—63. 'Aqilat Atrāb al-Qaṣā'id.

The title is written at the end of the preceding treatise as follows : القصيدة المسماة عقيلة اتراب القضايد في اسنى المقاصد في نظم مقنع الامام ابي عمرو الداني رحمه الله في خط المصحف الكريم صنعة الشيخ العالم المقرئ ابي القاسم بن فيرة

ابن خلف بن احمد الرعيني ثم الشاطبي رضى الله عنه

Copyist : على بن ابراهيم بن محمد بن سهيل بن احمد بن يعقوب الابياتى القحطاني

89.

Or. 4252.—Foll. 90; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, 4 in. long; written in fair Neskhi; dated Monday, 9 Shawwāl, A.H. 1220 (A.D. 1805). [BUDGE.]

الوسيلة الى كشف العقيلة

A commentary upon 'Aqilat al-Atrāb (no. 87, II.).

الحمد لله الذى بدأ المذن واعادها واسبع النعم وافادها

The commentator, whose name is not found in the MS., is 'Alam al-Dīn Abu 'l-Ḥasan 'Alī B. Muḥ. B. 'Abd al-Ṣamad al-Sakhāwī, who died A.H. 643. See Haj. Khal., vol. iv., p. 244, and De Sacy, Notices et Extraits, vol. viii., p. 336.

For other copies see the Vienna Catalogue, no. 1634; Berlin, no. 495; Paris, no. 610; and the Khedive's Library, vol. i., p. 47.

Copyist : محمد امين الحافظ ابن ملا عبد القادر بن الحاج عمر الحافظ

90.

Or. 3071.—Foll. 76; 7 in. by $5\frac{1}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in fair Neskhi; dated 15 Rabi' II., A.H. 861 (A.D. 1457).

[KREMER, no. 79.]

A treatise on the peculiar lessons of the last three of the ten canonical Coran-readers, by Ṣadaḳah B. Salām B. Ḥusain al-Maṣḥarānī (from Maṣḥarā, a village near Damascus) al-Darīr.

On the first page is written the following title by the same hand as the text: كتاب التتمة في القراءات الثلاث للشيخ صدقة الضرير المسكراني وهي قرية من قرى دمشق في الجيدور رحمه الله تعالى

The author gives his name more fully at the beginning: قال العبد الفقير المعترف بالتقصير بالتقشير صدقة بن سلام بن حسين المسكراني الضرير نفع الله به ورحمه الحمد لله رب العالمين . . . اما بعد فانه لما من الله عليّ بحفظ كتابه ومن على حتى قراته بالقراءات العشرة الخ

He states further that, after reading the Coran according to the ten versions, travelling to Baghdād and Egypt, and studying under the Shaikhs of the former city, Cairo, and Damascus, he determined to compile in a special work the various readings of three of the ten Coran-readers. He extracted them from Kitāb al-Irshād (see no. 86), his main authority, and made some additions, derived chiefly from al-Mustanir. The three readers above mentioned are then enumerated, together with their disciples. They are—1. Abu Ja'far Yazīd B. al-Ḳa'ḳā' al-Madani, who died (as added in the margin) A.H. 130. 2. Ya'ḳūb B. Ishāḳ al-Ḥaḍrami al-Baṣri, who died A.H. 205. 3. Khalaf B. Hishām al-Bazzār, who died A.H. 229. (See Nöldeke, Geschichte des Qorans, pp. 289—91, nos. 1, 10 and 9).

In a notice abridged from Kitāb al-Nashr (v. Berlin Catalogue, no. 657), and written on the first page of the MS, it is stated that al-Mustanir في القراءات, is the work of Abu Ṭāhir Aḥmad B. 'Alī B. 'Abdallāh B. 'Umar B. Siwār al-Baghdādī, who died in Baghdad A.H. 496 (v. al-'Ibar, Or. 3006, fol. 250a, and Haj. Khal, vol. v., p. 526).

The author states, fol. 2a, that he had read the works above-mentioned in Cairo,

A.H. 784, before Shams al-Dīn Muḥ. B. Aḥmad al-'Asḳalānī, Imām of Jāmi' Ṭulūn (who died A.H. 793, Durar al-Kāminah, Or. 3044, fol. 57, and Inbā al-Ghumr, fol. 78). He wrote the present work some time before A.H. 816, but was still alive in that year; for the present MS. was collated, as stated at the end, with a copy which had been read before him at that date, and bore his autograph.

Contents: General remarks beginning with, باب الاستعاذة, fol. 2b. Various readings in the order of the Surahs, beginning: باب فرش الحروف سورة البقرة, foll. 19a—73a.

Two short pieces are appended, viz. 1. A chapter in verse on the anomalies connected with the letters Hamzah in Coranic spelling, باب ما خرج من الهمز عن القياس في الرسم, ascribed to Muḥ. B. Muḥ. B. Muh. al-Jazari, foll. 74b—75a. 2. Extracts from al-Nashr, by the same author (Berlin Catalogue, no. 657), fol. 76a-b.

91.

Or. 3072.—Foll. 26; 6½ in. by 4¾; 15 lines, 3¾ in. long; written in plain, thick Neskhi, apparently in the 15th century.

[KREMER, no. 80.]

A treatise against the use of anomalous readings of the Coran, namely, of such as are not sanctioned by any of the ten recognised Coran-readers, by Muḥammad B. Muḥ. B. Muḥ. al-Nuwairi al-Maliki, with the following title, written by the copyist:

لجان لمن قرا بالشاذ

الحمد لله الذي حفظ كتابه العزيز على ممر الدهور والايام

Shams al-Dīn Muḥ. al-Nuwairi, as he is called in the colophon, was born A.H. 801, and died A.H. 857. He wrote a commentary

upon *Tayyibat al-Nashr*, which he completed A.H. 832. See Haj. Khal., vol. iv., p. 173, and the Berlin Catalogue, no. 660.

The present tract contains the following five *Fuṣūls*: **الاول فى حد القرآن وماهيته الثانى فى انه لا يثبت الا بالتواتر الثالث فى الشاذ ما هو وانه ليس بقران الرابع فى ان الثابت بالتواتر محصور فى السبع والعشر الخامس فى تحريم القراءة بالشواذ**

The MS. is stated at the end to be a transcript of the author's original MS.

See the definition of *Shād* by *Suyūṭi*, *Itkān*, p. 182. Works on that subject are mentioned by *Nöldeke*, *Gesch. des Qorans*, p. 340, and by *Ahlwardt*, *Berlin Catalogue*, p. 246b.

PRONUNCIATION OF THE CORAN.

92.

Or. 3067.—Foll. 67; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in fair *Neskhī*, apparently in the 15th century.

[*KREMER*, no. 75, I. and II.]

I. Foll. 1—37. **كتاب الادغام لابي عمرو الداني**

A treatise on the *Idghām*, by *Abu 'Amr al-Dānī* (v. no. 83).

قال ابو عمرو عثمان بن سعيد بن عثمان
الداني رضى الله عنه الحمد لله ذى الالاء المتظاهرة
والنعم المتواترة الاول بلا غايه

The scope of the work is set forth as follows: **اما بعد فان جماعة من اصحابنا حرسهم الله**
تكررت مسئلتهم وتاكدت رغبته في تصنيف كتاب
خفيف في شرح مذهب ابي عمرو بن العلا رحمه الله
في الادغام الكبير وتفصيل ذلك بعلمه ووجوهه وتبيينه

باصوله وفروعه وافراده برواية ابي محمد يحيى بن
المبارك اليزيدي عنه دون رواية غيره فاجبتهم الى ما
رغبوه اليه

The *Idghām al-Kabīr* is the coalescence in pronunciation of two identical or similar letters, the first of which had originally a vowel. *Abu 'Amr B. al-'Alā* is the *Imām* who especially attended to that subject, and whose rules are expounded in the present work. See *al-Suyūṭi*, *Itkān*, p. 221, and *S. de Sacy*, *Notices et Extraits*, vol. viii., p. 318.

The first of several *Riwāyats* stated, fol. 2, ascends from *al-Dānī* to *Ibn al-'Alā*, through the following five links:

1. *Muḥammad B. Aḥmad B. 'Alī B. al-Ḥusain al-Baghdādī*.
2. *Aḥmad B. Mūsā B. al-'Abbās B. Mujaḥid*.
3. *Abu'l-Za'rā 'Abd al-Raḥmān B. 'Abdūs*.
4. *Abu 'Umar al-Dūri*.
5. *Al-Yazīdī* (*Yahya B. al-Mubārak*, d. A.H. 202; v. *Sam'ānī*, fol. 599b).

The rubrics are the following:

- | | |
|-----------|--|
| Fol 9a. | باب ذكر حروف الخلق |
| Fol. 11b. | باب ذكر حروف اللسان |
| Fol. 23a. | باب ذكر حروف الشفتين |
| Fol. 26b. | باب ذكر مذهب ابي عمرو في الادغام
للحروف السواكن |
| Fol. 28a. | باب ذكر ما جاء في كتاب الله عز وجل
من الادغام سورة سورة |

For works on the same subject see Haj. Khal., vol. v., p. 36, and *Ahlwardt*, *Berlin Catalogue*, nos. 553, 557.

II. Foll. 38—67. A treatise on the readings of the Coranic text which are peculiar to *Abu 'Amr B. al-'Alā* (see art. i.), extracted by *Shams al-Dīn Muḥ. B. 'Alī B. Abi*

'l-Ḳāsim B. Abi 'l-'Azīz al-Warrāḳ al-Mauṣili, from the Taisir of Abu 'Amr al-Dāni (see above, no. 84).

On the first page is the following title, in the handwriting of the copyist: كتاب الميسر من التيسير طريق ابي عمرو بن العلاء التعرير تاليف الشيخ الامام العالم العلامة الحافظ شمس الدين محمد بن علي بن ابي القاسم بن ابي العرير [sic] الوراق الموصلی نفع الله به المسلمين

Beg. الحمد لله رب العالمين الحمد لله الذي انزل على عبده كتابا شرح به الصدور . . . وبعد فقد سألني جماعة من اهل الاداء [ب] ممن يجب على اكرامهم من الاصحاب والاخلاء ان اخرج لهم طريق البصري ابي عمرو بن العلاء وان اذكر فيه ما كان مخالفا او موافقا للسته القراء فاجبتهم ما سألوا رغبة في الدعاء وسالت الله تعالى ان يجعلنا والمشتغل به في زمرة الاولياء فلخصت ذلك بتوفيق الله ميسرا باللفظ اليسير مؤملا من الله عز وجل الثواب من كتاب التيسير

The author appears to have lived in the seventh century of the Hijrah. The work of al-Dāni came down to him through a chain of five teachers, who are enumerated in an ascending line as follows: 1. Majd al-Din Abu Ahmad 'Abd al-Ṣamad B. Ahmad B. 'Abd al-Ḳādir B. Abi 'l-Jaish al-Baghdādī. 2. Abu 'l-Ma'ālī Muḥ. B. Abi 'l-Faraj B. Ma'ālī B. Barakah al-Mauṣili (who was teaching about A.H. 600; v. Arabic Catalogue, p. 378b, and the Berlin Catalogue, p. 226a). 3. Abu Bakr Yahya B. Sa'dūn B. Tammām al-Azdi al-Ḳurṭubī. 4. Abu 'Alī al-Ḥasan B. Khalaf al-Ḳairawānī, called Ibn Balimah. 5. Abu 'l-Zawād Mufrij Ḳatī Iḳbāl al-Daulah قتي اقبال الدولة B. Mujāhid.

After some general remarks on peculiarities of spelling, the various readings are given in the order of the Surahs.

93.

Or. 3881.—Foll. 51; 9 in. by 6½; 21 lines, 3½ in. long; written in cursive Neskhī; dated Sunday, 12 Shawwāl, A.H. 1149 (A.D. 1737). [GLASER, no. 168b.]

الحواشي المفهمه في شرح المقدمة

A commentary upon the Muḳaddimat al-Jazariyyah, or metrical treatise on the correct pronunciation of the Coran, by Abu 'l-Khair Muḥammad B. Muḥ. B. Muḥ. al-Jazari (see the Arabic Catalogue, p. 378b III).

Beg. الحمد لله المتعالى في جلال قدسه وبعد فان اولى ما تصرف فيه هم العوالى كلام الله الكريم

The commentator does not give his name, but he calls the author of the text his father. His name is Shihāb al-Dīn Abu Bakr Ahmad B. Muḥ. al-Jazari. The father was born in Damascus A.H. 751, and died in Shirāz A.H. 833. The son, who was born in Damascus A.H. 780, lived in Brusa, and afterwards in Cairo. The date of his death is not known. See for the lives of the father and his sons, the Shaḳū'īḳ al-Nu'mān, foll. 14—17, and for other copies of the commentary, Uri, no. 1290; Pertsch, Gotha Catalogue, no. 563; the Khedive's Library, vol. i., p. 35, vol. vii., pp. 215, 221; and Ahlwardt, Berlin Catalogue, no. 511-12. In the first of the above works, the commentary is stated to have been composed in Larinda, A.H. 806.

The commentary includes the entire text, written in red ink. At the end is appended a chapter on the rules to be observed in reading the Coran, foll. 46b—51a. It begins: اعلم ان اداب القارى والقران لا يمكن استقصاوها في اقل من مجلدات

A similar appendix is noticed by Ahlwardt, no. 513.

94.

Or. 4150.—Foll. 140 ; 8 in. by $5\frac{3}{4}$; 19 and 21 lines, from 3 to $3\frac{1}{2}$ in. long ; written in small, fair Neskhi ; dated (fol. 58) Thursday, 25 Rajab, A.H. 974, and (fol. 78) A.H. 991, (A.D. 1567—83).

I. Foll. 1—40. A commentary upon the same work, by Tāshkupri Zādah.

Beg. سبحان الله وبحمده منزل الكتاب على عبده وبعد فقد تطابقت قاطبة اهل العلم وكافة ارباب العرفان على ان اشرف العلوم واعلاها علم القرآن

The author is not named in the text, but in this endorsement : شرح الجزري لطاش كوبر زاده. His full name is 'Iṣām al-Dīn Aḥmad B. Muṣṭafa, and he is well-known as the author of al-Shaḥā'ik al-Nu'māniyyah. He died A.H. 968. See Haj. Khal., vol. vi., p. 79.

In his preface, the commentator refers to a previous commentary, that of al-Jazari's son (no. 93), which he describes as deficient in some parts, and redundant in others. The text of the poem is included, and dis- by a red line drawn over it.

A copy is noticed in the Khedivial Library, vol. i., p. 37.

II. Foll. 41—58. الدقائق المحكمة

Another commentary upon the same work, by Zain al-Dīn Abu Yahya Zakariyyā al-Anṣārī al-Shāfi'i.

Beg. قال شيخ الاسلام والمسلمين زين الملة والدين ابو يحيى زكريا الانصار الشافعى . . . الحمد لله الذى افتتح بالحمد كتابه واجزل لمن جوده وعمل به ثوابه وبعد فان المنظومة فى تجويد القرآن للشيخ الامام والحبر الهمام شيخ الاسلام النح

The author, Zakariyya B. Muḥ. al-Anṣārī al-Sunaiki, died A.H. 926. See Haj. Khal., ib., and the Arabic Catalogue, p. 769a.

The full title of the commentary is: الدقائق المحكمة فى شرح المقدمة. For other copies see the Arabic Catalogue, p. 376b, art. iii.; the Berlin Catalogue, nos. 516—521; and the Khedive's Library, vol. i., pp. 36, 42, 44, vol. vii., pp. 213, 495, where it is stated that the commentary was written A.H. 883.

III. Foll. 59—78. An anonymous commentary upon the same work.

It has no preface, and begins with the first verse of the poem, the explanation of which is as follows: الرجا الطمع فيما يمكن حصوله والعفو الصفع عن الذنب وترك مجازاة المتعدى والسمع بمعنى القبول والاجابة ومنه قول المصلى سمع الله لمن حمده اى اجاب الله تعالى

It is evidently abridged from the commentary of the author's son (see no. 93).

IV. Foll. 82—140. الفوائد السريه فى شرح الجزريه. A very full commentary upon the same work, by Muḥammad al-Kāḍifi al-Ḥalabī al-Ḥanafī.

Beg. الحمد لله الذى انزل الكتاب مجودا ذا بلاغة اما بعد فيقول فقير لطف الله الخفى محمد القاذى فى الخلبى الخفى منحه الله شفاعه الكتاب لما كان القرآن المجيد مستوجبا لرعايه التجويد النح

According to Haj. Khal., vol. vi., p. 79, the author is Raḍi al-Dīn Muḥ. B. Ibrāhīm al-Ḥalabī, called Ibn al-Ḥanbalī, the historian of Ḥalab, who died A.H. 971 (v. Arabic Catalogue, p. 770b, ad p. 162), and the commentary was completed A.H. 941.

In the preface, the author describes his work as compiled from three previous commentaries, namely, 1. al-Ḥawāshi al-Mufahhimah (no. 93); 2. al-Daḳā'ik al-Muḥakkamah (*supra*, art. ii.); and 3. al-Ḥawāshi al-Azhariyyah, by Khālīd B. 'Abdallāh al-Azhari (v. Berlin Catalogue, no. 515). He

adds that it is also enriched with original comments of his own.

The commentator had read the Jazariyyah, as he states in his preface, with his Shaikh, Shihāb al-Dīn Aḥmad B. Muḥ. B. Ibrāhīm al-Anṭāki, whose Riwayāt he traces up to the author. That Shaikh was, in fact, one of the masters of Ibn al-Ḥanbalī, who devotes to him a long notice in Durr al-Ḥabab, Add. 23,976, fol. 19b, and states that he died A.H. 953.

The commentary includes the entire text of the poem, distinguished by a red line drawn over it.

Copyist (fol. 58): محمود بن تورسن بن سوندك

95.

Or. 4253.—Foll. 157; 8 in. by $5\frac{3}{4}$; about 20 lines, $3\frac{3}{4}$ in. long; written in Neskhī, with dates ranging from A.H. 1061 to 1092 (A.D. 1651—1681). [BUDGE.]

I. Foll. 1—79. Commentary of 'Alī B. Sulṭān Muḥammad al-Ḳārī (d. A.H. 1014) upon the same treatise, al-Jazariyyah.

Beg. الحمد لله الذى اودع جواهر المعاني الصناعية فى قوالب زواهر المباني . . . اما بعد فيقول الملحفي الى حرم ربه الباري على بن سلطان محمد القارى . . . ان المقدمة المنسوبة للعلامة . . . الشيخ ابو الخير شمس الدين محمد بن محمد بن محمد الجزري . . . ما رايت لها شرحا يبين بيانا شاملا

For more detail, and other copies, see Ahlwardt, Berlin Catalogue, no. 522; the Khedive's Library, vol. vii., p. 426; and for the commentator's life and works, Khulāṣat al-Athar, vol. iii., p. 185.

II. Foll. 80—97. العقد الفريد فى نظم التجويد

A metrical treatise on the pronunciation

of the Coran, by Muḥammad [B. Maḥmūd] B. Muḥ. al-Sharīf al-Samarḳandī al-Hama-dānī, with the author's own commentary, entitled: روح المرید فى شرح العقد الفريد

Beg. of the Comm.: الحمد لله الذى خلق الانسان فى احسن تقويم . . . وبعد يقول العبد الضعيف الحافظ لكلام الله اللطيف محمد بن محمد الشريف السمرقندى المحتد الهمدانى المولد

The poem, which rhymes in لا, begins: اسبح لله الكريم مبسلا واهدنى تحياتى الى اشرف الملا

Hajī Khal. calls the author Muḥ. B. Maḥmūd B. Muḥ. al-Samarḳandī, and mentions also another work of his on the pronunciation of the Fātiḥah. See vol. iv., p. 231, and p. 545.

III. Foll. 98—111. كشف الاسرار فى رسم مصاحف الامصار

A treatise on the spelling of the copies of the Coran sent by 'Uthmān to the chief Muslim cities, by Muḥ. B. Maḥmūd B. Muḥ. al-Ḳārī al-Shirāzī al-Shāfi'i.

Beg. الحمد لله الذى كرم بنى ادم باشراف عطائه . . . وبعد فيقول الهارب من ذنبه الى عفو ربه . . . محمد بن محمود بن محمد القارى الشيرازى مولدا والشافعى مذهبا المقرئ برباط قطب الاوليا . . . ابن عبد الله محمد بن الحفيف

The author, having observed how much the usual spelling of Corans departed from the orthography of 'Uthmān's original copy, insists upon the duty of strictly keeping to the latter. He then sets forth in detail, in five and twenty Bābs, the special features of the archaic spelling.

IV. Foll. 112—122. A commentary by Aḥmad B. 'Alī, known as al-Maḳīnī, upon a metrical treatise on the pronunciation of the Fātiḥah, by al-Ja'barī, entitled: الواضحة فى تجويد الفاتحة

قال سيدنا وشيخنا الجليل الشيخ احمد [بن] Beg. على الشهير بالمقيني لطف الله به ونفس في مدته . . . الحمد لله المنعم بآلائه وبعد فلما كانت المنظومة المسماة الواضحة في تجويد الفاتحة من نظم الامام الجعبرى . . . قد اشتهرت وبين الطلبة في قطرنا قد انتشرت

The poem begins:

بحمدك ربى اول النظم ابتدى
واهدى صلوتي للنبي محمد

The commentary was written by desire of the Mufti Shaikh Ibrāhīm B. Ḥasan al-Aḥsā'i, and was completed in al-Aḥsā, Jumāda II., A.H. 1041.

The author of the poem is Burhān al-Dīn Ibrāhīm B. 'Umar al-Ja'bari, who died A.H. 732. See Haj. Khal., vol. vi., p. 416; the Berlin Catalogue, no. 542; and the Khedive's Library, vol. i., p. 35.

V. Foll. 123—140. هداية المراتب وغاية الحفاظ والطلاب

A metrical treatise, Urjūzah, upon doubtful readings in the Coran, by 'Ali al-Sakhāwi.

Beg. قال السخاوى على ناظها
كان له الله الرحيم راحما

The author, 'Alam al-Dīn Abu 'l-Ḥasan 'Ali B. Muḥ. B. 'Abd al-Samad al-Sakhāwi, wrote also a commentary upon the Shāfi-biyyah, and a Nūniyyah on the pronunciation of the Fātiḥah. He died A.H. 643. See Haj. Khal., vol. vi., p. 495; the Berlin Catalogue, no. 710; and the Khedive's Library, vol. i., p. 47.

The work is alphabetically arranged. Under each letter are mentioned parallel, but not identical, texts, which may give rise to confusion, with references to the Surahs in which they occur.

VI. Foll. 142—156. A treatise on the correct pronunciation of the Coran, by Muḥammad B. 'Umar B. Khālīd al-Qadīni al-Fallūji, Shaikh al-Islām, in Syria: محمد بن

عمر بن خالد القذيفي الفلوجي شيخ الاسلام في الديار المصرية [corrected to الشامية]

الحمد لله رب العالمين . . . اما بعد فهذه Beg. فوائد جلية تشتمل على اصول وفروع وتعاريف عميمة ومعاني لغوية واحكام اصطلاحية في علم الادى وسمى اذا لانه يوديه الشيخ من فمه الى فم الطالب

The author treats of the Madd, of which five kinds are distinguished, and, fol. 158a, of the Idghām. He says at the end, that he followed in this matter the teachings of his Shaikh 'Abd al-Samad, رحمه شيعنى فهذا ما افادنى الله تعالى الشيخ عبد الصمد عن شيخه ابن الطي شيخ الديار الشامية

96.

Or. 4254.—Foll. 135; 8½ by 5¾; 21 lines, 4 in. long; written in small and fair Neskhī; dated Dulka'dah, A.H. 1218 (A.D. 1804).

[BUDGE.]

I. Foll. 4—13. A short treatise on the correct pronunciation of the Coran, entitled: بيان المشكلات على المبتدئين من جهة التجويد في القرآن المبين

Beg. الحمد لله الذى جعلنا من التالين لكتابه وبعد فقد شرعت في كتابت نكيات يسيرات في بيان المشكلات معرفة الممدودات والمقصورات

The work treats of Madd, of the articulation of letters, of Tajwid, Idghām and Waḥf. The author, whose name does not appear, quotes 'Alā al-Dīn al-Ṭarābulusi's commentary upon al-Jazari. A copy is noticed, also without author's name, in the Khedive's Library, vol. vii., p. 27.

II. Foll. 14—59. الطرازات المعلمة في شرح المقدمة. A commentary by 'Abd al-Dā'im B. 'Ali al-Azhari, upon the Muḥaddimah of Abu 'l-Khair Muḥ. B. Muḥ. al-Jazari (see no. 93).

الحمد لله الذى انزل القرآن متشابها وغير Beg. متشابه . . . وبعد فاولى ما اهتم به اصحاب الهمم العاليه وارتنى به ذو النفوس الادبيه كلام الله الملك الجواد

The commentary includes the full text, written in red ink. The explanation of the first Bait begins: قوله يقول فعل مضارع مرفوع: تجرده من الناصب والجازم وقوله راجى اسم فاعل من الرجا وهو الطمع فى ممكن الحصول بخلاف التمنى

At the end is an appendix on the rules to be observed by the Coran-reader, in the discharge of his office. It begins: فنقول ينبغي للقارى ان يذلف فاهه بالسواك وغيره ويطهر قلبه بالتوبة والاقلاع عن الذنوب

A commentary by Zain al-Dīn 'Abd al-Dā'im B. 'Alī al-Azhari, who died A.H. 870, is mentioned by Haj. Khal., vol. vi., p. 79, but without title. Our MS. appears to contain another recension of the commentary described by Ahlwardt, Berlin Catalogue, no. 514. It has the same appendix; but, with regard to the beginning of the commentary proper, it agrees with that of 'Abd al-Dā'im's pupil, Khalil B. 'Abdallah al-Azhari, as given under no. 515.

III. Foll. 60-61. Remarks of Abu 'l-Ḥasan 'Alī B. Ja'far B. Muḥ. al-Rāzi on the pronunciation of ل and ن in the Coran.

Beg. قال ابو الحسن على بن جعفر بن محمد الرازى اختلف القراء فى اللفظ فى اللام فمنهم من فخمها

IV. Foll. 62-77. A treatise upon Tajwīd, and on the readings of Abu 'Amr, by Abu 'l-Ḥasan al-Mālikī al-Shādīlī.

Beg. الحمد لله رب العالمين . . . اما بعد فيقول العبد الفقير الى الله تعالى ابو الحسن المالكى الشاذلى . . . اننى جمعت كتابا فى التجويد والقراءات السبع وسميته الوافى بما فى التيسير والكانى

The author had compiled, under the above

title, a work on the seven readings of the Coran, based upon the Taisir (of 'Uthmān B. Sa'id al-Dānī, d. A.H. 444), and the Kāfi (of Ismā'il B. Aḥmad al-Sarakhsī al-Harawī, d. A.H. 414). He extracted from it subsequently the present abridgment confined to the reading of Abu 'Amr, as the most current in Egypt. It is divided into the following seven Faṣls: 1. مخارج الحروف; 2. احكام الهمزات; 3. الوقف والابتدا; 4. التجويد; 5. آداب; 6. احكام هاء التانيث; 7. احكام الياءات القراءات

V. Foll. 78-89. A catalogue of the Surahs, showing where each was revealed, in Mecca or Medina, and the number of verses and letters in each.

Beg. سورة الفاتحه مكية وقيل مدنية وهى سبع ايات للخلاف فى ايتين بسم الله الرحمن الرحيم عددها المكى والكوفى وتركوا عوضها انعمت عليهم

VI. Foll. 89b-99. A treatise on the correct pronunciation of the Coran according to the seven readers, without author's name.

Beg. الحمد لله رب العالمين . . . وبعد فهذه رسالة فى تجويد القرآن للقراء السبعة فى متفقاتهم ورواياتهم الصحيحة المتولة بها والمعمولة عليها

VII. Foll. 100-134. A concordance of the Coran, showing in what Surahs identical or similar groups of words occur, with the heading: نبذة مستحسنة فى كلمات المتشابه فى القرآن العظيم

Beg. حكيم عليم خمسة ليس غيرها فخذها فى الانعام منها ثلاثة

It begins with a few verses, and continues in prose.

The transcriber of foll. 4-99 is Muḥ. Amīn al-Ḥāfiẓ B. Mulla 'Abd al-Qādir B. al-Ḥāj 'Umar.

Foll. 100-134 have been written by al-Ḥāj Abu Bakr, A.H. 1202 (A.D. 1788).

97.

COMMENTARIES UPON THE
CORAN.

Or. 2922.—Foll. 127; $9\frac{3}{4}$ in. by $6\frac{3}{4}$; 21 lines, $5\frac{1}{4}$ in. long; written in cursive and irregular, but distinct, Neskhi; dated the 5th of Rajab, A.H. 764 (A.D. 1363).

تفسير القرآن لابی الليث

The second volume of the commentary of Abu' l-Laith al-Samarḳandi upon the Coran.

Abu 'l-Laith Naṣr B. Muḥammad B. Ibrāhim al-Samarḳandi, a Ḥanafi jurist, died at Balkh, in the month of Jumāda II., A.H. 375, as stated in Ta'riḳh al-Islām, Or. 48, fol. 145b, and al-Wāfi bil-Wafayāt, Add. 23359, fol. 124b. But later dates are assigned by other writers to his death, namely A.H. 393 by Ibn Ḳutlubugha, p. 58, no. 242, and A.H. 383 by Haj. Khal., vol. iii., p. 136.

The MS. is endorsed: المجلد الثاني من تفسير. آخر المجلد: at the end is written: ابو الليث. الثاني من تفسير القرآن لابی الليث رحمه الله. But here the name of the author has been obliterated, although still faintly visible, and the word كشاف written in its place. The text agrees with the extracts from the Tafsīr of Abu 'l-Laith, given by Ahlwardt in the Berlin Catalogue, no. 784.

The volume wants some leaves at the beginning. The first words of the text are: هذا ما كنزتم يعني جمعتم لانفسكم فذوقوا العذاب بما كنتم تكفرون (Surah ix. 35). The commentary begins as follows: قال الفقيه حدثنا محمد بن الفضل قال حدثنا محمد بن جعفر قال حدثنا ابراهيم بن يوسف قال حدثنا ابو معاوية عن الاعمش عن عبد الله بن مرة عن مسروق عن ابن مسعود انه

قال والذي لا اله غيره لا يعذب رجل يكنز فيمس دينارا دينارا

Besides the latter part of Surah ix., the volume contains the following Surahs: x. fol. 7b; xi. fol. 23a; xii. fol. 41a; xiii. fol. 59a; xiv. fol. 68a; xv. fol. 75b; xvi. fol. 82b; xvii. fol. 99a; and xviii. foll. 116b—127a.

Copyist: مسعود بن طرعلی محمد

For complete copies of the same commentary see Casiri, no. 1294, and the Khedive's Library, vol. i., p. 50. For detached volumes see the Berlin Catalogue, nos. 734—36 and 824—29, the Leyden Catalogue, vol. iv., p. 17, and Aumer, Munich Catalogue, no. 78.

98.

Or. 2923.—Foll. 198; $8\frac{3}{4}$ in. by 6; 21 lines, $4\frac{1}{4}$ in. long; written in rather cursive, but fair, Neshki; dated Damascus, the 3rd of Jumāda I., A.H. 692 (A.D. 1293).

The third volume, المجلد الثالث (colophon), of the same commentary, beginning as follows: سورة مريم مكية قوله عز وجل كهيعص قرا ابن كثير وعاصم في رواية حفص بنصّب الها واليا وقرا عاصم في رواية ابى بكر والكسائى بكسر الها واليا

It comprises the following Surahs:—xix. fol. 1b; xx. fol. 13b; xxi. fol. 30a; xxii. fol. 45a; xxiii. fol. 59a; xxiv. fol. 70a; xxv. fol. 89 (after fol. 91 there is a lacuna extending from xxv. 19, to xxvi. 225); xxvii. fol. 92b; xxviii. fol. 105b; xxix. fol. 118b; xxx. fol. 127a; xxxi. fol. 135a; xxxii. fol. 141a; xxxiii. fol. 145b; xxxiv. fol. 164b; xxxv. fol. 175a; xxxvi. fol. 183a, and xxxvii. fol. 186b.

Copyist: يوسف بن داود الكنجى

Three folios, viz. 156, 157, and 195, have been supplied by a later hand.

99.

Or. 3999.—Foll. 66; 11 in. by 7 $\frac{3}{4}$; fragments by various hands, apparently of the 14th and 15th centuries. [GLASER, no. 294.]

I. Foll. 1—54; 33 lines, 5 $\frac{1}{2}$ in. long; written in small, close, very sparsely pointed, Neshki.

Fragment of a commentary upon the Coran, without author's name.

The author is Abu 'l-Hasan 'Ali B. Aḥmad B. Muḥ. al-Wāḥidi, who died A.H. 468. He composed three commentaries upon the Coran, respectively called البسيط or extensive, الوسيط or medium, and الوجيز or abridged. See Ibn Khallikān, De Slane, vol. ii., p. 246, Suyuti, De Interpretibus Corani, no. 70, and Ta'rikh al-Islām, Or. 50, fol. 114.

Our fragment appears to belong to the second, or intermediate commentary. The text is fuller than the extracts from al-Wajiz given by Ahlwardt, Berlin Catalogue, no. 749, and contains the Isnāds quoted by him from the Wasīṭ, *ib.* no. 750. It extends from the 30th verse of Surah xxv. to the first verse of Surah lxxiv.; but there are some internal lacunae, and foll. 2—5, 31—35, are more or less torn at the bottom.

Surah xxxii. begins, fol. 10, as follows: تفسير سورة السجدة اخبرنا ابو سعد محمد بن علي بن احمد الحيري انا ابو عمرو محمد بن جعفر الشروطي نا ابو اسحق الاسدي نا ابو عبد الله اليربوعي المدايني نا هرون بن كثير عن زيد بن اسلم عن ابيه عن ابي امامة عن ابي بن كعب قال قال رسول الله صلى الله عليه وسلم ومن قرا سورة تنزيل السجدة وتبارك الذي بيده الملك فكاننا احيى ليلة القدر . . .

الم تنزيل الكتاب لا ريب فيه قال مقاتل يعني لا شك فيه انه تنزيل من رب العالمين ام يقولون بل

ايقولون يعني المشركين افتراه محمد من تلقا نفسه بل هو اى القران الحق من ربك

A MS. of the Wasīṭ is mentioned by Aumer, Munich Catalogue, no. 79. See also the Khedive's Library, vol. i., pp. 59 and 112.

II. Fol. 55. The first leaf of an abridgment of the Kashshūf of al-Zamakhshari by 'Abdallah B. al-Hādī B. Amīr al-Mūminīn Yahya B. Ḥamzah, with the following title: الجزء الاول من الجواهر الشفاف الملتقط من مغاصات الكشف التقطه من مضانه الانيقه والقه من اسراره الرايقه الدقيقه مولانا المقام العلامة . . . عبد الله بن الهادي بن امير المؤمنين يحيى بن حمزة بن رسول الله الحمد لله الذى نور بصايرنا بمعرفة كتابه . . .

Beg. . . . وبعد فان اول ما صرفت اليه العناية فى تفاسير القران المجيد ما سلم منه من رثاة الحشو ورثاة التقليد

The author lived in the latter half of the eighth century A.H. His father al-Hādī was the sixth son of Imam al-Mu'ayyad, who died A.H. 749. See al-Tarjuman, fol. 166b.

III. Fol. 56—63; 25 lines, 5 $\frac{3}{4}$ in. long. Fragment of a commentary upon a treatise on logic, without author's name.

It is the commentary of Kuṭb al-Dīn Muḥammad B. Muḥ. al-Rāzī al-Taḥṭānī (d. A.H. 766) upon the Shamsiyyah of Najm al-Dīn 'Ali B. 'Umar al-Kātibī (d. A.H. 675). See Loth, no. 503, Pertsch, no. 1186, etc.

The contents correspond with pp. 16—73 of the Calcutta edition of 1815. The portion of the text included extends from paragraph 3 to the beginning of paragraph 13 of Sprenger's edition of the Shamsiyyah.

Fol. 65 is the first leaf of the second vol. of al-Baḥr (Or. 4021). Fol. 66 is a fragment of a commentary upon a legal treatise, relating to the law of marriage.

100.

Or. 3065.—Foll. 249; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 21 lines, $4\frac{3}{4}$ in. long; written in fine Neskhi, with a fair sprinkling of vowels; dated 29 Dulka'dah, A.H. 644 (A.D. 1247).

[KREMER, no. 72.]

لباب التفاسير

A commentary upon the Coran, by Burhān al-Dīn Taj al-Kurrā Maḥmūd B. Ḥamzah B. Naṣr al-Kirmānī.

الحمد لله منزل القرآن غير محدث ولا مخلوق Beg.

The author, who died some time after A.H. 500, wrote two commentaries upon the Coran, one entitled لباب التفاسير, explaining the entire text, and another called العجائب والغرائب, confined to such passages as are open to rare and ingenious interpretations. The former, the present work, is described by Haj. Khal., with the above beginning, vol. v., p. 299, and vol. ii., p. 377. The second is mentioned, ib., vol. ii., p. 338, vol. iv., p. 309 and vol. v., p. 115. In the first of these three passages, the author is blamed for discarding the authentic exegesis handed down by the Ṣaḥābah, and resorting to arbitrary and fanciful interpretations. Al-Suyūṭī, who did not think him worthy of a place in his Ṭabaḳāt al-Mufasssīrīn, mentions him as a grammarian, Bughyat al-Wu'āt, Or. 3042, fol. 199a, and ascribes to him, besides the لباب التفاسير, the following grammatical works: al-Ījāz, abridged from al-Idāh (H. Kh., vol. i., p. 515); al-Nizāmi, abridged from al-Luma' (ib., vol. v., p. 332); al-Ifādah (ib., vol. i., p. 370); and al-Unwān (ib., vol. iv., p. 275).

In his Itkān, Calcutta edition, p. 907, the same author taxes al-Kirmānī with giving in his work, العجائب والغرائب, reprehensible interpretations, which none should adopt or even mention, except to warn others against

them. He mentions, however, with praise, p. 736, another work of the same author, البرهان في متشابه القرآن. The present volume is designated at the end as the first quarter of the Tafsīr, الربع الاول من تفسير القرآن, and on the title-page as لباب التفاسير للكرمانى.

The title does not appear in the text. In a short preamble, the author describes the work as follows: فجمعت في هذا الكتاب من اقاويل الائمة وتحاذير الامة الذين عنوا بعلم القرآن ومعانيه وتفسيره وتاويله ومبانيه ما يجرى مجرى نصوص النصوص بعد الخلاص والخلوص مستعيناً بالله الخ

The author's name appears at the beginning of Surah i. as follows: قال الشيخ برهان الدين سعد الاسلام تاج القراء رئيس الائمة زين الفريقين محمود بن حمزة بن نصر رضى الله عنه

The commentary begins: لهذه السورة فيما حدثنا به ابو سهل محمد بن عبد الرحمن ابن ابى الفضل النيسابورى عن الواحدى عن الشعلبى عشرة اسماء سورة الحمد و فاتحة الكتاب وام القرآن والسبع المثانى والواقية والكافية والشفاء والاساس والصلوة وسورة تعليم المسئلة

At the beginning of Surah iii., the author gives again some information as orally received by him from the same Abu Sahl Muḥ. B. 'Abd al-Raḥman B. Abi'l-Faḍl al-Naisābūrī al-Kāshgharī, who had it from 'Alī al-Wahīdī, author of Anasīb al-nuzul. The latter, a well-known commentator, died A.H. 468; see Ibn Khallikān, De Slane's translation, vol. ii., p. 246.

The volume contains the following Surahs: i. fol. 2a; ii. fol. 7a; iii. fol. 101a; iv. fol. 156a; v. fol. 185a; and vi., fol. 217b. The whole text is given in longer or shorter passages, and is distinguished from the commentary by a larger character.

Copyist: احمد بن محمد بن الحسن بن همشاه

101.

Or. 2977.—Foll. 266; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 23 lines, $4\frac{1}{4}$ in. long; written in cursive, but fair and distinct, Neskhi; probably in the 13th century. [H. STERN.]

معالم التنزيل

The second volume of the commentary of al-Husain B. Mas'ūd al-Farrā al-Baghawi, who died A.H. 516 (see the Arabic Catalogue, pp. 61a, 763b; Pertsch, Gotha Catalogue, no. 524; Ahlwardt, Berlin Catalogue, no. 753); the Khedive's Library, vol. i., p. 105, etc.).

Beg. المص كتاب اى هذا الكتاب انزل اليك وهو القرآن فلا يكن فى صدرك حرج منه قال مجاهد شك فالحطاب للرسول الغ

The text is distinguished from the commentary by a larger character. The volume is endorsed by a later hand: الجزء الثانى من معالم التنزيل للبعوى. It contains the following Surahs: vii. fol. 1b; viii. fol. 43b; ix. fol. 63b; x. fol. 107a; xi. fol. 120b; xii. fol. 137b; xiii. fol. 162a; xiv. fol. 173b; xv. fol. 182b; xvi. fol. 191a; xvii. fol. 206a; xviii. foll. 237b—266b.

The contents correspond with those of the second volume (Jild) of the edition lithographed in Bombay, A.H. 1295, pp. 334—563, and with those of no. 758 of the Berlin Catalogue.

Defects of the original MS. have been supplied by several hands, viz. foll. 231—254, in a handwriting of the 14th century, and foll. 1 and 230, 16—18, and 255—266, by several later hands.

102.

Or. 4002.—Foll. 64; 10 in. by $6\frac{1}{2}$; 25 lines, 5 in. long; written in fair Neskhi, probably in the 14th century. [GLASER, no. 297.]

Another portion of the same commentary, imperfect, and slightly damaged at beginning and end. The fragment extends from Surah xxxvi. 69, to Surah lxiv. 12. It corresponds with the complete copy described in the Arabic Catalogue, p. 62, Add. 7234, from fol. 162a, line 13, to. fol. 238a, line 33.

The commentary on Surah xxxvii. begins, fol. 2, as follows: والصفات صفا قال ابن عباس والحسن وقتادة رضى الله عنهم الملية فى السما يصفون كصفوف الخلق فى الدنيا للصلاة

103.

Or. 4255.—Foll. 307; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; from 21 to 23 lines, $5\frac{1}{4}$ in. long; written in large and bold Neskhi, with occasional vowels; dated Kuds al-Sharif (Jerusalem), middle of Sha'bān, A.H. 715 (A.D. 1315). [BUDGE.]

The last volume of the same work, extending from the beginning of Surah xxxix., سورة الزمر, to the end of the Coran.

Beg. سورة الزمر مكية الا قوله قل يا عبادى الذين اسرفوا على انفسهم الاية

بسم الله الرحمن الرحيم تنزيل الكتاب اى هذا تنزيل وقيل تنزيل الكتاب مبتدا وخبرة من الله العزيز الحكيم

The original, somewhat obliterated, title is: الجزء الاول من الربع الرابع من القرآن الكريم, under which is written by a later hand:

تفسير معالم من سورة الزمر الى اخر القرآن

The MS. consists of two nearly equal parts, the first of which, ending with Surah lvii., wants a few lines at the end. The second begins, fol. 131b, with Surah lviii., سورة المجادلة.

104.

Or. 3371.—Foll. 333; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 25 lines, $4\frac{1}{2}$ in. long; written in a fine formal Neskhi,

with all vowels, with gold-ruled margins, probably in the 17th century. [JOHN LEE.]

الكشاف

The first volume of the Kashshāf of Maḥmūd B. 'Umar al-Zamakhshari (died A.H. 538; see the Arabic Catalogue, p. 62, and Ahlwardt, Berlin Catalogue, no. 769).

It is designated in the colophon as the first of three volumes, *تم الجزء الاول من الكشاف*, and extends from the beginning of the Coran to the end of Surah vii. Its contents correspond with those of the Calcutta edition of 1856, vol. i., pp. 2—498.

The MS. is described in Dr. Lee's Catalogue, p. 7, no. 15. Prefixed is a letter of Burggraf to Dr. Lee, dated 'Liège, le 10 Decbre, 1845.' The writer returns the MS. to the latter, and says that he had collated it with two copies in the Bibliothèque Royale, with a view to the editing of the work.

105.

Or. 4256.—Foll. 232; 9 in. by 4 $\frac{3}{4}$; 26 lines, 3 $\frac{1}{4}$ in. long; written in neat and minute Neskhi, apparently in the 15th century.

[BUDGE.]

A volume of the same commentary, designated on the outer edge and on the fly-leaf as the third quarter of the work.

It extends from the beginning of Surat Maryam, to the end of Surat al-Ṣāfāt (Surahs xix.—xxxvii.).

Foll. 2—14 and 23—30 have been supplied by a somewhat later hand.

106.

Or. 4010.—Foll. 300; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 27 lines, 5 $\frac{1}{2}$ in. long; written in fair Neskhi, probably

in the 14th century, with portions supplied by a somewhat later hand; partly damaged by damp. [GLASER, no. 308.]

The latter half of the same commentary, imperfect at beginning and end.

It contains Surahs xxxi.—civ. The commentary begins: *يات بها الله يوم القيمة فيحاسب* (Calcutta edition, p. 1104, line 21), and ends with *يكون متعلقا بيوسوس* (ib., p. 1646, line 5).

107.

Or. 3914.—Foll. 331; 11 in. by 8; 26 lines, 5 $\frac{1}{2}$ in. long; written in rather coarse Neskhi; dated Monday, 16 Dulka'dah, A.H. 968 (A.D. 1561). [GLASER, no. 208.]

The third and last volume of a Tafsir abridged from the Kashshāf of al-Zamakhshari, with this title: *الجزء الثالث من الجوهر*

الشفاف المنتزع من مغاصات الكشاف

الم احسب الناس ان يتركوا ان يقولوا امنا حسب بمعنى ظن والحسبان لا يصح تعليقه الا بشيين وهما هنا ان يتركوا ان يقولوا امنا وذلك ان تسقديه احسبوا تركهم غير مفتونين لقولهم امنا

The author, whose name does not appear, is Sayyid 'Abdallah B. al-Hādī B. Amīr al-Mūminīn Yahya B. Ḥamzah, who lived about A.H. 800. See above, no. 99, II.

This volume extends from the beginning of Surah xxix., *سورة العنكبوت*, to the end of the Coran. The contents correspond with pages 1069—1647 of the Calcutta edition of the Kashshāf.

It was copied at the expense of Faḳīh Ṣarīm al-Dīn Ibrāhīm B. Sulaimān B. Sharāḥ Allah B. 'Umair al-Dībānī al-Ḥabri.

Foll. 328—330, written by the same hand, contain a prayer to be recited after complet-

ing the reading of the Coran, by 'Izz al-Dīn Muḥammad B. al-Hādī B. Amīr al-Mūminīn, apparently a brother of the author of the commentary.

108.

Or. 3864.—Foll. 260; 10 in. by $6\frac{1}{2}$; 24 lines, $4\frac{1}{8}$ in. long; written in a small and distinct Neskhi, apparently in Persia, in the 15th or 16th century. [GLASER, no. 152.]

A commentary upon the Coran, without title or author's name, comprising Surahs xix.—cxiv.

Beg. كهيص ذكر رحمة ربك عبده زكريا اذ نادى
ربه نداء خفيا ترى بفمها وكسر اليا وبكسرهما وبضمهما

It is evidently abridged from the Kashshāf of al-Zamakhshari. Dr. Glaser calls the author Mollā Zāda, a name which does not appear in the MS. The text of the Coran is given verse by verse and written in red ink. There are some marginal annotations from the Tafsīr of Ibn Kathīr (Ismā'īl B. 'Umar, who died A.H. 774; v. Haj. Khal., vol. ii., p. 349). This abridgment differs from the preceding, Or. 3914. Prefixed to the volume is a notice of the two great commentators, al-Zamakhshari and Ibn 'Aṭīyah ('Abd al-Ḥaqq B. Ghālib al-Gharnāṭī; v. Meursinge, no. 49, and Ahlwardt, no. 800), who died A.H. 541 or 542. It is taken from the preface of al-Baḥr al-Muḥīṭ by Abū Ḥayyān (v. Or. 3863).

109.

Or. 4000.—Foll. 26; 11 in. by 8; 26 lines, $6\frac{1}{2}$ in. long; written in a small and neat, but sparsely pointed, Neskhi, apparently in the 14th century. [GLASER, no. 295.]

Fragment of a Tafsīr abridged from al-Kashshāf. It extends from the beginning of Surat al-Baqarah to v. 63 of the same Surah.

The contents correspond with those of the Calcutta edition of the Kashshāf from p. 19, line 4, to p. 81, line 6.

The commentary upon the first extant words of the text لا ريب فيد begins as follows:

وتأليف هذا ظاهر والرب مصدر رابني اذا حصل فيك
الريبة وحقيقة الريبة قلق النفس واضطرابها

Foll. 25-26 contain a Kasidah by Faḳīh Muḥ. B. 'Ali B. 'Umar al-Damadi al-Tihāmi in answer to the Kasidah of Sayyid Shams al-Dīn Aḥmad B. 'Ali al-Mu'āfi.

Beg. سؤالك سول للمنيب المراقب
ومن يبتغي في الناس حسن العواقب

110.

Or. 2184.—Foll. 96; $6\frac{1}{2}$ in. by $4\frac{3}{4}$; 13 lines, $3\frac{5}{8}$ in. long; written in fair Neskhi, with the vowels; dated al-Ṣāliḥiyyah, Damascus, 5 Ramaḍān, A.H. 694 (A.D. 1295).

An explanation of the Mubhamāt in the Coran, to which the following title is prefixed in the handwriting of the copyist: كتاب
التعريف عن الاسماء المبهمة في القرآن العظيم مما عني
بجمعه وتأليفه الفقيه الامام عبد الرحمن بن ابي الحسن
النجاشي المعروف بالسهيلى رحمه الله تعالى

Abu'l-Kāsim 'Abd al-Raḥmān B. 'Abdallāh B. Aḥmad al-Khath'ami al-Suhaili, author of the well-known commentary upon the Sirat al-Rasūl of Ibn Hishām, died A.H. 581; see the Arabic Catalogue, p. 582b.

Beg. الحمد لله الذي علم آدم الاسماء وشرف بعلم
دينه العلماء

The full title of the present work is: التعريف والاعلام لما ابهم في القرآن من الاسماء الاعلام; see Ahlwardt, Berlin Catalogue, no. 720. The same title, with a slight variation, is given by al-Suyūṭī in his Itḳān, Calcutta

edition, p. 15, and by Haj. Khal., vol. ii., p. 319, who quotes also the initial words as above. See further Ibn Khallikān, De Slane's translation, vol. ii., p. 99. In the colophon the work is simply called كتاب الاسماء المبهمة. It is mentioned in the Itkān, p. 808, as the earliest work treating especially of the Mubhamāt.

The Mubhamāt, which form the subject of Suhaili's commentary, are general expressions intended by the speaker to designate definite persons or things, the proper names of which have been handed down by tradition. They are taken in the order in which they are found in the text, the names of the respective Surahs forming the rubrics.

After fol. 1 there is a lacuna of some extent; the latter part of the preface, all that relates to Surahs i.—v. and the first portion of Surah vi. are lost. The first text extant is: *او قال اوحى الى ولم يوح اليه شئ* (Surah vi. 93), the commentary upon which begins: *يقال هو مسيله الكذاب ومن تنبى كلاسود العنسى وهو اسود بن كعب يعرف بعبهله ويقال له ذو الحمار*

There are also some minor gaps and a few transpositions in the body of the volume.

For other copies see the Khedive's Library, vol. i., p. 62, and Landberg, no. 504.

111.

Or. 1105.—Foll. 247; 12½ in. by 8; 35 lines, 5½ in. long; written in a neat and formal Neskhi, apparently in the 16th century.

[WARREN HASTINGS.]

مفاتيح الغيب

A commentary upon the Coran, by Fakhr al-Dīn Abu 'Abdallāh Muḥ. B. 'Umar B. al-Ḥusain al-Rāzi, called Ibn Khaṭīb al-Rai, who died in Herat A.H. 606.

For the author's life see Ibn Abi Uṣaibi'ah, vol. ii., pp. 23—30; Wüstenfeld, Arabische Aertzte, no. 200; Ibn Khallikān, De Slane's version, vol. ii., p. 652; Casiri, vol. i., p. 183; Ta'rikh al-Islām, Or. 52, fol. 229; and Suyūṭi, Ṭabaḳāt al-Mufasssirin, no. 120.

From the above sources we learn that al-Rāzi's commentary, called also al-Tafsir al-Kabir, consisted of twelve volumes, independently of a separate volume devoted to the Fāṭihah. Al-Suyūṭi describes it in his Itkān, Calcutta edition, p. 917, as full of irrelevant philosophical disquisitions, adding that it had been said of it, that it contained all manner of things save one—the explanation of the text. The Mafāṭih al-Ghaib has been printed in eight voll., Bulak, A.H. 1289, and Constantinople, A.H. 1294.

The present MS., which is imperfect at beginning and end, and contains neither title nor author's name, has been identified by comparison with the Bulak edition. It begins abruptly with comments upon Surah x. 20, at a passage corresponding with vol. iv., p. 819, line 28, and breaks off in the comments upon Surah xviii. 8—11, at a passage corresponding with vol. v., p. 683, line 20. The text is given entire, and in red ink. The first passage occurring in the MS., fol. 2b, is v. 21 of Surah x., and the commentary upon it begins: *اعلم ان هذا الكلام هو النوع الرابع من شبهات القوم وانكارهم نبوته*

The next following Surahs begin respectively as follows: xi. fol. 30a; xii. fol. 63a; xiii. fol. 99b; xiv. fol. 118a; xv. fol. 139a; xvi. fol. 155b; xvii. fol. 198a; xviii. fol. 243b. At the end of Surahs x.—xiv., the author gives dates of composition ranging from Rajab, A.H. 601, to the end of Sha'bān, same year, adding that he was then mourning the premature death of his son Muḥammad.

The earlier commentators most frequently

quoted are al-Zajjāj (Ibrāhīm B. al-Sari, d. A.H. 311), al-Wāḥidī ('Alī B. Aḥmad, d. A.H. 468), and, above all, the author of al-Kashshāf, i.e. al-Zamakhsharī.

The following detached portions of al-Rāzī's commentary are found in European libraries: Surah i. in Berlin, v. Ahlwardt, no. 941; Surahs i.—iv. in Paris, De Slane, no. 613; Surahs i.—xviii., iii.—ix., and xxxii.—cxiv., in the India Office, v. Loth, nos. 65—67; Surahs i., ii.—iv., v., and xvi., xvii., in the Bodleian; Uri, nos. v., xxvi., xiv. and xii. For complete copies and detached volumes see the Khedive's Library, vol. i., p. 106.

112.

Or. 2981.—Foll. 179; 10½ in. by 7; 27 lines, 5½ in. long; written in an inelegant, but distinct, Neskhi; dated Ḥalab, Ramaḍān, A.H. 856 (A.D. 1452). [H. STERN.]

نهاية البيان في تفسير القرآن

The first volume of an extensive commentary upon the Coran, the author of which, not named in the MS., is, according to Haj. Khal., vol. vi., p. 400, Abu Muḥ. al-Mu'āfa B. Ismā'il B. al-Ḥusain Ibn Abi 'l-Bayān (or Ibn Abi 'l-Sinān). Ibn Kāḍi Shuhbah, who gives the same name, Add. 7356, fol. 70b, but, instead of Ibn Abi 'l-Bayān, writes Ibn Abi 'l-Sinān, says that he was born in al-Mauṣil A.H. 551, and died there A.H. 630. Ibn Abi 'l-Sinān is also the form adopted by De Slane, Paris Catalogue, no. 732, and by Pertsch, Gotha Catalogue, no. 612. He wrote the following works: 1. الكامل في الفقه; 2. انس المنقطعين (H. Kh., vol. i., p. 454); 3. الموجز في الذكر (H. Kh., vol. vi., p. 250); 4. A great Tafsīr, called البيان (apparently an abridged form of the above title), also noticed by Haj. Khal., vol. ii., pp. 81, 379. See also

Tabakāt al-Subki, Add. 23,361, fol. 268b, and, for a copy of the present work, the Khedive's Library, vol. i., p. 111.

الحمد لله الذي جعل صدور أوليائه أوعية لحفظ
كلامه وسلط فكرهم على استنباط معانيه

After stating that he had found no Tafsīr completely satisfactory, the author says that he compiled the present one from a number of works for his own use, and proceeds to describe it as follows: ونهت فيه على المعاني الغامضة والأمور ال... وجعلت ما كان منها بعيدا قريبا وما كان منها عسيرا يسيرا وما كان منها لطيفا جليلا وذكرته فيه من الأخبار والآثار والقرات الشاذة والمشهورة والآيات الناصحة والمنسوخ وجمعت فيه بين أقاويل المفسرين وأصحاب الأشارات والمعجمات والمفسرات والمشايبات والأسئلة والجوابات وما تعلق من التفسير بالأعراب واللغات والخاص والعلم والمقدم والمؤخر والمكي والمدني وعدد الآيات والحروف والكلمات وكلام يدخل بين كلامين والوعد والوعيد والامر والنهي والحلال والحرام وكثير من الأحكام وما يطول تعداده من علم الظاهر والباطن

The preface is followed by a Muḥaddimah on the excellence of knowledge, fol. 2a, and the following ten preliminary chapters: 1. Excellence of the Coran, fol. 4b. 2. Value of a knowledge of the Coran, fol. 5b. 3. Showing that every verse has a literal and a spiritual sense, fol. 6a. 4. Condemnation of ignorant comments upon the Coran, fol. 7a. 5. Supernatural character of the Coran, ib. 6. Names of the Coran, fol. 8a. 7. On Surah and verse, fol. 8b. 8. On Tafsīr and Ta'wīl, ib. 9. On the period during which the Coran was revealed, fol. 9a. 10. On the prayer called الاستعاذة, fol. 9b.

The rest of the volume is taken up with the commentary upon al-Fātiḥah, fol. 10a, and upon Surat al-Baqarah, down to v. 268, fols. 2:b—179a.

K

The commentary upon the Fatihah begins :
سورة فاتحة الكتاب وفيها قولان احدهما انها نزلت بمكة
وعلى هذا اكثر العلماء منهم على وابن عباس رضى الله
عنهم

The text is given entire, but in small portions or single words introduced by the words قوله تعالى in red ink. Early commentators, as Ibn 'Abbās, Muḩātīl, Mujāhid, Ḳatādah, Ibn Mas'ūd, etc., are frequently quoted, but hardly any of the more recent writers. The latest appears to be al-Zajjāj, who died A.H. 311.

Colophon : اخر الجزو الاول من التفسير يقلوه فى
الثانى قوله تعالى يا ايها الذين امنوا انفقوا من طيبات
ما كسبتم علقه لنفسه على بن ابى بكر بن ابراهيم بن
محمد بن مفلح المقدسى الحسنى

113.

Or. 3862.—Foll. 163 ; 10¼ in. by 7½ ; 25 lines, 5¼ in. long ; written in fair, bold Neskhi, with very few diacritical points ; dated Ṣa'dah, the city of al-Hādi lil-Haḩḩ Yaḩya B. al-Husain, Tuesday, the 20th of Ṣafar, A.H. 709 (A.D. 1309). Bound in ornamental stamped leather covers. [GLASER, no. 150.]

A commentary upon the Coran, by Sābiḩ al-Dīn Muḩammad B. 'Alī B. Aḩmad B. Ya'ish al-Naḩwi. On the first page is the following inscription by the same hand as the text : الجزء الاول [corrected to الثانى] من المستنهى
فى البيان والمنازل للحيران فى اعراب القران واسرار المعربة
ومعانيه المعجمة تصنيف الفقيه الاجل الاوحد السيد
الصدر العلامة سابق الدين امام العلماء عمدة الفضلا محمد
بن على بن احمد بن يعيش النحوى اجزل الله ثوابه
وجعل الجنة مصيره وماواه

The author, who lived in the seventh century A.H., and died apparently before

A.H. 709, the date of the present MS., wrote also a grammatical work, entitled التهذيب (Or. 3821). The author of the manual of Zaidi law, called al-Tadḩirah (Or. 3861), who died A.H. 791, was his great grandson.

The present volume, apparently the second, begins as follows : سورة النساء وهى مدنيه ه وفى فضلها ما رواه ابى عن النبى صلى الله عليه واله وهو انه قال من قرأ سورة النساء فكاننا تصدق على كل من ورث ميراثا النع

It comprises the following Surahs : iv. fol. 2b ; v. fol. 41a ; vi. fol. 71b ; vii. fol. 111b ; viii. fol. 144a ; and ix., from the beginning to the end of v. 33, foll. 156b—162b.

The whole text is inserted verse by verse, with the words قوله تعالى, and distinguished by a larger character. The commentary is chiefly grammatical, and does not contain any reference to previous commentators, except a few of the earliest. At the beginning of almost every Surah a Ḩadith is given, on the authority of Ubayy, relating to its excellence and the rewards promised to whosoever shall recite it. At the beginning of Surat al-Barā'at (ix.), the author gives the following account of the occasion on which it was

revealed : سورة البراة وهى مدنية باجماع المفسرين وهى من اخر ما نزل من سور القران قالوا نزلت سنة تسع من الهجرة وسبب انزالها ما جرى من المشركين من نقض العهد والمواثيق فى صلح الحديبيه لئن النبى صلى الله عليه واله صالح قريشا على وضع الحرب عشر سنين ودخل فى حلف النبى صلى الله عليه واله خزاعة الخ

A few lines further is found the following passage, which displays the Shī'ah partisanship of the author : وامره [جبريل] بدفع براءة الى على بن ابى طالب عليه السلم فروى ان ابا بكر ضاق

وقال هل نزل في شئ فقال النبي صلى الله عليه وآله لا
يبلغها الا انا او رجل منى فكانت هذه من فضائل امير
المؤمنين على عليه السلام

على بن غواص بن اسعد الصايغ الظفارى : Copyist

114.

Or. 4001.—Foll. 100 ; $10\frac{1}{2}$ in. by $7\frac{1}{2}$; about
25 lines, $5\frac{1}{2}$ in. long ; written in fair Neskhi,
with all the vowels, probably in the 14th
century. [GLASER, no. 296.]

Another portion of the same commentary,
without author's name, with the following
title written on the outer edge : الجز الرابع من
المنتهى في البيان

It begins and ends abruptly, and extends
from Surah xii. 33, to Surah xxviii. 85.
There is, however, a lacuna after fol. 8. It
extends from Surah xii. 106 to Surah xiv. 4.

Surah xv. begins, fol. 15, as follows :

سورة الحجر وهي مكية عند بعضهم وفي فضلها ما رواه
ابن كعب عن النبي صلى الله عليه وآله وعلى آله وهو
انه قال ومن قرأ سورة الحجر اعطاه الله من الاجر بعدد
المهاجرين والانصار والمستهزين

The passages of the text are written in a
large character with black ink, and preceded
by the words قوله تعالى in red.

115.

Or. 3865.—Foll. 133 ; $10\frac{1}{4}$ in. by $7\frac{1}{4}$; 15 lines,
 $4\frac{3}{4}$ in. long ; written in fine large Neskhi ;
dated end of Shawwāl, A.H. 700 (A.D. 1301).
[GLASER, no. 153].

المنهج القويم في تفسير القرآن الكريم

The first volume of a commentary upon
the Coran, by 'Ali B. Yahya B. Muh. al-
Bannā.

الحمد لله الذى خضعت له اعناق المجتبرين
وعنت لوجهه وجوه المستكبرين

The title and the author's name are found
in the following inscription : كتاب
المنهج القويم في تفسير القرآن الكريم جمعه الفقير الى
الله تعالى على بن يحيى بن محمد البنا نفعه الله به
وجميع المسلمين

Lower down, and by the same hand,
evidently that of the author, is the following
addition, from which it appears that he had
this fair copy written for Shaikh Amin al-
Din Zaid B. 'Ali, of San'ā : هذا المجلد وما بعده
من الاجزا ملك الشيخ الكبير المعظم امين الدين زيد
بن على بن قاسم الصنعاني تغمدته الله بالاحسان وفتح
له وللمسلمين باب الغفران ومد له في الايام وصلى على
محمد وعلى آله البررة الكرام وسلم عليهم اجمعين كتبه
على بن يحيى بن محمد البنا آخر شوال سنة سبعماية
سنة

By the side of the above title is written, by
another hand, "abridged from al-Bayān by
al-Bahrānī," المنتزع من البيان للبحراني

The following note, written by a later
hand under the author's name, states that
he was one of the Zaidi 'Ulemā, and was
once engaged in a dispute with the Imām
Ibrāhīm B. Tāj al-Dīn (who was proclaimed
A.H. 670, and died A.H. 683), as to the in-
terpretation of the prayer called al-Isti'ādah :
وهذا الفقيه المذكور مولف هذا الكتاب من علما الزيدية
رحمه الله وهو الذى جرى بينه وبين الامام ابراهيم بن
تاج الدين المراجعة في تفسير اعوذ بالله من الشيطان
الرجيم

In a short preface the author says that
the difficulty experienced by himself and his
contemporaries in referring, in case of need,
to the great Tafsirs, induced him to compile
a commentary of lighter bulk, and confined

to a limited number of verses, which he and his brethren could consult with ease.

The commentary does not include the entire text, but only detached verses, or group of verses, which are distinguished by a larger character. Authorities are not, as a rule, nominally referred to, but al-Zamakhshari is occasionally quoted. The present volume comprises the following Surahs: i. fol. 2a; ii. fol. 3b; iii. fol. 74a; iv. foll. 115a—132b. It breaks off in the comments upon v. 62 of Surah iv. The last page is taken up with the story of a dispute between 'Ammār B. Yāsir and Khālīd B. al-Walīd, upon the occasion on which that verse is said to have been revealed.

A detached leaf at the end contains a prayer in the author's handwriting. It is signed 'Ali B. Yahya, and dated end of Shawwāl, A.H. 700.

116.

Or. 4258.—Foll. 479; 8½ in. by 6; 29 lines, 3½ in. long; written in a very neat and minute Persian Neskhi, with gold-ruled margins, apparently in the 16th century.

[BUDGE.]

انوار التنزيل واسرار التأويل

The well-known commentary of al-Baiḍāwī (Nāṣir al-Dīn 'Abdallāh B. 'Umar); see the Arabic Catalogue, p. 64b.

The dates, A.H. 685 or 691-2, generally assigned to the author's death, appear to be too early. Ḥamdullāh Mustaufī, a contemporary writer, states that he died after A.H. 710 (v. Persian Catalogue, p. 823).

In a notice of his life, extracted from Kitāb al-Aḳālīm, Or. 3328, fol. 200, and found also in an abridged form in the fly-leaf of the present MS., it is stated that he gave

up worldly pursuits, spent the latter part of his life in seclusion at Tebriz, and died there A.H. 716.

The MS. has lost the first two leaves. It begins abruptly with these words: *لكنه لما غلب عليه بحيث لا يستعمل في غيره* (Fleischer's edition, p. 4, last line).

The first few leaves have marginal notes, in a microscopic character. Foll. 378—417 have been supplied by a modern hand. For other copies see the Leyden Catalogue, vol. iv., p. 31; Berlin, no. 517, seqq.; the Khedive's Library, vol. i., p. 55, etc.

117.

Or. 1193.—Foll. 525; 8 in. by 5½; 21 lines, 3½ in. long; written in a small and close Turkish Nestalik; apparently in the 17th century. [ALEX. JABA.]

Gloss of 'Iṣām al-Dīn Ibrāhīm B. Muḥammad B. 'Arabshāh al-Isfarā'īni upon the preceding commentary of al-Ḳāḍī al-Baiḍāwī.

الحمد لله الذى عم بارفاد ارشاد الفرقان كل انسان

The author, whose name is written in the preface: *ابراهيم بن محمد بن عربشاه الاسفراني*, dedicates his work to Sultan Sulaimān B. Salīm, whom he praises as the conqueror of the perverse Shī'ah, and the mighty defender of the Sunnis. He states at the end that he completed that portion of the work in Shawwāl, A.H. 940. He died in Samarkand, A.H. 943; see the Arabic Catalogue, p. 784, *ad.* p. 573.

Haj. Khal. states, vol. i., p. 477, that the Ḥāshiyah consists of two parts, the first extending from the beginning of the Coran to the end of Surah vi., the second from Surah lxxviii. to the end of the Coran. The

present MS. contains the former; it comprises notes on al-Baidāwī's preface, and the gloss to the commentary upon the following Surahs: i. fol. 6a; ii. fol. 29a; iii. fol. 288b; iv. fol. 355a; v. fol. 497a; vi. foll. 477—525.

Incomplete copies are described in the Khedive's Library, vol. i., pp. 81 and 96. The first part, down to the end of Surah v., is noticed in the Copenhagen Catalogue, no. 45, and the second part in the Berlin Catalogue, nos. 836-7. Loth mentions, under no. 84, a copy containing apparently the entire work.

The MS. contained a date of transcription at the end of Surah ii., fol. 287a; but the figures have been obliterated, and A.H. 940, the date of composition, has been written over them.

Copyist : الملقب ببليلى مؤزىن احمد خليفه

118.

Or. 3863:—Foll. 271; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 25 lines, $4\frac{1}{2}$ in. long; written in bold Neskhi, wanting most diacritical points; dated four days before the end of Ramaḍān, A.H. 784 (A.D. 1382). [GLASER, no. 151.]

A volume of a grammatical commentary upon the Coran, without title or author's name.

أعراب سورة المائدة بيمة الانعام ما كان على
وزن فعيلة او فعيل وعينه حرف حلقى يجوز كسر اوله
اتباعا لحركة عينه

It is evidently a portion of the work entitled *المجيد في اعراب القرآن المجيد* by Abu Ishāk Ibrāhīm B. Muḥ. B. Ibrāhīm al-Ḳaisi al-Safākusi al-Maliki. It corresponds with the account given of that work by Haj. Khal., vol. i., p. 353, and vol. v., p. 410. According

to that account the author compiled it from the commentary of his Shaikh Abu Ḥayyān (entitled *البحر المحيط*; v. Haj. Khal., vol. ii., p. 20, and the Berlin Catalogue, no. 882) and from the work of Abu 'l-Baḳā (البيان في اعراب القرآن by Abu 'l-Baḳā 'Abdallah B. al-Ḥusain al-'Ukbari, who died A.H. 616; see Bughyat al-Wu'at, f. 144b, Haj. Khal., vol. ii., p. 185, and De Slane, Paris Catalogue, no. 620). He designated by م the additions borrowed from the work of his Shaikh and by قلت his own observations.

Our MS. is in perfect agreement with the above, especially with regard to the last mentioned notations. Abu 'l-Baḳā is quoted on every page, but his interpretations are frequently disputed or refuted.

The commentary deals only with the grammatical interpretation. It does not contain the entire text, but only detached words, or groups of two or three words, written in red ink. The rubrics of the several Surahs are اعراب, اعراب سورة المائدة, and so on.

The volume comprises the following Surahs: v. fol. 1b; vi. fol. 42b; vii. fol. 91b; viii. fol. 127a; ix. fol. 137b; x. fol. 153b; xi. fol. 168b; xii. fol. 186a; xiii. fol. 200a; xiv. fol. 207b; xv. fol. 215b; xvi. fol. 221a; xvii. fol. 234a; xviii. fol. 248b; xix. foll. 261b—271b.

Notices of the author, and of his Shaikh, Abu Ḥayyān Muḥ. B. Yūsuf B. 'Alī al-Gharnāfi, called Athīr al-Dīn, will be found in al-Durar al-Kāminah, Or. 3043, fol. 10b, and Or. 3044, fol. 137a. The former studied first in Bijāyah, and then in Cairo under Abu Ḥayyān; he was born A.H. 697 and died 18 Duḷḳa'dah, A.H. 742. His Shaikh, Abu Ḥayyān, who was born A.H. 654, survived him, dying 28 Ṣafar, A.H. 745.

Two volumes of the same commentary comprising Surahs i.—xviii. have been described by Ahlwardt, Berlin Catalogue, no. 881. See also the Khedive's Library, vol. i., p. 94.

119.

Or. 3948.—Foll. 203; $9\frac{1}{4}$ in. by 7; about 33 lines, 5 in. long; written in small, and almost unpointed Neskhi, apparently in the 15th century. [GLASER, no. 242.]

A commentary upon the Coran, without title or author's name.

Beg. الحمد لله حمدا متكررا الوجود مستمرا سبحانه الكرم والجلود . . . اما بعد فان المقصود بهذا الموضوع كشف الملتبس من معاني كتاب الله سبحانه وابانة ما يضمن من الاحكام على جهة اليجاز ان شا الله تعالى فنسالة الاعانة وان يجعله خالصا لوجه بهذه ولطفه

The above is followed by a short introduction on the meaning of Tafsir, and its distinction from Ta'wil. The commentary extends over the whole of the Coran, but includes only those words of the text which require explanation.

The author does not use the Shi'ah formula عليه السلام after the names of Hasan or Husain, and quotes Sunni authorities, such as Ibn al-Jauzi in the above introduction, and al-Zamakhshari at the beginning of Surat al-Bakarah; but, in the body of the work, he only refers to some of the earliest traditionists, although borrowing occasionally from the Kashshaf without acknowledgment. The various interpretations given are only introduced by the word قيل, "it has been said."

The commentary on the Surat al-Bakarah begins, fol. 2b, as follows: الم وما اشبهها في اوائل السور اسما للسور وقيل هي اسما للقران وقيل انها

من المشتبه الذي لا يعلم تاويله الا الله على زعمهم ويروون عن ابي بكر لله في كل كتاب سر وسره في القران اوائل السور وقد روى هذا عن الهادي

The following endorsement, written by a later hand, ascribes the work to Abu'l-Bakā al-Samarḳandi: كشف الملتبس من القران العظيم: لابي البقا السمرقندى. The title is taken from the author's description of the work, as above given.

The commentary upon each Surah begins without any introductory remarks as to its Meccan or Medinese origin, and deals more with the meaning of the text and the traditions that throw light upon it, than with grammatical analysis.

120.

Or. 3998.—Foll. 106; $10\frac{3}{4}$ in. by $7\frac{1}{2}$.

[GLASER, no. 293.]

I. Foll. 1—85; 23 lines, 5 in. long; written in fine bold Neskhi, apparently in the 14th century.

Fragment of a commentary upon the Coran, without author's name. It extends from Surah ii. 282 to Surah xvi. 85; but there are several gaps, the most important of which are—Fol. 3, from Surah iii. 24 to Surah iv. 11; fol. 7, Surah iv., from 38 to 69; fol. 14, from Surah iv. 74 to Surah v. 114; fol. 25, from Surah vi. 141 to Surah vii. 78; fol. 49, from Surah ix. 103 to Surah x. 32; fol. 78, Surah xv. from 3 to 87.

The comm. on Surah iii. begins as follows: قيل نزل اوائل السورة في وفد فجران من النصارى لما جاوا يحاجون النبی صلی الله علیه واله وكانوا مستبين راكبا فيهم اربعة عشر من اشرافهم وثلاثة تولى اليهم امرهم العاقب امير القوم وصاحب مشورتهم الخ

The whole text is not included, but only

such words or passages as require explanation. These are written in red ink. There are frequent quotations from al-Tha'labi, introduced by the words قال في الشعبى, and some extracts from al-Kashshāf of al-Zamakhshari, قال جار الله. The latest authority quoted, fol. 85b, is الغرايب, by which is meant the commentary entitled غرائب القرآن, by Nizām al-Dīn al-Ḥasan B. Muḥ. al-Ḳummi al-Naisābūri, who lived about A.H. 710 (Haj. Khal., vol. iv., p. 306, and Ahlwardt, Berlin Catalogue, no. 871).

At the beginning of each Surah there are some Hadiths relating to the rewards promised for reading it.

II. Foll. 86—92; about 40 lines, 6 in. long; written in small, cursive, and unpointed Neskhi; dated Jumāda I., A.H. 858 (A.D. 1454).

A collection of 500 verses of the Coran, on which are based the prescriptions of the law.

كتاب الانتقاد للآيات المعتبرة في الاجتهاد

مسئلة اتفق العلماء على ان المعتبر في كمال الاجتهاد من كتاب الله تعالى معرفة آيات الاحكام فقط

This is the 11th book of the Dībājah of al-Baḥr al-Zakhkhār (v. Or. 4021).

III. Foll. 93—105; 30 lines, 5½ in. long; fifteenth century.

Another copy of the above, wanting the first page.

121.

Or. 4207.—Foll. 265; 7 in. by 5¼; 25 lines, 3¾ in. long; written in small and neat Neskhi, dated Saturday, 16 Dulka'dah, A.H. 969 (A.H. 1562). [LANE.]

The well-known commentary by Jalāl al-

Dīn al-Maḥalli and Jalāl al-Dīn al-Suyūṭi, called تفسیر الجلالين.

The work has been often printed in the East: Bulak, A.H. 1280, 1293, Cairo, A.H. 1297, and Calcutta, A.H. 1257. For MSS. see the Arabic Catalogue, pp. 66, 67, 376; Loth, no. 99; Ahlwardt, Berlin Catalogue, no. 885; Paris, nos. 652-5; and the Khedive's Library, vol. i., p. 71.

Copyist: سليمان بن الشيخ علم الدين . . . ابن سعدون

122.

Or. 4259.—Foll. 174; 6½ in. by 3¾; 19 lines, 2¼ in. long; written in minute Neskhi.

[BUDGE.]

The first half of the same commentary, ending with Surah xvii.

At the end is Suyūṭi's epilogue stating that he completed the work A.H. 870, and the fair copy A.H. 871.

Copyist: عبد الباقي بن الحاجي احمد

123.

Or. 4260.—Foll. 186, uniform with the preceding, and written by the same hand; dated A.H. 1120 (A.D. 1708). [BUDGE.]

The latter half of the work, beginning with Surah xviii.

124.

Or. 3927.—Foll. 212; 8¼ in. by 6; from 21 to 23 lines, 4¼ in. long; written in cursive Neskhi; apparently in the 18th century.

[GLASER, no. 221.]

The first volume of the same work, Tafsir al-Jalālain, ending with Surah xxii.

The Fāṭīḥah, which in most copies con-

cludes the work, is here placed at the beginning. It is followed by the short preface of al-Suyūṭi. The text of the Coran is written throughout in red ink.

In Dr. Glaser's Verzeichniss the work is ascribed to Abu al-Bakā.

125.

Or. 3920.—Foll. 315; 10 in. by 7; 29 lines, $4\frac{1}{4}$ in. long; written in small and distinct Neskhi, apparently in the 16th century.

[GLASER, no. 214.]

الدر المنثور في التفسير الماثور

The first volume of a commentary upon the Coran, by Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭi (died A.H. 911).

الحمد لله الذي احيا بيننا ماثر الآثار بعد
الدثور وبعد فلما الفت كتاب ترجمان القرآن وهو
التفسير المسند عن رسول الله

After completing his Tafsīr entitled Tarjūmān al-Ḳur'ān (Haj. Khal., vol. ii., p. 277) which gave the traditional interpretations with their full Isnāds, the author determined to write the present abridgment, which is confined to the text of the traditions, with short references to their sources.

This abridgment consists, as stated by the author in the list of his works, of twelve large volumes (v. Haj. Khal. vol. vi., p. 667). The present volume contains only the Fātiḥah, fol. 2b, and Surat al-Bakarah, foll. 13b—315b. The initial words only of each verse commented upon are inserted, preceded by the words قوله تعالى. The last two verses of the second chapter are quoted thus, fol. 313a: قوله تعالى امن الرسول الايتين and their interpretation is followed by traditions relating to the close of the Surah and to prayers to be recited after reading it.

Two portions of the same commentary are described by Ahlwardt, Berlin Catalogue, nos. 896-7. See also Haj. Khal., vol. iii., p. 192, and the Khedive's Library, vol. i., p. 74.

126.

Or. 3917.—Foll. 279; $8\frac{1}{2}$ in. by 6; from 23 to 25 lines, $4\frac{1}{4}$ in. long; written in cursive and inelegant Neskhi, apparently in the 17th century. [GLASER, no. 211.]

الفرات النمير تفسير الكتاب المنير

A commentary upon the Coran, without author's name. The MS. is imperfect at beginning and end. The above title is written by a later hand at the top of the first page, with the addition لبعض الحنفية "by some Hanafite."

We learn from the Khulāṣat al-Athar, vol. iv., p. 403, that the work is due to Muṣṭafa B. 'Alī B. Nu'mān al-Ḍamādī al-Yamānī, who was born A.H. 1004 in Wādī Ḍamad, district of Ṣabyah, province of Ṣan'ā, and appears to have been, not a Ḥanafī, but a Zaidī legist, for we are told that he had studied al-Azbār, al-Baḥr al-Zakhkhār, and other standard works of Zaidī law. The date of his death is not given. His Tafsīr, the epilogue of which the Khulāṣah quotes in extenso, was highly esteemed in Yemen. See also Wüstenfeld, Jemen im XI. Jahrhundert, p. 104. Ahlwardt, who mentions it under the above title, Berlin Catalogue, p. 380, no. 110, calls the author مطهر بن علي بن نعمان الصمدى اليمنى

The first part of the preface is lost. In the first page extant the author says that the best commentary upon the Coran is the Coran itself, the next best the commentary of the Prophet, as handed down from his lips, the next that of his companions, above

all Ibn al-'Abbās, and the next that of the Tābi'in, among whom the most trustworthy are Mujāhid B. Ḥubr, Kātādah B. Di'āmah, Abu Ja'far al-Bakir and al-Ḥasan al-Baṣri.

Further on the author describes his work as follows : وبعد فهذا تفسير قريب المزال غريب والمفوال اقتصرته من كتب التأويل واعتصرته من عيون التأويل على اسلوب مبتدع وقانون مخترع فجاء بحمد الله نسيج وحدة وحاز من التفسير بتيمة عقده وقد اقتصر على نقل قراءة السبعة المشهورين للاتفاق على جواز القراءة بها دون ما عداها

The commentary proper begins, fol. 2a, as follows : سورة الفاتحة مكية وهى سبع آيات اتفاقا لكن عند اهل الحجاز ان البسملة آية منها دون انعمت عليهم وغيرهم يعكس والاول اصح لما رواه الدارقطنى بسند صحيح عن على بن ابى طالب رضى قال السبع المثاني فاتحة الكتاب

The MS. breaks off, fol. 278b, after the first line of Surah cxiii. : الفلق الصبح لان الليل

127.

Or. 4277.—Foll. 54; 9½ in. by 5½; from 27 to 31 lines, 4 in. long; written in small and neat Persian Neskhi, partly vocalized; dated from 29 Šafar, A.H. 958 to 23 Ša'bān, A.H. 963 (A.D. 1551—1556). [BUDGE.]

I. Foll. 1—45. History of Joseph, being a commentary upon the Surat Yūsuf (Surah xii.), without author's name.

Beg. الحمد لله الذى شهدته المكونات لوحدايته والموضوعات لعظمته قال الشيخ الامام الاجل ابو حامد محمد غزالى رحمه الله اخبرنا صالح بن يحيى حدثنا القاسم بن سليمان السجستاني عن ابيه عن جده عن كعب الاخبار قال ان الله تبارك وتعالى خلق ادم عليه السلام مثل له ذريته

The work is called on the title-page: الكتاب المسمى بالاصمى فى قصة يوسف الصديق بن الاصمى, and the same title, الاصمى, is found in the colophon. It begins with traditions relating to the mustering by Adam of his posterity, to which is prefixed an Isnād, starting from Abu Ḥāmid al-Ghazzālī.

The commentary begins, fol. 3a, as follows : سال ابن عباس رضى الله عنه عن رسول الله صلى الله عليه وسلم عن قوله سبحانه وتعالى بسم الله الرحمن الرحيم الر فقال ان الله تبارك وتعالى كانه يقول انا لى ربوبيتى اقسم الله جل جلاله بوحدانيته وصفاته وربوبيته الخ

The text of the Surah is included in the commentary, and written in red ink. Some passages are followed by a Persian paraphrase, and further comments in the same language.

II. Foll. 47—54. A Persian treatise on passages of the Coran and Hadith, relating to the horse, by 'Abd al-Šamad Ḥāji Muḥammad.

Beg. حمد وثنا مراله حق وخالق مطلق را كه ادم وادميانرا بفطرت قويم وخلقست مستقيم بيافريند

The work is entitled تحفة شاهى در تعريف اسپان, dedicated to Mirza Muḥammad 'Isa Tarkhān, and divided into a Muḥaddimah, two Bābs and a Khātimah.

Al-Nāsikh wa'l Mansūkh.

128.

Or. 3879.—Foll. 133; 7 in. by 5; from 22 to 25 lines, 3½ in. long; written in small Neskhi, with frequent omission of the diacritical points, probably in the 13th century. [GLASER, no. 167.]

L

نسخ القرآن ومنسوخه

A work treating of the abrogating and abrogated verses of the Coran, by Abu Ja'far Aḥmad B. Muḥ. B. Ismā'il Ṣaffār al-Naḥwi.

The MS. is imperfect at the beginning and at the end, and it has no title. The author's name is found at the beginning of Surah iii., fol. 43*b*, as follows : قال ابو جعفر

أحمد بن محمد بن اسمعيل الصفار النحوي

He is more generally known by the name of Ibn al-Naḥḥās (Ṣaffār and Naḥḥās being synonymous terms for a worker in copper or brass). Born in Egypt, he studied in Baghdād under al-Akhfash, al-Mubarrad and Niftawaih; he then returned to his native country and died in Fustāt, A.H. 338. See Sam'āni, fol. 555*a*; Bughyat al-Nu'āt, Or. 3042, fol. 83*b*; and Ibn Khallikān, De Slane's translation, vol. i., p. 81.

The above title is not found in the MS. It is the generic title of works treating of the same subject. The present one is mentioned with others by al-Suyūṭi, Itkān, p. 514, and by Haj. Khal., vol. vi., p. 289.

Following the order of the Coran, the author quotes and discusses such verses in each Surah as come within the scope of his work. In Surat al-Baḥarah, which stands first, there are no less than thirty verses of this kind numbered and commented on under such headings as : باب ذكر الآية الثامنة, etc. The first six of those sections are lost, and of the seventh the last three pages only are extant. The eighth section, beginning fol. 2*b*, relates to this verse : احل لكم ليلة الصيام الرفث الى نسائكم (Surah ii. 183). The commentary begins as follows : قال ابو العالیه وعطا هي ناسخة لقوله تعالى كما كتب على الذين من قبلكم وقال غيرها هي ناسخة لفعلهم الذي كانوا عليه

The thirtieth section relates to this verse : وان تبدوا ما في انفسكم او تخفوه (Surah ii. 284), fol. 42*a*.

The next following Surahs are : iii. fol. 43*b*, with three verses ; iv. fol. 46*a*, with ten verses ; v. fol. 63, with seven verses ; vi. fol. 79*a*, with five verses ; vii. fol. 86*b*, and so on, down to Surahs xlviii. and xlix. fol. 132*a*, which are joined under one rubric :

سورة الفتح والمجرات

The MS. breaks off in the course of some historical notices about the conquest of Mecca. The last of these relates to an interview between Muḥammad and 'Urwah (see Sprenger, Leben des Mohammad, vol. iii., p. 244).

The main authority of Ibn al-Naḥḥās is the great Ṣāhib and traditionist, 'Abdallāh B. 'Abbās, who died A.H. 68 (v. Sprenger, ib., p. cvi.). An Isnād, which is given in full foll. 79*a* and 86*b*, and, in a shorter form, at the beginning of most Surahs, ascends from the author to Ibn 'Abbās through the following six intermediate links :—1. Yamūt B. al-Muzarra', an Egyptian grammarian, who died in Ṭabariyyah or Damascus, A.H. 303 (v. Bughyat al-Wu'āt, Or. 3042, fol. 216*a*) ; 2. Abu Ḥātim Sahl B. Muḥ. al-Sijistāni, who died A.H. 250 or 255 (v. Bughyat, fol. 137*a*) ; 3. Abu 'Ubaidah Ma'mar Ibn al-Muthanna al-Taimi (d. A.H. 209, v. Arabic Catalogue, p. 320, note *b*) ; 4. Yūnus B. Ḥabīb (d. A.H. 182, Ibn Khallikān, De Slane, vol. iv., p. 586. 5. Abu 'Amr B. al-'Alā (d. A.H. 154 ; Arabic Catalogue, p. 70, note *g*). 6. Mujāhid (d. A.H. 103 or 104, ib., p. 61, note *f*).

From the following passage, fol. 93*b* : قال ابو بكر الادنوي قرأت على ابي جعفر احمد بن محمد بن اسمعيل النحوي, it appears that the text was handed down by Abu Bakr al-Aḍfuwi, who had read it before the author. Abu

Bakr Muḥ. B. 'Alī B. Muḥ. al-Adfuwi, a disciple of al-Naḥḥās, died 7. Rabī' I., A.H. 388 (Bughyat al-Wu'āt, Add. 3042, fol. 44b).

Numerous marginal notes show that the present copy has been read before a scholar and carefully corrected.

In Dr. Glaser's list the MS. appears under the title of Tebyān by Neshwan el-Ḥimyari, with a query. On that work see Ahlwardt, Berlin Catalogue, p. 365a. For works by other authors on Nāsikh wa Mansūkh see Fihrist, p. 37; Suyuti's Itkān, p. 514; the Leyden Catalogue, vol. iv., p. 18; Loth's Catalogue, no. 115; Aumer, Munich Catalogue, p. 407, no. 12; Ahlwardt, Berlin Catalogue, nos. 473—484.

129.

Or. 4261.—Foll. 61; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 13 lines, $2\frac{3}{4}$ in. long; written in fair Neskhi, with occasional vowels; dated Ḥalab, Wednesday, 24 Rabī' II., A.H. 993 (A.D. 1585).

[BUDGE.]

الناسخ والمنسوخ

A treatise on the abrogating and abrogated texts in the Coran, by Ibn Salāmah B. Naṣr al-Baghdādī.

Beg. كتاب فيه الناسخ والمنسوخ تأليف الشيخ
الفقيه بن سلامة بن نصر النصر البغدادي رحمه الله
الحمد لله رب العالمين . . . قال الشيخ عبه الله بن
سلامة بن نصر النصر البغدادي المفسر رضي الله تعالى
عنه الحمد لله الذي هدانا لهذا الذي كنا نعلمنا من
تنزيله . . . فاول ما ينبغي لمن احب ان يعلم شيئا من
علم هذا الكتاب ان يدأب في علم الناسخ والمنسوخ
اتباعا لما جاء عن ائمة المفسرين

The author, Abu 'l-Ḳāsim Hibat Allah ('Abdallah is an error of the scribe) B. Salā-

mah B. Naṣr al-Baghdādī, the blind, was an eminent grammarian and commentator of the Coran, who died in Baghdad, A.H. 410. The present work is mentioned in his biographical notices, Ta'rikh al-Islām, Or. 49, fol. 70, and Bughyat al-Wu'āt, fol. 209.

The contents agree with those of a recension due to the author's son, 'Abd al-Khālik, as described by Ahlwardt, Berlin Catalogue, no. 473.

At the end, fol. 59, is an account of the author's sources (as in Ahlwardt, no. 476, and Leyden, no. 1655) beginning: قال الشيخ ابو القاسم . . . وهذه الجملة استخرجها من كتب المحدثين وشيوخ المفسرين وعلمائهم من كتاب ابي صالح النخ

Then follows, fol. 60b, an appendix by the same author on the idolatrous tribes of the Arabs, beginning: وذكر الشيخ ابو القاسم هبة الله رضي الله عنه ان الخمس ستة قریش وخذاعه وكنانه وعامر بن صعصعه ومذليج وثقيف

For other MSS. see the Khedive's library, vol. i., pp. 94, 98 and 109; the Leyden Catalogue, no. 1655; and Casiri, no. 1434.

Glossary.

130.

Or. 3063.—Foll. 103; $8\frac{1}{4}$ in. by $6\frac{1}{2}$; 13 or 14 lines, 5 in. long; written in large and bold Neskhi, with a few vowels, about A.H. 480 (A.D. 1807-8).

[KREMER, no. 70.]

تفسير غريب القرآن

A glossary of rare words in the Coran, by Abu Bakr Muḥammad B. 'Uzair al-'Uzairi al-Sijistāni, who died A.H. 330 or 333; see the Arabic Catalogue, pp. 538b and 783b.

The title and the author's name are found as above, in the Samā' at the end, fol. 103a. The author, who was a pupil of the celebrated grammarian, Ibn al-Anbārī (died A.H. 328), spent fifteen years upon this work, the best-known on that subject. See Sayūṭi, *Itkān*, pp. 14 and 266. For the author's patronymic, Ibn 'Uzair, and his Nisbah, al-'Uzairi, the more familiar forms, Ibn 'Azīz and al-'Azīzi, have been generally substituted; but the former alone are correct. Al-Suyūṭi quotes, in his *Bughyat al-Wu'āt*, Or. 3042, fol. 40a, the testimony of two scholars who had found them written as above by the author's own hand, and al-Sam'āni says expressly, fol. 389b, that whoever reads *العزيرى* with two z's commits a blunder *ومن قال العزيرى بزائين فقد* خطا. That blunder has been committed by al-Firūzābādī. See *Ḳāmūs*, p. 718, line 5. Compare the *Fihrist*, vol. i., p. 35, and vol. ii., p. 24. The disputed point is discussed at great length in the *Tāj al-'Arūs*, vol. iv., p. 56.

The first leaf of the original MS. is lost. The second begins with the explanation of the word *انذرتهم* (Surah ii. 5) as follows: *اعلمتهم بما تحذروهم منه ولا يكون المعلم منذرا حتى يحذر باعلامه*. The last five pages contain a number of Samā's, or certificates relating to successive readings of the work. The first, dated A.H. 454, was transcribed from the MS. of which the present is a copy. The original was in the handwriting of Abu Sa'd 'Abd al-Jalil B. Muḥ. B. Ḥasan al-Sāwī; he states that he and others heard the book read before the Shaikh Abu 'l-Ḥasan 'Abd al-Bāḳi B. Fāris B. Aḥmad, who, as appears from one of the following Samā's, had read it with 'Abdallah B. Ḥasanūn, who had it (as stated in *Bughyat al-Wu'āt*, *l.c.*) from the author.

The remaining Samā's are, with one exception, originals. The first five relate to

successive readings before the said Abu Sa'd 'Abd al-Jalil, and bear dates ranging from A.H. 480 to 493. The MS. was apparently written at, or little before, the earlier of the above dates, and, judging from the occurrence of such Nisbahs as Sāwī, Shirāzi, Iṣfahāni, in the Samā's, probably in Persia.

The last three Samā's record later readings before other masters, the latest of which took place A.H. 582, in a house situate near the Khalif's palace (Baghdād) *بالدار المولوية* الرعيمة بالقرب من دار الخلافة المعظمة حرسها الله

The missing first leaf has been supplied by a later hand from a MS. apparently written in Egypt. The *Riwayāt* at the beginning starts with a lecture which took place in Fustāt Miṣr A.H. 595: *اخبرنا الشيخ الامام الزاهد ابو عبد الله محمد بن احمد بن حامد بن مفرج بن غياث الارتاجي قراة عليه وانا اسمع بفسطاط مصر في يوم السبت النصف من شعبان سنة خمس وتسعين وخمس مائة*

The *Riwayāt* is traced up to the author. The last link is, as in the preceding, Abu Aḥmad 'Abdallah B. al-Ḥusain B. Ḥasanūn al-Baghdādi, before whom the book was read in al-Jāmi'al al-'Atik, A.H. 386.

The work itself begins: *الحمد لله رب العالمين . . . هذا تفسير غريب القرآن الف على حروف المعجم ليقرب تناوله ويسهل حفظه على من اراده*

For other copies see Casiri, vol. i., p. 505; Uri, p. 50, no. 28; the Upsala Catalogue, p. 252; the Leyden Catalogue, vol. iv., p. 17; Pertsch, no. 522; Ahlwardt, Berlin Catalogue, nos. 689—694; De Slane, Paris Catalogue, nos. 590-1; the Khedive's Library, vol. i., p. 83; and Brill's Catalogue, 1886, no. 340.

131.

Or. 3064.—Foll. 63; $8\frac{1}{2}$ in. by 6; 21 lines, $4\frac{1}{2}$ in. long; written in fair Neskhi, with a few vowels; dated Friday, 12 Šafar, A.H. 689 (A.D. 1290). [KREMER, no. 71.]

Another copy of the preceding work, with the following title in the handwriting of the copyist: كتاب غريب القرآن نزهة القلوب على حروف المعجم تأليف أبي بكر محمد بن عزيز السجستاني رحمه الله

The title *Nuzhat al-Ḳulūb*, probably a later addition, is found in several MSS. as those mentioned in the Catalogues of Upsala, no. 388, Berlin, nos. 684-5, and Paris, no. 591.

It appears also in the text printed in Bulak, A.H. 1295, in the margin of the *Tabṣīr al-Raḥmān*, a *Tafsīr* by 'Alī B. Aḥmad al-Mahā'imi.

Copyist: أبو الحوم بن علي بن علي بن أبي مره الخنبلي الشافعي

The last leaf contains a story of 'Amr B. 'Adi adduced in explanation of the proverb كبر عمرو عن الطوق. It is taken from the *Ḳāmūs*; see the Calcutta edition, vol. ii., p. 1306.

TRADITION (HADITH).

132.

Or. 4262.—Foll. 97; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 25 lines, 5 in. long; written in neat, fully vocalised, Neskhi, apparently in the 14th century.

[BUDGE.]

الجامع الصحيح

The first volume of al-Jāmi' al-Ṣaḥīḥ, or collection of authentic traditions, by Abu

'Abdallāh Muḥammad B. Ismā'il al-Bukhārī, who died A.H. 256.

The volume is imperfect and has some leaves transposed. It consists of the following detached portions—Foll. 1-2 (supplied by a later hand) and foll. 8-12, corresponding with pp. 4-19 of Krehl's edition.

Foll. 13-28, corresponding with pp. 35-77 of the same edition.

Foll. 7, 4, 29-96, 5-6, and 97, corresponding with pp. 273-472 of the same edition.

At the end is written: يتلوه في الثاني كتاب الصوم

For other MSS. and editions see the Arabic Catalogue, pp. 111, 395, 539; Pertsch, no. 591; the Berlin Catalogue, no. 1146 seqq.; the Khedive's Library, vol. i., pp. 180-203, etc.

133.

Or. 1269.—Foll. 224; $12\frac{1}{2}$ in. by $9\frac{1}{4}$; 32 lines, $5\frac{1}{4}$ in. long; written in small and close Maghribi character, apparently early in the 18th century.

فتح الباري شرح البخاري

A volume of the extensive commentary of Aḥmad B. 'Alī al-'Asḳalāni, called Ibn Ḥajar (died A.H. 852) upon the *Jāmi' al-Ṣaḥīḥ* of al-Bukhārī. See the Arabic Catalogue, p. 111b, and Haj. Khal., vol. ii., p. 525.

Beg. قوله باب غزوة الحديبية في رواية أبي ذر عن الكشيهي عمرة بدل غزوة الحديبية بالثقل والتخفيف لغتان كما تقدم

The last rubric is باب في كم يقرأ القرآن. The portion of the text comprised in this volume corresponds with pp. 110-407 of vol. iii. of Krehl's edition, and with pp. 235-404 of vol. ii. of the edition printed in Cairo A.D. 1863. The *Faṭḥ al-Bārī* has been

printed at Bulak A.H. 1200. The contents of the present MS. extend from vol. vii., p. 338, to vol. ix., p. 84, line 24, of that edition.

For other copies see the Paris Catalogue, no. 697; Ahlwardt, Berlin Catalogue, nos. 1201-5; the Khedive's Library, vol. i., p. 258, etc.

At the beginning of the MS. are two Waqfs, or deeds of gift. The first is by al-Kā'id Rajab B. Māmai, Agha of the Gumruk (Custom-house), who gave the book, A.H. 1168, to al-Madrasah al-Sharḥiyyah, Tunis. The second is by Aḥmad Bāi, Governor of Constantine, who presented it to the Jāmi' of Sūḥ al-Ghazal, A.H. 1180.

134.

Or. 3679.—Foll. 276; 10 in. by 7½; consisting of two distinct MSS. bound together.

[BUDGE.]

I. Foll. 1—218; 23 lines, 5½ in. long; written in large and bold Neskhī, with frequent addition of vowels, apparently in the 14th century.

شرح صحيح مسلم

The third volume of the commentary of Muḥyi al-Dīn Yahya B. Sharaf al-Nawāwī (died A.H. 676) upon the Ṣaḥīḥ, or collection of genuine traditions, by Muslim B. al-Hajjāj (died A.H. 261).

كتاب الجمعة يقال بضم الجيم واسكانها وفتحها. Beg. حكاين القرا والواحدى وغيرهما ووجهوا الفتح بانها تجمع الناس ويكثرون فيها

The title of the commentary, as stated by Haj. Khal., vol. ii., p. 545, is المنهاج في شرح

(صحيح) مسلم بن الحجاج. See also Wüstenfeld, *Leben und Schriften des el-Nawawī*, p. 154, no. 21; Ahlwardt, *Berlin Catalogue*, nos. 1234—36; the Khedive's Library, vol. i., p. 320—323; and Casiri, vol. i., p. 448, no. 1008. The commentary has been printed in five volumes, Cairo, A.H. 1283.

The present volume contains the following books:

Fol. 2b.	كتاب الجمعة
Fol. 15b.	— صلاة العيدين
Fol. 21a.	— صلاة الاستسقا
Fol. 24b.	— الكسوف وصلاته
Fol. 29b.	— الجنائز
Fol. 46b.	— الزكاة
Fol. 85b.	— الصيام
Fol. 112a.	— الاعتكاف
Fol. 114a.	— الحج

A full table of the above books, and of their subdivisions (Bābs), in the same hand as the text, occupies three pages at the beginning. At the end is written: آخر المجلد الثالث من شرح صحيح مسلم وبتلوه في الرابع ان شا الله تعالى كتاب النكاح رحم الله مولفه الامام الورع محيي الدين الفواوى وفريد عصره خادم الكتاب والسنة ورحمنا ببركته . . . وذلك في غرة شهر جمادى الاول من عام اثني عشر وسب . . .

The leaf being torn, the date, which probably was A.H. 712, is partly lost.

Marginal corrections show that the MS. has been collated.

II. Foll. 219—276; 21 lines, 4¼ in. long; written in small Neskhī, on French paper; dated 25 Shawwāl, A.H. 1252 (A.D. 1836).

The subsequent portion of the same commentary, comprising the following books :

Fol. 219a. كتاب النكاح

Fol. 241a. — الرضاع

Fol. 252a. — الطلاق

Fol. 266b. — اللعان

Fol. 271a. — العتق

تم الجزء الثاني من منهاج الحديث :
وسبيل طالبيه الحققين في شرح صحيح مسلم وهو
الثلث الثاني ويتلوه في المجلد الثالث كتاب
البيع

طه بن احمد بن حسن الشافعي : Copyist

135.

Or. 3059.—Foll. 17 ; 6 $\frac{3}{4}$ in. by 5 ; 17 lines, 3 $\frac{3}{4}$ in. long ; written in fair, close Neskhi, with a sprinkling of vowels, probably in the 15th century. [KREMER, no. 66.]

عوالى الغيلانيات

A collection of Hadiths compiled by Abu Bakr Muḥammad B. 'Abdallāh B. Ibrāhīm al-Shāfi'ī al-Bazzāz, with the following title :
جزء فيه عوالى الغيلانيات من حديث أبى بكر محمد
بن عبد الله بن ابراهيم الشافعى البزاز

اخبرنا الشيخ العالم ابو العباس احمد بن زكى Beg.
البالى قال اخبرنا الشيخ الجليل المسند المعمر شهاب
الدين ابو الهيثم غازى ابن ابى الفضل بن عبد الوهاب
الجلاوى الدهمشقى بقراعى عليه مرتين . . . اخبرنا ابوطالب
محمد بن محمد بن ابراهيم بن غيلان انا ابو بكر محمد
بن عبد الله بن ابراهيم الشافعى

ثنا عبد الله بن روح المداينى ومحمد بن ربح البزاز
قالا ثنا يزيد بن هرون ثنا يحيى بن سعيد الانصارى
عن محمد بن ابراهيم التيمى انه سمع علقمة بن وقاص

يقول سمعت عمر بن الخطاب على المنبر يقول سمعت
رسول الله الخ

Abu Bakr Muḥ. B. 'Abdallāh B. Ibrāhīm B. 'Abduwail al-Shāfi'ī al-Bazzāz was born in Jil, or Gilān, A.H. 260, and died in Baghdād, in Dulhijjah, A.H. 354. See Ta'rikh Baghdād, Add. 23,320, fol. 122b ; Ta'rikh al-Islām, Or. 48, fol. 41b ; Ibn Nuḡṭah, fol. 26b ; al-Isnawī, fol. 121b ; and Ṭabaḳāt al-Ḥuffāz, xii., no. 1. His traditions are called al-Ghailāniyyāt, from Ibn Ghailān, who handed them down ; they are further termed 'Awālī, "high," or "far reaching," on account of the small number of links by which they are connected with the time of Muḥammad, owing to the great longevity of the men by whom they were transmitted.

Abu Ṭālib Muḥ. B. Muḥ. B. Ibrāhīm B. Ghailān al-Bazzāz al-Hamadānī was the last of those who received traditions from Abu Bakr al-Shāfi'ī. He was born in Muḥarram A.H. 347. Although he had not, therefore, completed his eighth year when his master died, he had written down Hadiths from his dictation. But he survived him eighty-six years. Al-Khaṭīb al-Baghdādī, who was present at Ibn Ghailān's funeral, says that he died on the 6th of Shawwāl, A.H. 440. See Ta'rikh Baghdād, fol. 264, and Sam'ānī, fol. 414b.

The text of our MS. was handed down, as stated on the title-page, and again at the beginning of the text, by the following four traditionists : 1. Abu 'l-Qāsim Hibat-Allah B. Muḥ. B. 'Abd al-Wāḥid al-Shaibānī, who received it from Ibn Ghailān (and died A.H. 525 ; v. Ibn Nuḡṭah, fol. 160b) ; 2. Muwaffiq al-Dīn Abu Ḥafṣ 'Umar B. Muḥ. B. Ma'mar Ibn Ṭabarzād (who died A.H. 607 ; Ibn Khallikān, vol. ii., p. 387) ; 3. Shihāb al-Dīn Abu 'l-Haijā Ghāzī B. Abi 'l-Faḍl al-Ḥalāwī al-Dimashqī ; 4. Abu 'l-'Abbās Aḥmad B.

Zāki al-Bālisi, who read the book twice before the last-named traditionist, A.H. 688 (and died in Bilbais, A.H. 741; al-Durar al-Kāminah, fol. 24).

The first Hadith, which is traced to 'Umar, begins: **انها الاعمال بالنية وانما لامر ما نوى فمن كانت هجرته الى الله الخ**

The collection breaks off at fol. 126. The last Hadith is: **ان اصحاب هذه الصور يعذبون يوم القيامة ويقال لهم احيوا ما خلقتكم**

The remaining leaves, foll. 13—17, contain a fragment consisting of Hadiths and sayings of pious men, relating to the duty of thankfulness to God. The first Hadith mentioned is: **روى ان الرسول صلى الله عليه وسلم رجلا سمع : وهو يقول الحمد لله على بعمته الاسلام فقال انك لتحمد الله على نعمة عظيمة**

136.

Or. 3883.—Foll. 12; 7½ in. by 5½; 25 lines, 4¼ in. long; written in fair, scholar-like Neskhi, about A.H. 682 (A.D. 1263).

[GLASER, no. 169B.]

The fifth section of the same collection, with the following title: **الجز الخامس من حديث ابي بكر محمد بن عبد الله بن ابراهيم بن عبدويه الشافعي عن شيوخه رضى الله عنهم**

From the Riwayah, or Catena, which follows the above title, and is repeated in inverted order at the beginning of the text, it appears that the work was handed down by the first two of the traditionists mentioned in the preceding copy, namely: Abu Ṭālib Muḥ. B. Muḥ. B. Ibrāhīm B. Ghailān al-Bazzāz al-Hamadāni, who received it from the author, and Abu 'l-Kāsim Hibat Allah B. Muḥ. B. 'Abd al-Wāhid B. Huṣain al-

Shaibāni, to whom it was transmitted by the preceding.

The Samā' at the end relates to the entire work, which is described as consisting of eleven sections: **بلغ السماع لجميع هذا الجز وهو الخامس من الغيلانيات وما قبله وما بعده الى اخر الجز الحادى عشر وهو جميع الغيلانيات الخ**

It is further stated that the reading took place before Shaikh Shihāb al-Dīn 'Abd al-Raḥīm B. Yūsuf B. Yahya B. Yūsuf al-Dimashqī, in the presence of numerous hearers, nominally mentioned, in four sittings, the last of which took place on the 28th of Jumāda II., A.H. 682.

The above is preceded by the transcript of three earlier Samā's, the first of which relates to a reading before Abu Ḥafṣ 'Umar B. Muḥ. B. Ma'mar Ibn Ṭabarzad, A.H. 603. (He died A.H. 607; Ibn Khallikān, vol. ii., p. 387.) On the title-page is a later Samā', dated Miṣr, A.H. 714.

The first Hadith mentioned in the present Juz is traced to al-Faḍl B. 'Abbās, and begins: **بت ليلة عند رسول الله صلى الله عليه وسلم فلما انصرف من عشا الاخرة انصرفت معه فلما دخل البيت ركع ركعتين الخ**

137.

Or. 3269.—Foll. 66; 9 in. by 6½; 21 lines, 5 in. long; written in a rather cursive, but distinct and scholarlike hand, in Ḥalab, A.H. 711 (A.D. 1311).

الجز الثالث عشر [الرابع عشر] من المستخرج لابي نعيم الحافظ

The thirteenth and fourteenth volumes of a collection of Hadiths called al-Mustakhraj, compiled by Abu Nu'aim al-Ḥāfiẓ, beginning with the following Riwayah: **اخبرنا الشيخ الامام**

العالم الحافظ جمال الدين ابو عبد الله محمد بن عمر بن عبد الغالب العثماني الاموى قراة عليه وانا اسمع فاتر به قيل له اخبرك الشيخ الامام ابو الحسن مسعود بن ابى منصور بن محمد الجمال قال اخبرنا الشيخ ابو على الحسن ابن احمد بن الحسن المقرئ الحداد قال انا ابو نعيم الحافظ

The author's name is more fully given at the beginning of the text : اخبرنا الحافظ ابو نعيم احمد بن عبد الله بن احمد.

Abu Nu'aim Aḥmad B. 'Abdallāh al-Iṣfahānī, a well-known traditionist, was born A.H. 336, and died A.H. 430 (see Ibn Khallikān, vol. i., p. 74). Among his works as enumerated in Ta'rikh al-Islām, Or. 49, fol. 153b, are *المستخرج على البخارى*, and *المستخرج على مسلم*. The former only is mentioned by Haj. Khal., vol. v., p. 520. The present MS. is a portion of the latter. The work is based upon the Ṣaḥīḥ of Muslim (see the Arabic Catalogue, p. 112b). The author takes the Hadiths in the same order as in the original work, gives for each his own Isnād, and states briefly on whose authority it is related by Muslim. Now and then short explanations of rare words are added.

The 13th Juz, foll. 1—34, comprises the book of fasting *كتاب الصوم*. The 14th Juz, foll. 35—66, contains the first portion of the book of pilgrimage *كتاب الحج*. It is stated at the end, that the next Juz was to begin with *باب دخول مكة من طريق والمخرج منها*. The contents of the above two Juz, correspond with pp. 297—358 of vol. i. of the Ṣaḥīḥ Muslim printed in Cairo, A.H. 1290.

Abu Nu'aim has introduced rubrics not found in Muslim's work. The following occur in the early portion of the MS. :

Fol. 1b. باب ما ذكر في فضل شهر رمضان

Ib. باب في صيام يوم الشك

Fol. 5a. باب من قال لكل قوم ربيتهم

Fol. 5b. باب شهر رمضان وذى الحجة لا ينقضان

Fol. 6a. باب قوله حتى يبين لكم الخيط الابيض من الخيط الاسود

Ib. باب في الاذان بالليل

Fol. 7a. باب صفة الصبح ومعرفته

The highest link in the catena above quoted, Abu 'Alī al-Ḥaddād, a disciple of the author, was born A.H. 419, and died A.H. 515. See Ibn Nuḡṭah, fol. 82.

A copy in fifteen Juz is described under the title of *المسند المستخرج على صحيح مسلم* in the Khedive's Library, vol. i., p. 307.

138.

Or. 3646.—Foll. 390 ; 10¼ in. by 8 ; 17 lines, 4½ in. long ; written in fair Neskhi with the vowels, with a tasteful 'Unwān and red-ruled margins ; dated Baghdad, end of Jumāda II., A.H. 761 (A.D. 1360).

[S. CHURCHILL.]

المصابيح

A collection of authentic traditions by Abu Muḥammad al-Ḥusain B. Mas'ūd al-Farrā, who died A.H. 516. See the Arabic Catalogue, pp. 112b, 540a, and 711b.

الحمد لله وسلام على عباده الذين اصطفى
... اما بعد فهذه الفاظ صدرت عن صدر النبوة

There are copious marginal notes, written by the same hand as the text, but in a smaller character. At the end is a note, stating that the MS. had been collated in the presence of Shaikh Ḍiyā al-Dīn al-'Afīfī al-Ḳirimī, in the monastery of Rukn al-Dīn Baibars (Cairo) *الخانقاه الركنية ببيرس*. A full

table of chapters occupies eight pages at the beginning, foll. 2b—6a.

Copyist : عبد الرحمن بن علي بن أبي بكر الاسدي

The last two pages, foll. 389b, 390a, contain a notice relating to the Ṣaḥīḥ of al-Bukhārī, and stating the number of Hadiths comprised in each of its sections. A modern Persian note on the fly-leaf shows that the MS. had been presented to Amīr Zādah Khusrau Khān.

For other copies of the Maṣābiḥ see the Leyden Catalogue, vol. iv., p. 74; Pertsch, no. 597; Loth, no. 149; Aumer, no. 123; the Paris Catalogue, no. 719; Marsigli Collection, nos. 77—80; Ahlwardt, Berlin Catalogue, nos. 1280—88; and the Khedive's Library, vol. i., p. 310. The work has been printed in Bulak A.H. 1294.

139.

Or. 4263.—Foll. 326; 11 in. by $6\frac{3}{4}$; 19 lines, 4 in. long; written in fair, partly vocalized, Neskhī; dated Sunday, 10 Rabi II., A.H. 789 (A.D. 1387). [BUDGE.]

المصاحح

Another copy of the same work, with copious notes written in a minute character in the margins.

Copyist : يوسف بن يعقوب

A table of contents by a later hand occupies the first two folios.

Fol. 3 contains an Ijāzah, or licence, dated A.H. 789, granted by Muḥammad B. Maḥmūd al-Turbati to 'Izz al-Dīn Yūsuf B. Sharaf al-Dīn Ya'qūb al-Rūmi (the copyist).

140.

Or. 1106.—Foll. 636; $13\frac{1}{4}$ in. by $8\frac{3}{4}$; 35 lines, $5\frac{3}{8}$ in. long; written in small and neat

Neskhī, with gold-ruled margins, apparently in the 17th century. [WARREN HASTINGS.]

A commentary upon a collection of Hadiths, without title or author's name. It is the latter half of the Mirkāṭ al-Mafātiḥ بمشكاة المصابيح an extensive commentary by 'Alī B. Sulṭān Muḥammad al-Harawī al-Kāri (who died A.H. 1014) upon the Mishkāṭ al-Maṣābiḥ. Its identity is established by comparison with the extracts from the Mirkāṭ al-Mafātiḥ in the margin of the Mishkāṭ al-Maṣābiḥ lithographed in Bombay, A.H. 1295.

The Mishkāṭ al-Maṣābiḥ is a commentary upon, or enlarged recension of, the preceding work, al-Maṣābiḥ. It is due to Walī al-Dīn Muḥammad B. 'Abdallāh al-Khaṭīb al-Tibrizī, who completed it A.H. 737. See Ahlwardt, Berlin Catalogue, no. 1292; Loth, no. 158; Pertsch, no. 597; the Paris Catalogue, no. 751; and the Khedive's Library, vol. i., p. 309.

The present volume contains the latter half of the commentary, extending from the beginning of كتاب النكاح to the end of the work. The portion of the text which it embraces is also the latter half of the Mishkāṭ, corresponding with pp. 259—576 of the Bombay edition.

The MS. is slightly defective at the beginning. The first part of the introduction to كتاب النكاح is lost; but the first rubric contains the initial words of the text : الفصل الاول من عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم يا معشر الشباب

بفتح الشين وتخفيف الموحدة جمع شاب وهو من بلغ ولم يجاوز ثلثين

A complete copy of the same commentary in two large volumes is described by Loth, nos. 158-59. See also Haj. Khal., vol. v.,

p. 568, and the Khedive's Library, vol. i., p. 302, where the work is stated to have been completed A.H. 1008.

141.

Or. 1107.—Foll. 232; 15 in. by $10\frac{1}{2}$; 35 lines, $7\frac{1}{4}$ in. long; written in a cursive Indian character: dated 23 *Dulka'dah*, A.H. 1092 (A.D. 1681.) [WARREN HASTINGS.]

A Persian commentary upon the same work, *Mishkāt al-Maṣābiḥ*, by 'Abd al-Ḥaqq B. Saif al-Dīn al-Dihlawī, who died A.H. 1052. See the Persian Catalogue, p. 14.

This MS. contains only the last quarter of that voluminous commentary, extending from the beginning of *باب الكهانة* to the end of the work. The text which it comprises corresponds with pp. 384—576 of the Bombay edition of the *Mishkāt al-Maṣābiḥ*.

An Arabic commentary, mentioned in the epilogue as previously written by the same author and entitled, *لمعات التنقيح في شرح مشكاة المصابيح*, is frequently quoted in the margin of the same edition.

142.

Or. 4008.—Foll. 106; $4\frac{3}{4}$ in. by $3\frac{3}{4}$; 14 lines, $2\frac{1}{2}$ in. long; written in unpointed Neskhi, apparently in the 15th century.

[GLASER, no 306.]

A collection of Hadiths, in alphabetical order, imperfect at beginning and end, and without author's name. It contains the bare text of the Hadiths, arranged according to the initial letters, in 28 Bābs. The compiler, whose name does not appear, was probably a Maghribi; for he follows the order of the alphabet used in the West.

The first Bāb, that of *ا*, is subdivided into

ten Faṣls; but the MS. contains only the latter part of the sixth and the last four. The seventh Faṣl contains Hadiths beginning with the article. It commences as follows:
الفصل السابع ق العلم ثلاثة وما سوا ذلك فهو فضل
اية محكمة او سنة قائمة او فريضة عادية

The second Bāb begins, fol. 19*b*, with the heading: *الباب الثاني في الآثار المفتحة بحرف البا*

The remaining Bābs are in the following order: *ت* fol. 23*b*, *ث* fol. 27*a*, *ج* fol. 33*a*, *ح* fol. 34*a*, *خ* fol. 35*a*, *د* fol. 38*b*, *ذ* fol. 39*b*, *ر* *ib.*, *ز* fol. 44*a*, *ط* fol. 41*b*, *ك* fol. 42*a*, *ل* fol. 52*b*, *م* fol. 62*b*, *ن* fol. 88*a*, *ص* fol. 92*b*, *ض* fol. 94*a*, *ع* fol. 94*b*, *غ* fol. 96*b*, *ف* fol. 97*a*, *ق* fol. 99*a*, *س* fol. 99*b*, *ش* fol. 101*b*, *س* fol. 102*a*, *و* fol. 103*a*, *لا* fol. 104*b*.

The last Bāb is imperfect. Letters in red ink at the beginning of the Hadiths, mostly *م*, *و*, *ي*, *ن*, *ق*, etc., are abbreviated references to the canonical books in which they are found.

This is probably the work entitled *الكوكب الدرى المستخرج من كلام النبى* by Abu 'l-'Abbās Aḥmad B. Ma'add al-Tujibī al-Iḳlīshī (d. A.H. 549 or 550), the arrangement of which is identical. See Haj. Khal., vol. v., p. 263, vi., p. 305; the Leyden Catalogue, vol. iv., p. 76; the Berlin Catalogue, no. 1298; and the Khedive's Library, vol. i., p. 274. A previous work on Hadith by the same author entitled *النجم في كلام سيد العرب والعجم* is divided into ten Bābs. See the Khedive's Library, vol. vii., p. 270.

143.

Or. 3607.—Foll. 305; $10\frac{1}{2}$ in. by 7; 19 lines, $4\frac{1}{4}$ in. long; written in large and elegant

Neskhī, apparently in the 14th or 15th century.

جامع الاصول فى احاديث الرسول

The eighth and last volume of an extensive collection of Hadiths by Majd al-Dīn Abū 'l-Sa'ādāt al-Mubārak B. Muḥ. B. Muḥ. B. 'Abd al-Karīm, called Ibn al-Athīr, al-Jazārī, who died A.H. 606 (see Ibn Khallikān, vol. ii., p. 551, and Haj. Khal., vol. ii., p. 501).

On the first page is written the following title within an illuminated border: *الحزب الثامن من جامع الاصول تأليف الامام الفاضل فريد دهره ووحيد عصره مجد الدين المبارك بن محمد بن عبد الكريم الجزرى قدس الله روحه ونور ضريحه لخزاة المولى الشيخ الامام العلامة رئيس الاصحاب محبى الحق والدين محمد بن الحيا العباس ادام الله ايامه*

The Jāmi' al-Uṣūl is divided into three parts termed Rukn. The first is an introduction to the science of tradition. The second contains Hadiths classed under headings alphabetically arranged. The third is chiefly taken up with biographical notices relating to Companions and traditionists, in alphabetical order.

This third Rukn comprises three Fanns, the second of which is subdivided into five Bābs. The present volume contains the latter part of Bāb 4, namely, biographical notices from letter ع to the end of the alphabet, Bāb 5, and the third and last Fann of the Rukn. It begins as follows:

حرف العين ويشتمل على اربعة فصول
الفصل الاول فى الاسماء وفيه قسمان
القسم الاول فى الرجال وفيه ثلاثة فروع
الفرع الاول فى الصحابة رضى الله عنهم

Contents. Letter ع. Names of Ṣaḥābah, or

Companions of the Prophet, fol. 1b. Names of the Ṭābi'in and their successors, fol. 45b. Contemporaries of the Prophet, who were not Muslims, fol. 108b. Women, fol. 110b. Kunyaḥs, fol. 112b. Patronymics, fol. 116b. Nisbaḥs, fol. 118b.

The next-following letters, similarly subdivided, viz., غ fol. 122b; ف fol. 127b: ق fol. 136a; ك fol. 151a; ل fol. 159a; م fol. 163a; ن fol. 225b; و fol. 240a; ز fol. 247a; ح fol. 255b.

Bāb 5. Names of some persons alluded to in the Hadiths, but not mentioned by name in the text, fol. 269a.

Fann III. Detailed statement of the division and contents of the whole work, fol. 275b. The author's conclusion, fol. 304.

The copyist, Muḥ. B. 'Abdallāh B. al-Ma'jūnah al-Maṣīlī, states, in the colophon, that he transcribed the MS. from a copy taken from the autograph of the author in al-Maṣīl.

For copies of detached volumes of the work see the Khedive's Library, vol. i., pp. 178—180; the Paris Catalogue, nos. 728-29; and Ahlwardt, Berlin Catalogue, nos. 1311—13 (the last no. has partly the same contents as our MS.) Abridgments are mentioned in the catalogues of Munich, no. 129; Paris, no. 130; and Berlin, nos. 1315—20.

144.

Or. 4368.—Foll. 183; 8½ in. by 6½; 17 lines, 4 in. long; written in large, partly vocalized, Neskhī; dated 13 Muharram, A.H. 1220 (A.D. 1805). [BUDGE.]

A collection of three hundred Hadiths, each of which is followed by an edifying narrative and a piece of verse, compiled by

al-Mu'āfā B. Ismā'il B. al-Ḥusain B. al-Ḥasan B. Abi'l-Faṭḥ Abi 'l-Sinān, who died A.H. 630 (v. no. 112).

Beg. الحمد لله رب العالمين . . . قال الفقير الى الله المعافا ابن اسماعيل ابن الحسين ابن الحسن ابن ابي الفتح ابي السنان غفر الله له . . . استخرت الله سبحانه وتعالى في جميع [جمع] كتاب يشتمل على ثلثماية حديث عن رسول الله صلى الله عليه وسلم وثلثماية حكاية عن الصالحين واثراء [؟] يتبعه ابیات من الشعر وثلثماية شعر محذوفة الاسانيد طلبا للاختصار قاصدا وجه العزيز الغفار

This is the work called المنقطعين, and mentioned among the writings of the author (v. Haj. Khal., vol. i., p. 454). The title does not occur in the text, but in this endorsement, by another hand, هذا كتاب انيس,

المنقطعين للمعافا اسماعيل بن الحسين الموصلى

The first Hadith begins: ان الله سبحانه وتعالى لما خلق جنة عدن قال لها تكلمى فقالت لا اله الا الله

It is followed by a short narrative, ascribed to Wahb B. Munabbih, relating also to Paradise, and by two lines of poetry. A similar arrangement obtains throughout the work, the Hadiths, as well as the accompanying narratives, being numbered from 1 to 300.

The MS. was written for Kadi Faḍl Allah Efendi, Naḳib al-Shurafa, in Mossul.

Copyist: عبد الله العمري ابن ملا امين الخطيب العمري الحنفى مذهبا القادري والرفاعى

In the Khedive's Library, vol. i., p. 283, the author is called ابو محمد جمال الدين عماد الاسلام المعافى بن اسمعيل بن الحسين بن ابي سنان الشيباني الشافعى الموصلى

145.

Or. 1412.—Foll. 187; 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 13 lines, 3 $\frac{3}{4}$ in. long; written in a cursive and elegant Persian Neskhi; dated Rajab, A.H. 772 (A.H. 1371).

مشارك الانوار النبويه من صحاح الاخبار المصطفويه

A collection of Hadiths, alphabetically arranged, by Raḍi al-Din Abu 'l-Faḍā'il al-Ḥasan B. Muḥ. B. al-Ḥasan al-Ṣaghāni, who died A.H. 650. See the Arabic Catalogue, p. 713a.

Beg. الحمد لله محيى الرمم ومجرى القلم وذارى الامم

The margins are full of notes, written in a minute character, mostly extracted from a commentary not specified. The first portion of the original MS. is lost; it has been replaced by a modern transcript, foll. 4—63.

For other copies see the Khedive's Library, vol. i., p. 308; the Paris Catalogue, no. 737; Ahlwardt, Berlin Catalogue, no. 1322; and Rosen, Marsigli Collection, no. 82.

146.

Or. 2896.—Foll. 328; 10 $\frac{3}{4}$ in. by 7; 29 lines, 4 $\frac{3}{4}$ in. long; written in fair close Neskhi, with occasional vowels, about A.H. 861—69 (A.D. 1457—65).

[Presented by COL. S. B. MILES.]

فتح القريب المجيب على الترغيب والترهيب

A full commentary by Ḥasan B. 'Ali al-Fayyūmi upon the collection of traditions entitled al-Targhib wal-Tarhib, by Zaki al-Din Abu Muḥ. 'Abd al-Raḥim B. 'Abd al-

Kāwī al-Mundirī, who died A.H. 656 (see the Arabic Catalogue, p. 707a, note d, and p. 720a).

يقول مولفه حسن بن على الفيومي المقيم
بالجامع الزاهدى بالمقسم عفا الله عنه الحمد لله رب
العالمين اكمل الحمد على كل حال اما بعد فان
كتاب الترغيب والترهيب املا الشيخ الامام العالم
العلامة . . . ابى محمد زكى الدين عبد العظيم بن عبد
القوى بن عبد الله بن سلامه المنذرى الشافعى من
الكتب المباركات النافعات الخ

The author remarks, in the preface, that the work of al-Mundirī, which was extremely popular in all countries, and was especially read during the sacred months of Rajab, Sha'bān and Ramadān, contained rare words, the explanation of which was only to be found in lexica. Seeing that no one had yet undertaken to comment it, he was induced to apply himself to that task, and had read for that purpose a number of works explaining the Hadiths, and commemorating the Companions and their successors. After a full enumeration of those which he had consulted, the author proceeds to set forth the scope of his commentary as follows: وقد

تتبعت ابواب هذا الكتاب بابا بابا وحديثا حديثا
على الترتيب واذكر بعد كل حديث ما يتعلق به من
ضبط وتفسير واختلاف مذاهب العلماء فى ذلك واذكر
كل صحابى ونسبه ومولده ووفاته وكم روى من الاحاديث
واذكر بعض رجال الحديث واسماء اصحاب السنن
ومولدهم ووفاتهم على سبيل الاختصار وجعلت فيه
فروعا يتعلق بالفقه وفوايد وحكم ولطائف وتنبيهات
لها موقع فى امكانها لا يستغنى الانسان عنها

The author, who does not seem to be otherwise known, appears to have lived in the ninth century of the Hijrah. The latest of the works he consulted are by writers who

lived about A.H. 800. They include *Ḥadā'ik al-Auliya* and *Sharḥ 'Umdat al-Aḥkām*, by Ibn al-Mulaqqin ('Umar B. 'Alī; d. A.H. 804); *al-Dibājah fi Sharḥ Ibn Mājah*, by al-Kamāl al-Damirī (Muḥ. B. Mūsā; d. A.H. 808); *Kitāb al-Jihād and Tanbīh al-Ghāfilīn*, by Ibn al-Naḥḥās al-Shahīd (Aḥmad B. Ibrāhīm; d. A.H. 814; v. Haj. Khal., vol. ii., p. 428). He quotes also, fol. 261b, the glosses of Shaikh al-Islām al-Bulḡīnī (d. A.H. 805; Haj. Khal., vol. iii., p. 508) upon the abridgment of Sunan Abi Dā'ūd, by al-Mundirī. On the other hand, the date of the MS. shows that the work was written before A.H. 869. The colophon is as follows:

آخر الجزء الاول من شرح الترغيب والترهيب المسمى فتح
القريب المجيب على الترغيب والترهيب تأليف فقير
ربه حسن بن على الفيومي المقيم بالجامع الزاهدى بالمقسم
عفا الله عنه ووافق الفراغ عشرين شهر رجب الفرد سنة
. . . . ستين وثمان مائه

The first two numerals of the date are obliterated; the unit is quite gone; but the two dots remaining over the lost decade show that it cannot have been any other than sixty ستين, so that the date must range between the years 861 and 869.

The commentary does not include the entire text; the passages explained are preceded by the word قوله in red ink. The present volume comprises only a small part of the work. The portion of the text over which it extends, corresponds with foll. 3—17 of an abridgment, Or. 410, noticed in the Arabic Catalogue, p. 720a, and hardly amounts to a twelfth part of the whole work.

The main divisions of the text included in the volume are:

Fol. 2a. الخطبة
Fol. 14a. الترغيب فى الاخلاص والصدق والنية
الصالحة

Fol. 57b. الترغيب في اتباع الكتاب والسنة

Fol. 67b. الترهيب من ترك السنة وارتكاب البدع والاهوا

Fol. 79a. الترغيب في البداية بالخير ليستن به والترهيب من البداية بالشرخوفا ان يستن به

Fol. 85a. كتاب العلم

Fol. 129b. كتاب الطهارة

Fol. 189b. كتاب الصلاة

The last rubric, fol. 320a, is الترهيب من ترك الصلاة عبدا واخراجها عن وقتها تهاونا. It is stated, in the colophon, that the second volume was to begin with the section relating to the prayers called النوافل.

The margins contain corrections and additions by the same hand as the text. From other marginal notes, it would appear that the author, there called Badr al-Dīn, had revised this copy while reading it before a scholar, only designated as Muḥammad B. Kāsim. Thus we read in the margin of fol. 150b ثم بلغ جامعه الشيخ بدر الدين قراءة تحقيق نفع fol. 150b. الله به على محمد بن قاسم. Similar notes occur at foll. 108a and 121b.

On the first page is a note dated A.H. 1059, stating that the MS. belonged to the library of Amīr al-Mūminīn al-Mutawakkil 'ala-llah Ismā'il B. al-Manṣūr-billah al-Kāsim (one of the Zaidi Imāms of Yemen, A.H. 1055—1087).

For copies of the al-Targhib wal-Tarhib, see De Slane, Paris Catalogue, nos. 740-41; Ahlwardt, Berlin Catalogue, nos. 1328—31; and the Khedive's Library, vol. i., p. 168.

147.

Or. 1190.—Foll. 427; 8½ in. by 5¾; 21 lines, 3½ in. long; written in small and clear Neskhi, about A.H. 907—911 (A.D. 1501—1505). [ALEX. JAEA.]

الجامع الصغير

The well-known alphabetical collection of Hadiths by Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī.

On the first page is written the following title, within a border illuminated in blue and gold: كتاب الجامع الصغير في حديث البشير النذير للعلامة الجلال السيوطي

At the end the author states that he completed the work on Monday, 28 Rabī' I., A.H. 907. The MS. appears to have been written in the author's life-time, i.e., between the last mentioned date and that of his death, A.H. 911; for to his name is added in the colophon: فسخ الله في مدته ونفعنا والمسلمين بعلمه وبركته

The work has been printed in Bulak, A.H. 1286. For MSS. see the Arabic Catalogue, pp. 112b, 510a; Loth, no. 549; Pertsch, no. 597; Paris, no. 766; Berlin, no. 1353; Leyden, vol. iv., p. 74; and the Khedive's Library, vol. i., pp. 210—212.

148-9.

Or. 4208-9.—Two uniform volumes, 9½ in. by 6½, consisting respectively of foll. 334 and 421; 19 lines, 3¼ in. long; dated Monday, 9 Dulka'dah A.H. 1258 (A.D. 1842). [LANE.]

The same work.

The first volume, which ends with letter ز, has copious marginal notes. The second volume begins with letter س and completes the work.

Copyist: مصطفى السقا بن علي

150.

Or. 4210.—Foll. 247; 9½ in. by 6½; from 17 to 19 lines, 4 in. long; written in fair,

partly vocalized, Neskhi; dated 3 Rabī' I., A.H. 1036 (A.D. 1626). [LANE.]

The second volume of the same work, extending from the beginning of letter *ص* to the end, with marginal notes.

Copyist : عبد الجواد بن احمد بن داود بن شرف الدين

151.

Or. 1030.—Foll. 375; $8\frac{1}{4}$ in. by 6; 25 lines, $3\frac{1}{2}$ in. long; written in small Neskhi, in the 17th century.

شرح الجامع الصغير

A full commentary upon the preceding work, al-Jāmi' al-Ṣaḡhir.

The author, whose name does not appear, is 'Abd al-Ra'ūf B. Tāj al-'Arifin al-Munāwi, who died A.H. 1031 (v. Arabic Catalogue, p. 600a, and Khulāṣat al-Athar, vol. ii., p. 412). This is shown by comparison with the shorter commentary of the same writer, Add. 9504 (v. Arabic Catalogue, p. 113a, and the Paris Catalogue, no. 768).

The present volume, which in the colophon is called the third *الجز الثالث*, contains the latter part of letter Alif from the Hadith *ان الابل خلقت من الشياطين وان وراء كل بعير شيطان* to the end.

The explanation begins as follows: قال ابن جرير معناه انها خلقت من طباع الشياطين وان البعير اذا نفر كان بقارة من شيطان يعدو خلفه

According to Haj. Khal., vol. ii., p. 552, the title of the extensive commentary is *فيض القدير بشرح الجامع الصغير*. It was subsequently (A.H. 1016) abridged by the author under the title of *التيسير*. See Khulāṣat al-Athar, vol. ii., p. 413; De Slane, Paris

Catalogue, no. 768; and the Khedive's Library, vol. i., p. 175.

The commentary comprises the entire text written in red ink, and gives, besides verbal explanations, comments on the sources of the Hadiths and the weight of testimony in their support.

On the first page is a note by a former owner, with the date A.H. 1048 (A.D. 1638).

Shi'ah Tradition.

152.

Or. 2978.—Foll. 44; $13\frac{3}{4}$ in. by 9; 34 lines, $6\frac{1}{2}$ in. long; written in a neat and minute, almost microscopic, Persian Neskhi, apparently in the 16th century.

[H. A. STERN.]

كتاب الكافي

The great Shi'ah collection of Hadith, also called *الجامع الكافي*, by Abu Ja'far Muḥammad B. Ya'qūb al-Kulīni, who died A.H. 328.

Beg. : . . . الحمد لله المحمود لنعمته المعبود لقدرته . . . اما بعد فقد فهمت يا اخي ما شكوت من اصطلاح اهل دهرنا على الجهالة

The title, and the author's name, are found at the end of the first Juz, fol. 15a: *كامل كتاب العقل والتوحيد من كتاب الكافي يتلوه كتاب المجة الجزء الثاني من كتاب الكافي تصنيف الشيخ ابي جعفر محمد بن يعقوب الكليني*

The great Shi'ah traditionist was called Kulīni, from Kulīn, a village belonging to Rai. The name is thus spelt by Sam'āni, fol. 486b; by Yāqūt, vol. iv., p. 303; by al-Dahabi, Veth, Liber al-Sojutii, p. 224; and in Tāj al-'Arūs, vol. ix., p. 322 (in the *Ḳāmūs*,

p. 1798, it is spelt Kalin). See for his life, Tusy's List of Shy'ah Books, p. 326; Majālis al-Mūminin, fol. 223; and Kāmil, vol. viii., p. 273.

In the first of these works the Kāfi is said to consist of thirty Kitābs, the headings of which are given.

The present volume contains only the first three, viz.: 1. كتاب العقل وفصائل العلم fol. 2a. 2. كتاب التوحيد fol. 7b. 3. كتاب الحجّة fol. 15a. The last is divided in the present copy into two Juz, the second of which (the third of the Kāfi) begins, fol. 32a, with the heading:

باب كراهية التوقيف

This last Juz is imperfect at the end. The last rubric is: باب الفى والانفال وتفسير لخمس وحدوده وما يجب فيه

From comparison with the next MS., Or. 3510, fol. 119b, it appears that this copy wants only about the third of a page to complete the Juz.

For other copies see Loth, no. 144, where the 30 books are enumerated, and Ahlwardt, Berlin Catalogue, no. 1855.

A folio volume, lithographed in Persia, in the press of Hāji Ibrāhīm, A.H. 1281, contains the first four Kitābs of the Kāfi, ending with كتاب الايمان والكفر. Another folio, also lithographed in Persia, without date, contains a commentary upon the Kāfi by Mulla Ṣadrā Shirāzi. It is called شرح اصول الكافي and comprises the first two Kitābs and a portion of the third. It was composed, as stated at the end of كتاب التوحيد, A.H. 1044.

153.

Or. 3510.—Foll. 241; 11½ in. by 7¾; 30 lines, 4¾ in. long; written in fair Neskhi, with

red-ruled margins; dated 22 Rabī' II., A.H. 1072 (A.D. 1661).

[Presented by B. B. PORTAL.]

The first seven Kitābs of the same work, viz.: كتاب التوحيد, fol. 3a; كتاب الايمان, fol. 14b; كتاب الحجّة, fol. 31a; كتاب الدعاء, fol. 200b; كتاب فضل القرآن, fol. 225a; and كتاب العشرة, foll. 232b—240a.

The third Kitāb relating to the Imāms is divided, as in the preceding copy, into two parts, جزء, the second of which begins with باب من كراهية التوقيف, fol. 76b.

Copyist (fol. 199b): جعفر بن حسين بن محمد بن سليمان الحسيني البجراfi التوبلى

154.

Or. 3267.—Foll. 337; 11¼ in. by 6¾; 28 lines, 3¾ in. long; written in neat Neskhi, with two 'Unwāns and gold-ruled margins; dated Haidarābād, Tuesday, 15 Shawwāl, A.H. 1095 (A.D. 1684).

A commentary upon the Kāfi of al-Kulīni, by Muḥammad Ṣāliḥ al-Māzandarāni.

قوله كتاب الايمان والكفر قدم الايمان لانه
الاصل والاهم والمقصود اول لانه وجودى والكفر عدمى

Mulla Muḥ. Ṣāliḥ B. Aḥmad al-Māzandarāni was the favourite pupil and son-in-law of Muḥ. Taqī Majlisi (d. A.H. 1070). The present work is mentioned among his writings by his biographers under the title of شرح اصول الكافي. See Ḳiṣas al-Khākāni, fol. 158; Mir'at al-Aḥwāl, Add. 24,052, foll. 32—34; Nujūm al-Samā, p. 106; and Ḳiṣas al-'Ulamā, p. 170. He died in Isfahan, A.H. 1086. See Zinat al-Tawārīkh, Or. 3202, fol. 264.

The commentary includes only detached passages of the text, preceded by قوله, and distinguished by a red line. The present volume comprises Kitābs iv.—vi. of the Kāfi, namely كتاب الكفر والايمن, fol. 1b; كتاب, fol. 241b; كتاب فضل القرآن, fol. 303a; and كتاب العشرة, foll. 323a—337a. The next volume was to begin with كتاب الطهارة

Copyist: شيرعلى

In the margin of the last page is a note stating that the MS. had been carefully collated by Ḥasan 'Alī, son of the author, who completed the task in Dulḥa'dah, A.H. 1095. Ḥasan 'Alī was the fourth son of Mulla Ṣāliḥ. See *Mir'āt al-Aḥwāl*, fol. 34b.

For other commentaries upon the Kāfi see Ahlwardt, nos. 1856—58.

Collections of forty Hadiths.

155.

Or. 3060.—Foll. 24; 7 in. by 5; 19 lines, $3\frac{7}{8}$ in. long; written in neat Neskhi, about A.H. 733 (A.D. 1332).

[KREMER, no. 67.]

كتاب الاربعين حديثا

A collection of forty Hadiths with commentary, by Abu Bakr Muḥammad B. al-Ḥusain al-Ājurri.

[الحمد لله] المحمود على كل حال وهو الموفق. Beg. لكل سداد والمعين على سبيل الرشاد . . . اما بعد فان سائل سال عن معنى حديث يروى عن رسول الله صلى الله عليه وسلم فيمن حفظ على امتى اربعين حديثا في امر دينها بعثه الله يوم القيمة فقيها عالما

In the introduction, the author discusses

the Hadith quoted in the above lines, and states that the Prophet enjoined upon the Arabs, who from all quarters flocked to him for enlightenment, the learning by heart of only forty precepts, thus avoiding to overtask their memories, while inciting them to learn more in the sequel.

The first of the forty Hadiths is: من يرد الله به خيرا يققه في دينه. The last is of great extent; it consists of questions put by Abu Darr to the Prophet, and of the answers of the latter.

To the above beginning is prefixed the following Isnād: اخبرنا الشيخ يحيى بن محمود بن سعد بن احمد بن محمود المكنى بابى الفرج الشافى الاصبهاني قدم علينا في شهر سنة اثنتين وثمانين وخمس مائه قال انا ابو على الحسن بن احمد بن الحسن الخداد قال انا ابو نعيم احمد بن عبد الله بن احمد بن الحافظ قال انا ابوبكر محمد بن الحسين الاجري رضى الله عنه

The author, Abu Bakr Muḥ. B. al-Ḥusain B. 'Abdallah al-Ājurri (the brickmaker) was teaching Hadith in Baghdad A.H. 330. He subsequently took up his abode in Mecca, where he died in Muḥarram, A.H. 360. See *Ta'rikh Baghdād*, Add. 23,320, fol. 2b; al-Sam'āni, fol. 13b; al-Ibar, fol. 136b; and al-Kāmil, vol. viii., p. 454.

It is stated at the end that the MS. was transcribed from, and collated with, the copy of Abul-'Abbās Aḥmad B. 'Abd al-Dā'im, who, as it appears from the copy of a Samā' immediately preceding, was one of those who read the work, A.H. 582, before Abu 'l-Faraj Yahya B. Maḥmūd al-Thaḡafi (see the Isnād above quoted).

Lower down is an original Samā', written by the same hand as the text. It relates to the reading of the work in Sha'bān,

A.H. 733, before Jamāl al-Dīn Abū 'l-Ḥajjāj Yūsuf B. al-Zakī 'Abd al-Raḥmān al-Mizzī (who died A.H. 742; see Arabic Catalogue, p. 738).

See, for another copy, Ahlwardt, Berlin Catalogue, no. 1456.

156.

Or. 3835.—Foll. 240; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; from 15 to 18 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, apparently in the 17th century.

[GLASER, no. 123.]

حديقة الحكمه

A commentary by Imam al-Manṣūr-billāh 'Abdallāh B. Ḥamzah (d. A.H. 613), upon the collection of forty Hadiths known as al-Arba'ūn al-Sailākiyyah.

Beg. قال الامام المنصور بالله عز وجل امير المؤمنين عبد الله بن حمزة بن سليمان ادام الله سعادتہ الحمد لله ذى العزة القاهرة . . . وبعد ذلك وقد سألني بعض من يلزمني عهدة اجابته . . . ان اشرح للمستترشدين معاني الاحاديث الاربعين النبوية السيلقية

The forty Hadiths called al-Sailākiyyah took their name from Sayyid Abū Ṭālib al-Ḥasan B. Muḥ. B. Mahdī al-Ḥasani al-Sailāki, from whom the great Zaidi traditionist, Kadi Ja'far B. Aḥmad (c. A.H. 500) had learnt them. They had been originally compiled by Sayyid Abū 'l-Kāsim Zaid B. 'Abdallāh B. Mas'ūd al-Ḥāshimī, from whom they were transmitted by 'Alī B. al-Ḥusain al-Ḥasani, to the above-named Sayyid al-Sailāki. See Shams al-Akhbār, Or. 3804, fol. 7.

The text of the Hadiths will be noticed further on, Or. 3932, II.

The present commentary is highly praised

in the author's life, al-Ḥadā'ik al-Wardiyyah, Or. 3786, fol. 150b, where it is called

حديقة الحكمة النبوية في تفسير الاربعين السيلقية

157.

Or. 4007.—Foll. 34; 10 in. by 7; written by various hands, for the most part in the 13th century. [GLASER, nos. 304, 316.]

I. Foll. 1—5. A collection of forty Hadiths relating to the invocation of blessings upon Muḥammad, by Abū 'l-'Abbās Aḥmad B. Ma'add B. 'Isa B. Wakīl al-Tujibī al-Iḳlishī al-Andalusi (who died A.H. 550), with this title: كتاب انوار الآثار المختصة بفضل الصلوة على النبي المختار . . . تأليف الشيخ الامام الحافظ ابي العباس احمد بن معد بن عيسى بن وكيل التجيبى الاقلىشى الاندلسى رضى الله عنه

Beg. قال الشيخ الامام . . . استخير الله الواحد الملك القهار بعد حمده الذى هو من انفس الازكار . . . في جمع اربعين حديثا من الآثار المختصة بفضل الصلوة على نبيه نور الانوار

See Haj. Khal., vol. i., p. 468, and, for other collections by the same author, the Leyden Catalogue, vol. iv., p. 76, and the Berlin Catalogue, no. 1298.

II. Foll. 5b—10. Poetical extracts, among which are two Kasidahs by Jamāl al-Dīn Muḥ. B. al-Siddīq B. Aḥmad al-Ṣā'igh al-Surdadi, written from the author's dictation, and one by Muḥ. B. 'Umar al-Ghurābi, composed A.H. 827.

III. Foll. 11—19. Fragment of a collection of traditions, comprising ten Hadiths, numbered 6—15. The sixth begins as follows: الحديث السادس اخبرنا الشيخ الامام الحافظ فريد عصره ابو الفضل محمد بن طاهر المقدسى رحمه الله . . . ان

الزبير رضى الله عنه كان يحدث انه خاصم رجلا من الانصار في شرح الحرة التى يسقون بها النخل

Each Hadith begins with a different Isnād, and is followed by comments, concluding with a poetical quotation, for which a Riwāyat is given. The compiler appears to have lived about the middle of the sixth century. He received Hadiths from celebrated traditionists, living mostly in Persia about the beginning of that century, as the following: Abu 'l-Faḍl Muḥ. B. Ṭāhir al-Maḥḍisi and Abu 'Alī Isma'īl B. Aḥmad al-Baiḥaḳī, who both died A.H. 507; 'Abd al-Ghaḥfār B. Muḥ. al-Shīrū'ī, who died A.H. 510; al-Ḥusain B. Mas'ūd al-Baghawī, who died A.H. 516; and Hibat-allah B. al-Faraj, called Ibn Ukht al-Ṭawīl, who died in Hamadān, A.H. 542.

IV. Foll. 20—25. Answers of 'Alī B. Ḥumaid B. Aḥmad B. al-Walid al-Ḳurashī to questions relating to the sense of some Hadiths, imperfect at the beginning. The first paragraph begins: *واما ما سالت عنه من معنا قول النبى صلى الله عليه سجان الذى فى الهوا روحه فالجواب ان اصل سماعنا وقع بنصب الرا فى روحه*

This is the author's autograph, finished on Friday, 4 Rabī' II., A.H. 623 (A.D. 1226), *كان الفراغ من هذه النسخة يوم الجمعة رابع ربيع الاخر من سنة ثلاث وعشرين وستماية بخط المولف لها على بن حميد بن احمد بن الوليد القرشى*

V. Foll. 256—31. Answers of Imam al-Manṣūr-billāh 'Abdallāh B. Ḥamzah (d. A.H. 613) to questions relating chiefly to the predecessors of 'Alī in the Khilāfat.

Beg. *مسائل مجموعة من كلام الامام المنصور بالله امير المؤمنين عبد الله بن حمزة عليه السلام مما سئل عنه فى حق الصحابة الذين تقدموا على امير المؤمنين على بن ابي طالب عليه السلام*

Some of the answers are extracted from the treatise entitled *الرسالة النافعة*. All are stated to have been transcribed from the Imam's autograph. The copy, written by the same hand as art. iv., is dated 8 Rajab, A.H. 623.

Appended are answers by 'Alī B. Ḥumaid, to questions of Faḳīh 'Umair al-Ḍarīr and others.

158.

Or. 3061.—Foll. 155; 7 in. by 5½; 15 lines, 3¼ in. long; written in a bold scholarlike hand, apparently in the 14th century.

[KREMER, no. 68.]

A collection of forty Hadiths, arranged under the names of as many traditionists, by Sharaf al-Dīn Abu 'l-Ḥasan 'Alī B. al-Mufaḍḍal B. 'Alī B. Mufarrij B. Ḥatīm al-Maḥḍisi al-Mālikī, who died A.H. 611 (v. Arabic Catalogue, p. 734b). The following title is prefixed: *كتاب الاربعين المرتبة على طبقات الاربعين تاليف الشيخ الامام العالم الحافظ النبیه شرف الدين ناصر السنه قانع البدعة بقیة السلف عمدة الخلف ابى الحسن على بن المفضل بن على بن مفرج بن حاتم المقدسى المالکى*

الحمد لله ذى الجلال والاکرام والعزة التى لا ترام Beg. *اما بعد فهذه اربعون حديثا مخرجة من حديث اربعين حافظا*

To the above beginning is prefixed the following Isnād, in substantial agreement with another copy described in the Arabic Catalogue, l.c.: *نا الفقيه الامام العالم شرف الدين : ابو عبد الله محمد بن عبد الحكم السعدى الشافعى قال انا الشيخ الفقيه الامام الحافظ شيخ الاسلام . . . رشيد الدين ابو الحسين يحيى بن على بن عبد الله القرشى*

الطار المصري وفقه الله * قال شيخنا الشيخ الفقيه
الامام الحافظ شيخ الاسلام . . . شرف الدين ابو الحسن
على بن القاضى الوجيه الانجب ابى المكارم الفضل بن
على بن المقدسى ايده الله ورضى عنه قراءة عليه ونحن
نسبح

The author's disciple, Rashid al-Din Abu'l-Husain 'Ali B. Yahya al-Kurashi al-'Attār, the first traditionist of Egypt in his day, died A.H. 662. See *Ṭabaḳāt al-Huffāz*, xviii., 26. Sharaf al-Din Muḥ. B. 'Abd al-Ḥakam al-Sa'di, who learned the book from the preceding, was teacher of Hadith in the Madrasat al-Ṣāhibiyyah, Cairo, where he died A.H. 686. See *Ta'rikh al-Islām*, Or. 53, fol. 50.

The Hadiths are arranged, as stated in the preface, under forty of the leading traditionists, who are grouped four by four under ten *Ṭabaḳāt* or generations. The first generation is that of the *Ṭabi'in*, who received traditions immediately from the Companions of the Prophet. The last is that which immediately preceded the period in which the Shaikhs of the author lived. Under each of those forty names are found full biographical notices in which are enumerated the men from whom the subject of the notice received traditions, as well as those to whom he transmitted them, and the main circumstances of his life.

The contents of the first six *Ṭabaḳāt* have been stated, from an incomplete copy, in the Arabic Catalogue, p. 735. The last four contain notices of the following traditionists:

Ṭabaḳah vii. Abu'l-Kāsim Ḥamzah B. Muḥ. B. 'Ali al-Kattāni al-Miṣri, who died A.H. 357, fol. 84*b*.

Abu'l-Ḥasan 'Ali B. 'Umar al-Dārakuṭni, who died A.H. 385, fol. 89*b*.

Abu Aḥmad 'Abdallah B. 'Adi al-Jurjāni,

who died before A.H. 370 (A.H. 365, v. Arabic Catalogue, p. 712, note *g*), fol. 95*a*.

Abu Bakr Aḥmad B. Ibrāhīm B. Ismā'il Ibn Mirdās al-Ismā'ili al-Jurjāni, who died after A.H. 370 (A.H. 371 according to Sam'āni, fol. 36*a*, and *Ta'rikh al-Islām*, Or. 48, fol. 123), fol. 99*a*.

Ṭabaḳah viii. Al-Ḥākim Abu 'Abdallah Muḥ. B. 'Abdallah al-Naisābūri, Ibn al-Bayyī, who died A.H. 405, fol. 103*a*.

Abu Muḥ. 'Abd al-Ghani B. Sa'id al-Azdi, who died A.H. 409, fol. 107*b*.

Abu 'Abdallah Muḥ. B. Ishāq Ibn Mandah al-'Abdi al-Iṣbahāni (who died A.H. 395; *Ta'rikh al-Islām*, Or. 48, fol. 242), fol. 112*b*.

Abu Mas'ūd Ibrāhīm B. Muḥ. B. 'Ubaid al-Kindi al-Dimashqi, who died A.H. 401 (or A.H. 400; *Ta'rikh al-Islām*, fol. 261), fol. 117*a*.

Ṭabaḳah ix. Abu Bakr Aḥmad B. Muḥ. B. Ghālib al-Khuwārazmi al-Barḳāni, who died A.H. 425, fol. 120*b*.

Abu Nu'aim Aḥmad B. 'Abdallah al-Iṣbahāni, who died A.H. 430, fol. 123*a*.

Abu Darr 'Abd B. Aḥmad B. Muḥ. B. 'Abdallah B. Ghufair al-Harawi, who died A.H. 434, fol. 130*a*.

Abu 'Abdallah Muḥ. B. 'Ali al-Ṣūri, who died A.H. 441, fol. 136*a*.

Ṭabaḳah x. Abu Bakr Aḥmad B. 'Ali al-Khaṭīb al-Baghdādi, who died A.H. 463, fol. 140*a*.

Abu Bakr Aḥmad B. al-Ḥusain al-Naisābūri al-Baiḥāki, who died A.H. 458, fol. 145*b*.

Abu 'Umar Yūsuf B. 'Abdallah Ibn 'Abd al-Barr al-Namari, who died A.H. 463, fol. 148*b*.

Al-Amīr Abu Naṣr ['Ali] B. al-Wazīr Abu'l-

Ḳāsim Hibat Allah, called Ibn Mākūlā, who died after A.H. 470 (A.H. 475 according to Ibn Khallikān, De Slane, vol. ii., p. 248; A.H. 486 or 487 according to Ta'rikh al-Islām, Or. 50, fol. 205), fol. 205.

The first of the forty Hadiths is a short narrative, by Anas B. Mālik, of a visit paid by the Prophet to his (Anas') mother's house. It begins: *قدم النبي صلى الله عليه وسلم المدينة وأنا ابن عشر ومات وأنا ابن عشرين وكن امهاتى يحشثنى على خدمته*

The principal authority is Abu Ṭāhir Aḥmad B. Muḥ. B. Aḥmad Ibn Silafah al-Silafi al-Isbahāni (died A.H. 576, v. Arabic Catalogue, p. 731, note o) whom the author calls his Shaikh, and quotes on every page.

On the first page is a list of the subjects of the notices, and on the preceding fly-leaf a table of the Hadiths.

A similar collection, by the same author, described by Ahlwardt, Berlin Catalogue, no. 1467, contains forty Hadiths arranged under the names of forty Companions, with notices relating to the latter.

Special Collections of Hadith.

159.

Or. 4279.—Foll. 168; 10½ in. by 6¾; 25 lines, 5 in. long; written in fair, but sparsely pointed, Neskhi; dated Shām (Damascus) Wednesday, 28 Jumada II., A.H. 746 (A.D. 1345). [BUDGE.]

الشفاء بتعريف حقوق المصطفى

A work on traditions relating to the merits of Muḥammad and the obligations of the faithful towards him, by Abu 'l-Faḍl 'Iyād

B. Mūsa B. 'Iyād al-Yaḥṣubi, who died A.H. 544.

Beg.: *قال القاضي الفقيه الامام العالم الحافظ ابو الفضل عياض بن موسى بن عياض اليحصبي رحمه الله الحمد لله المنفرد باسمه الاسمى*

The work has been printed in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276. For MSS. see the Arabic Catalogue, pp. 97, 387; Aumer, no. 447; Loth, no. 163; the Berlin Catalogue, nos. 2559—63; Pertsch, no. 719; and the Khedive's Library, vol. i., pp. 245, 288.

Copyist: *محمد بن محمد البكري*

160.

Or. 3053.—Foll. 27; 8½ in. by 5½; 21 lines, 4½ in. long; written in a scholarlike hand, apparently about the close of the 15th century. [KREMER, no. 53.]

A treatise on traditions (Hadith) relating to the plague, by Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭi, with the following title, from which it appears that the present copy was written in the author's life-time: *ما رواه الواعون في اخبار الطاعون تاليف الشيخ الامام العالم العلامة الحبر البحر الفهامة حافظ العصر مجتهد الوقت شيخ الشيوخ جلال الدين ابو الفضل عبد الرحمن السيوطي الشافعي فسخ الله في اجله واعاد على المسلمين من بركاته وبركات علومه*

Beg. *الحمد لله مقدر الارزاق والاجال والصلاة والسلام على سيدنا محمد والصحب والال*

The work is abridged, as stated in a short preamble, from the *بذل الماعون* of Shaikh al-Islām Ibn Ḥajar, from which the Isnāds have been omitted. In the list of his works al-Suyūṭi mentions it under the heading of

Hadith; v. Haj. Khal., vol. vi., p. 669, no. 71, and compare vol. ii., p. 41, and vol. v., p. 352.

It is divided into chapters (faṣl) not numbered, the headings of which are given in the Leyden Catalogue, vol. iv., p. 262. The latter part of the present copy does not quite agree with the Leyden MS. The contents are: Enumeration of plagues in Muslim times, brought down to A.H. 897, fol. 15b; Maḳamah of Ibn al-Wardī on the plague of A.H. 749, fol. 21b; Letter of Bahā al-Dīn al-Subkī on the same plague, with the answer of Ṣalāḥ al-Dīn al-Ṣafādī, fol. 24a; Select verses of various poets, foll. 26b—27b.

The last section concludes with two lines of al-Suyūṭī on the plague of A.H. 897.

For other copies see the Khedive's Library, vol. vii., pp. 185, 589; the Leyden Catalogue, l.c.; the Gotha Catalogue, no. 58, no. 1977; and Ahlwardt, Berlin Catalogue, nos. 1429-30. Suyūṭī's treatise is the main authority consulted by A. v. Kremer in his memoir "Ueber die grossen Seuchen des Orients," Sitzungsberichte der K. Akademie, Phil. Hist. Classe, 1880, pp. 69—156, which includes the Arabic text of the historical portion of the work.

161.

Or. 1549.—Foll. 120; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in fair large Neskhi, apparently in the 16th century.

[SIR H. RAWLINSON.]

A compilation of miscellaneous extracts, chiefly from collections of Hadith, and later works, such as those of al-Nawawī and Ibn Hajar, without title or author's name.

فايده قال علما السير وغيرهم لها التقى الناس

في غزوة بدر ودنا بعضهم من بعض اخذ رسول الله صلى الله عليه وسلم حفنة من الحصباء اى من التراب فاستقبل بها قريشا

The work appears to have been compiled in the tenth century of the Hijrah. It contains references to the works of al-Suyūṭī (d. A.H. 911), namely to his شرح نظمہ لجميع الجوامع (Haj. Khal., vol. ii., p. 613), and to the Husn al-Muḥāḍarah. See foll. 13, 60b.

There is no methodical arrangement. The principal topics are the apparition of angels at the battle of Badr, fol. 2; the duty of visiting the dead, fol. 3; the story of Abu Sufyān and Heraclius, fol. 15b; the scales in which the works of the dead are weighed, fol. 28b; the stories of the Virgin Mary and Jesus, fol. 66a; of David, fol. 103a; of Luḳmān, fol. 108a; and of Jonas, fol. 113a.

162.

Or. 3887.—Foll. 47; 9 in. by $6\frac{1}{2}$; from 20 to 23 lines, 4 in. long; written in the cursive Neskhi of Yemen; dated Tuesday, 3 Rabi' I., A.H. 1242 (A.D. 1826).

[GLASER, no. 173.]

نثر الجواهر على حديث ابي ذر

A commentary upon the Hadith of Abu Darr, by Muḥammad B. 'Alī al-Shaukāni.

الحمد لله رب العالمين . . . وبعد فان الحديث القدسي المروي من طريق ابي ذر وغيره لما اشتغل على قواعد جلية وفوائد جميلة يرغب اليها كل ذى فهم

Abu Darr Jundab al-Ghifārī, the fifth convert to Islamism, died A.H. 33 (see Sprenger, Leben des Moh., vol. i., p. 454).

The Hadith, recorded on his authority by Muslim and others, relates to Divine utter-

ances alleged by Muḥammad to have been addressed to himself. It begins: عن النبي صلى الله عليه وآله وسلم فيما يروى عن ربه عز وجل انه قال يا عبادى انى حرمت الظلم على نفسى وجعلته بينكم محرما فلا تظالموا

The author, having found no comment upon it, except one of about half a leaf by al-Nawawī in his commentary upon Muslim, was induced to write the present work. After giving the various versions of the said Hadith by Muslim, al-Tirmidī, Ibn Mājah and al-Baiḥaqī, and adding some notices of the traditionists by whom it was handed down, he enters upon a full exposition of the text, which he elucidates by copious quotations of other traditions.

It is stated at the end that the work was completed in Muḥarram, A.H. 1240. The transcriber, who calls the author his father سيدى الوالد القاضى العلامة المجتهد الفهامة شيخ الاسلام محمد بن على الشوكانى, says that the present copy was taken from a transcript of the rough draft of the author.

Science of Tradition.

163.

Or. 3062.—Foll. 220; 9½ in. by 6½; 19 lines, 3¾ in. long; written in fair Neskhi; dated Cairo, Monday, six days before the end of Rabi' II., A.H. 1297 (A.D. 1880).

[KREMER, no. 69.]

A work treating of the mis-spellings which occur in rare words of the traditions and in the proper names of the traditionists, by Abu Aḥmad al-Ḥasan B. 'Abdallah B. Sa'īd al-

هذا كتاب: Askari al-Lughawi, with the title: تصحيقات المحدثين لابی احمد الحسن بن عبد الله بن سعيد العسكرى اللغوى رحمه الله تعالى الحمد لله على سابغ فضله وجزيل صنعه حمدا Beg. يوجب رضاه

The author, a celebrated philologist, who died A.H. 382 (see the Arabic Catalogue, p. 652, note c; Ibn Khallikān, De Slane's version, vol. i., p. 382; Ta'rikh al-Islām, Or. 48, fol. 177; and Bughyat al-Wu'āt, fol. 115b), extracted it, as stated in the preface, at the request of some men in Rai and Ispahān, from a large work on Taṣḥīf, or mis-spelling in general, previously written by himself: هذا كتاب شرحت فيه الاسماء والالفاظ المشكلة التى تتشابه فى صورة الخط فيقع فيها التصحيف واختصرته من الكتاب الكبير الذى كنت عملته فى سائر ما يقع فيه التصحيف فسئلت بالرى وباصبهان افراد ما يحتاج اليه رواة الحديث ونقله الاخبار... من شرح ما تصحف فيه من الفاظ رسول الله صلّم وتبيين ما تصحف فيه فذكرت منها ما يشك ويصحفها من لا علم له وشرحت بعدها من اسماء الصحابة والتابعين ومن يتلوهم من الرواة والناقلين جل ما فيه التصحيف مثل حباب وحتاب وختاب وجذاب وحيان وحبان... وجعلتها ابوابا تبلغ المائة او تقاربها

كتاب التصحيف The author's great work is mentioned by Ibn Khallikān and al-Dahabī, l.c.; and by Haj. Khal., vol. ii., p. 302.

An Isnād, or catena, consisting of four links, is prefixed to the text. The earliest of these links is Abu 'l-Ḥasan Aḥmad B. Abi Bakr Muḥ. B. Zanjūyah al-Iṣbahānī, who learnt the book from the author.

It is stated in the colophon that the MS. was transcribed from a copy in the Khedivial Library, dated Saturday, 14 Rabī' I., A.H. 621 (A.D. 1224).

164.

Or. 3070.—Foll. 74; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 25 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi, apparently in the 19th century.

[KREMER, no. 78.]

An introduction to the science of Hadith, by Abu Zakariyyā Yaḥya B. Sharaf al-Nawawī, who died A.H. 676 (v. Haj. Khal., vol. i., p. 257) with this title: كتاب الارشاد لمعرفة حديث خير العباد تاليف الشيخ الامام والخبر المهتم ابي زكريا يحيى ابن شرف الدين النووي قدس الله روحه

Beg.: الحمد لله ذي الالاء والحكم المفضل امة محمد صلى الله عليه وسلم على ساير الامم . . . اما بعد فان الله سبحانه وتعالى لما خص هذه الامة زادها الله شرفا بعلم الاسناد الخ

The author describes his work as an abridgment of the معرفة علوم الحديث by Abu 'Amr 'Uthmān B. 'Abd al-Raḥmān al-Shāfi', known as Ibn al-Ṣalāḥ, who died A.H. 643 (Haj. Khal., vol. iv., p. 249).

The work is divided into 65 sections termed نوع, the headings of which have been given by Ahlwardt, Berlin Catalogue, nos. 1038—40. The final words quoted by Ahlwardt under no. 1040 occur at fol. 72b of the present copy, and are followed by two more pages and a few lines. The last words are: فكفى الحديث رفعة ان يرتضى ويعد من اهل الحديث وحزبه الحمد اولا واخرا وظاهرا وباطنا حمدا يوافي نعمه ولا حول ولا قوة الا بالله العلي العظيم

165.

Or. 4042.—Foll. 72; $7\frac{1}{4}$ in. by 6; about 25 lines, $4\frac{1}{4}$ in. long; written in fair, but almost unpointed, Neskhi, apparently in the 15th century.

[GLASER, no. 344A.]

I. Foll. 1—69 محاسن الاصطلاح وتضمين كتاب ابن الصلاح

A treatise on the science of Hadith by Shaikh al-Islām Sirāj al-Dīn Abu Ḥafṣ 'Umar B. Raslān al-Bulkīnī, who died A.H. 805 (v. Arabic Catalogue, p. 412.)

Beg.: الحمد لله الذى منه اهل الحديث . . . اما بعد فان من اهم ما يعتنى به الطالب ويرغب فيه الراغب

The author describes his work as based upon the manual of Ibn al-Ṣalāḥ, commonly known as علوم الحديث (v. Haj. Khal. vol. iv., p. 249, and the Berlin Catalogue, no. 1037), which it at once condenses and elucidates.

The contents have been described by Ahlwardt, Berlin Catalogue, no. 1048. The first leaves of the present copy are damaged, so that a portion of the lines in their upper half is lost.

II. Foll. 69b—72. Biographical notices extracted from the work entitled المعجم by Ḳadi Shihāb al-Dīn Ibn Ḥajar (d. A.H. 852). See the Khedive's Library, vol. i., p. 139. They relate to some traditionists who died about the close of the eighth, or in the first half of the ninth, century of the Hijrah. The first is Majd al-Dīn al-Firūzābādī (d. A.H. 817); the last Isma'il B. Abi Bakr Ibn al-Muḳrī (d. A.H. 837).

166.

Or. 2796.—Foll. 239; 7 in. by $5\frac{1}{4}$; 19 lines, $3\frac{3}{4}$ in. long; written in close and distinct

Neskhī; dated Wednesday, 28 Rabī' II., A.H. 899 (A.D. 1484). [GHANDOUR BEY.]

A metrical treatise on the science of Hadith, known as *Alfiyyat al-Ḥadith*, by Zain al-Dīn Abu 'l-Faḍl 'Abd al-Raḥīm B. al-Ḥusain al-Athari al-'Irāqī al-Shāfi'ī al-Miṣri, with a full commentary by the author.

The following title is prefixed : كتاب شرح القية مصطلح الحديث لناظمها الشيخ الامام العلامة . . . زين الدين ابي الفضل عبد الرحيم بن الحسين الاثرى بن عبد الرحمن بن ابي بكر العراقي الشافعي ثم المصري رحمه الله تعالى

Beg. of the commentary : الحمد لله الذي قبل بصحيح الفية حسن العمل وبعد فعلم الحديث خطير وقعه كثير نفعه عليه مدار أكثر الاحكام

For the text see the Arabic Catalogue, p. 396*b*. The author was born A.H. 725, and died in Cairo on the 2nd of Sha'bān, A.H. 806. Ibn Ḥajar, the foremost of his disciples, describes him in the *Inbā al-Ghumr*, fol. 149, as the most eminent traditionist of his time, and states that he (Ibn Ḥajar) read with him both the *Alfiyyah* and its commentary.

At the end of the commentary the author says that the *Urjūzah* was completed on the 3rd of Jumāda II., A.H. 768, in Medina, and the commentary on the 29th of Ramaḍān, A.H. 771. The title of the latter is فتح المغيث بشرح القية الحديث. See Haj. Khal., vol. i., p. 416.

On the last page is a Samā' dated A.H. 1053.

For other copies of the *Alfiyyah* see Loth, no. 197; Pertsch, no. 579; the Vienna Catalogue, vol. iii., p. 82; Ahlwardt, Berlin Catalogue, nos. 1071—75; and the Khedive's Library, vol. i., p. 118. For copies of the same commentary, see Ahlwardt, no. 1076; the Paris Catalogue, no. 754; and the Khedive's Library, vol. i., pp. 128, 132.

THEOLOGY.

167.

Or. 4264.—Foll. 32; $8\frac{1}{2}$ in. by 6; 19 lines, $3\frac{1}{2}$ in. long; written in fair Neskhī, apparently in the 18th century. [BUDGE.]

بديع المعاني في شرح عقيدة الشيباني

A commentary on the metrical profession of faith known as *عقيدة الشيباني*, and ascribed to Muḥammad B. al-Ḥasan al-Shaibānī, who died A.H. 189 (v. Ibn Khallikan, De Slane's translation, vol. ii., p. 590).

الحمد لله الذي هدانا لهذا وما كنا لنهتدى اما بعد فان اعظم العلوم واعلاها واتومها حجة واحلاها علم اصول الدين وان مما الف فيه القصيدة الفائقة المباني المعروفة بعقيدة الشيباني

The first line of the *Kasidah*, the text of which is included, is :

ساحمد ربى طاعة وتعبدنا وانظم عقدا في العقيدة اوحدا

The commentator says that his commentary was, as far as he knew, the first written on that work. His name, which does not appear in the MS., is Najm al-Dīn Muḥ. B. 'Abdallāh B. 'Abd al-Raḥmān al-Dimashqī, called Ibn Kāḍi 'Ajlūn. He is said to have died A.H. 876 (Haj. Khal., vol. iv., pp. 214, 243).

For copies of the poem see the Berlin Catalogue, nos. 1933—35, and Pertsch, no. 659. For MSS. of the commentary see Ahlwardt, *Verzeichniss*, no. 141, and the Khedive's Library, vol. ii., p. 6, and vol. vii., p. 651.

168.

Or. 2675.—Foll. 212; 10 in. by $6\frac{1}{2}$; 23 lines, $5\frac{1}{4}$ in. long; written in thick and bold Neskhī, probably in the 13th century; damaged by damp, and in parts much faded.

[H. G. KEENE.]

The first volume of an extensive work, containing the opinions and teachings of Imam Abu 'Abdallah Aḥmad B. Muḥammad Ibn Ḥanbal, compiled by Abu Bakr Aḥmad B. Muḥammad B. Ḥārūn B. Yazīd B. Shimrī al-Khallāl, with this title : الجزء الاول من كتاب

المسند من مسایل ابی عبد الله احمد بن محمد بن حنبل رضى الله عنه روايت ابی بكر احمد بن محمد

بن هرون بن يزيد بن شمري للخلال رحمه الله

اول كتاب المسند ما يبتدا به من طاعة Beg.

الامام وترك الخروج عليه وغير ذلك

حدثنا ابو بكر احمد بن محمد بن هرون الخلال قال

اذا احمد بن محمد بن الحجاج ابو بكر المروزي قال سمعت

ابا عبد الله وذكر له السنة والجماعة والسمع والطاعة

فحث على ذلك وامره

Although the work is designated in the above title as al-Musnad, it must not be confounded with the vast collection of Hadiths written by Ibn Ḥanbal himself, and known as Musnad Aḥmad. See Haj. Khal., vol. v., p. 534; the Berlin Catalogue, no. 1257; and the Khedive's Library, vol. i., p. 304.

While containing a great number of Hadiths handed down by Ibn Ḥanbal, the present work has for its main object the teachings and utterances of the great Imam himself. The first volume is of special interest as setting forth in great detail, and in his own words, his views as to the legitimacy of the first five Khalifs, as to the early sects of Islamism, and on the question whether the Coran is created or not, a fierce controversy which was raging in his time, and exposed him to grievous persecution.

Ibn Ḥanbal was born in Baghdad, A.H. 164, and died there A.H. 241. For his life see Ibn Khallikān, De Slane's translation, vol. i., p. 44; the abridgment of Ibn al-Jauzi's

Manāḥib, Or. 3050; Ibn Nuḡṭah, Or. 836, foll. 57—59; and Ṭabaḳāt al-Ḥuffāz, viii., no. 18.

The author of the present work, Abu Bakr al-Khallāl al-Baghdādī, studied jurisprudence under Abu Bakr al-Marwādī, and devoted his life to the task of bringing into writing the legal system of Ibn Ḥanbal. He died A.H. 311. See al-Dahabī, al-'Ibar, fol. 107b. The present work is probably the same as that which Haj. Khal. notices, vol. ii., p. 579, under the title جامع لعلوم الامام احمد بن حنبل. The author's master, Abu Bakr Aḥmad B. Muḥ. B. al-Ḥajjāj al-Marwādī (so called from Marw ar-Rūd), whom he constantly quotes, was the greatest of Ibn Ḥanbal's disciples. He died in Baghdad, A.H. 275. See al-Dahabī, ib., fol. 91b, and Yāḳūt, vol. iv., p. 506.

Ibn Ḥanbal is generally designated in the course of the work by his Kunyah, Abu 'Abdallah, and his utterances are mostly called forth by questions put to him by his disciples, among whom are named, besides the above-mentioned Abu Bakr al-Marwādī, the Imam's son, 'Abdallah (who died A.H. 290), al-Maimūnī ('Abd al-Malik B. 'Abd al-Ḥamid, who died A.H. 294, v. 'Ibar, fol. 91) and others.

The present MS. comprises the first seven parts جزء, of the original work. They begin respectively at foll. 3b, 44b, 79a, 105a, 132b, 158a, and 179b.

The main headings are as follows :

Fol. 6a. باب في جامع طاعة الامام وما يجب عليه للرعية

Fol. 8b. باب الامارة وما قيل فيها

Fol. 10a. باب الانكار على من خرج على السلطان

Fol. 15a. تفريع قتال اللصوص ودفع الرجل عن نفسه وماله

Fol. 21a. فضائل نبينا محمد صلعم ابو القسم
نبي الرحمة

Fol. 38b. جامع امر الخلافة بعد رسول الله صلعم

This section treats separately of Abu Bakr, 'Umar, 'Uthmān, 'Ali, and of the ten blessed Companions, fol. 35a; then of the questions relating to conflicting claims to the Khilāfat, in refutation of those who placed 'Ali above his predecessors, fol. 56b; of the legitimacy of Mu'āwiyah, fol. 68b; of the battles of Šiffin and of the Camel, fol. 74a; and, lastly, of the Companions generally, fol. 77a.

Fol. 79a ذكر الرافض (including a reprobation of those who hand down Hadiths in disparagement of the Companions).

Fol. 84b. ذكر الفتن من بنى امية وغيرهم

Fol. 86b تفريع ابواب القدر
(in refutation of the Kadarriyah).

Fol. 94a تفريع ابواب الايمان والاسلام
(in refutation of the Murji'ah).

Fol. 106a. جامع الايمان والتسليم

Fol. 149b. ذكر بشر العريسي

Fol. 153a. ذكر الجهمية ومقاتلتهم الاعداء لله الكفار

Fol. 158a. الرد والانكار على من قال القرآن مخلوق

The discussion of the last subject extends to the end of the first volume, fol. 202a.

On the same page are found two Samā's, dated respectively A.H. 560 and 577, both transcribed from the original MS. The first relates to a reading of that volume before Shaikh Abu 'l-Husain 'Ali B. Abi Sa'd B. Ibrāhīm al-Khabbāz, who had received the work through three intermediate links from Abu Bakr al-Khallāl, the author.

The remaining pages, foll. 202b—212, written in a small crowded character, contain additions of the author to various parts of the first volume.

Two leaves prefixed to the MS. contain a table of chapters by a later hand.

169.

Or. 3106.—Foll. 19; 7½ in. by 5½; from 15 to 20 lines, 3¼ in. long; written in fair thick Neski, about A.H. 898 (A.D. 1492-93).

[KREMER, no. 116.]

Refutation of the Zindik and Jahmi heresies, by Aḥmad B. Muḥammad Ibn Ḥanbal (d. A.H. 241), to which the following title, in the same handwriting as the text, is prefixed: الرد على الزنادقة والجهمية للإمام أبي عبد الله أحمد بن محمد بن حنبل الشيباني رضي الله تعالى عنه

الحمد لله الذي جعل في كل زمان فترة من
الرسول بقايا من أهل العلم يدعون من ضل إلى الهدى
ويعصرون منهم على الأذى

The above beginning is preceded by the following Isnād: أخبرنا أبو الطاهر المبارك بن
المبارك بن المعطوش في كتابه أن أبا الغنائم محمد بن
محمد بن أحمد بن المهتدي بالله أجاز لهم أن أبا القسم
عبد العزيز بن علي الأزجي أجاز لهم عن أبي بكر عبد العزيز
المعروف بغلام الخلال قال أنا أبو بكر الخلال إذا قال
أخبرني الخضر بن المشني الكندي ثنا عبد الله بن أحمد
ابن حنبل رحمه الله عليه قال هذا ما أخرجه أبي رحمه
الله في الرد على الزنادقة والجهمية فيما شكت فيه من
مقشاة القرآن وتاوت غير تأويله فقال أحمد بن محمد
بن حنبل رضي الله تعالى عنه

From this it appears that the work was handed down by the following seven men: 1. 'Abdallah, the author's son, who died A.H. 290 (v. Ibn Khallikān, vol. i., p. 45, and al-Wāfi bil-Wafayāt, Add. 23,358, fol. 18b); 2. Al-Khidr B. al-Muthanna al-Kindi;

3. Abu Bakr Aḥmad B. Muḥ. B. Hārūn al-Khallāl, who died A.H. 311 (v. al-Ibar, fol. 107b); 4. Abu Bakr 'Abd al-'Azīz, the *famulus* of the preceding; 5. Abul-Kāsim 'Abd al-'Azīz B. 'Ali al-Azajī, who died A.H. 444 (Ta'rikh al-Islām, Or. 49, fol. 204); 6. Abu 'l-Ghanā'im Muḥ. B. Muḥ. B. Aḥmad B. al-Muhtadi billah; 7. Abu Ṭāhir Mubārak B. Mubārak Ibn al-Ma'tūsh, who was born A.H. 507 and died A.H. 599, being the youngest of the disciples of the last (ib. Or. 52, fol. 148b).

After inveighing against heretics in general, the author denounces more especially al-Jahm, the enemy of God. He describes him as a native of Tirmid in Khorasan, who became perverted by the infidel sect called al-Sumaniyyah السُّمْنِيَّة. He then refutes at length his heresies, the principal of which are his assertion that the Coran was a created thing, and his denial of the anthropomorphic attributes of God.

The work was known to the author of the Fihrist, who mentions it among the writings of Ibn Ḥanbal, p. 229, under the title كتاب الرد على الجهمية

The present copy was collated A.H. 898 by the transcriber, who writes at the end :
انهاه مقابلة مالكة احمد بن عبد الرحمن النجار التنوخي
الحنبل في سنة ثمان وتسعين وثمان مائة

For the tenets of the Jahmiyyah see Shah-rastāni, Haarbrücker's translation, vol. i., p. 89.

170.

Or. 3105.—Foll. 10; $6\frac{1}{4}$ in. by $4\frac{1}{2}$; from 18 to 22 lines, $3\frac{1}{4}$ in. long; written in large and angular Neskhi, apparently in the 13th century. [KREMER, no. 115.]

Detached fragments of an exposition of the doctrine of Ibn Ḥanbal, by Abu 'l-Ḥasan

'Ali B. Shukr B. Aḥmad B. Shukr, to which the following title is prefixed in the handwriting of the transcriber : الجزء الاول من كتاب

شرح اعتقاد الامام احمد بن محمد بن حنبل رحمه الله

To the above is added, by another hand :

تأليف ابي الحسن علي بن شكر بن احمد بن شكر

Lower down, and by the same hand, is a Samā', in which the author declares that this first Juz had been read aloud by himself for the benefit of the owner of this copy, Rashid al-Dīn Aḥmad B. Abi Bakr B. 'Ali al-Hamadānī and others. It begins : سمع من

لفظي جميع هذا الجز وهو الاول من كتاب شرح اعتقاد
الامام احمد بن محمد بن حنبل صاحبه الشيخ رشيد
الدين احمد بن ابي بكر بن علي الهمداني

The Samā' is signed by the author, and dated A.H. 616 :
وكتب مصنفه علي بن شكر بن :
احمد بن شكر في السادس والعشرين من الحرام سنة
ست عشر ستمائة والحمد لله الخ

The first page contains the initial lines of a preface, beginning :
الحمد لله الواحد الاحد الفرد :
الضمد الذي لم يتخذ صاحبة . . . اما بعد فان اعظم
نعمة انعم الله تعالى بها على العبد ان انقذه من الشرك
الى التوحيد ومن البدعة الى السنة

The next page begins abruptly with the following passage :
ان يقبله ولا يقيم عليه الحد :
ولكن يدفع الى من ولاه الله فيحكم فيه ولا يشهد على
اهل القبلة بعمل يعمل به بجنة ولا نار

From the original folioing in Oriental figures, it appears that these few leaves have been detached from a volume of 121 folios, transcribed from the author's autograph MS. The last folio, numbered 121, has the following colophon :
تم كتاب شرح اعتقاد الامام احمد
بن محمد بن حنبل رحمه الله نقل من نسخة بخط
المصنف غفر الله له ولوالديه ولجميع المسلمين امين

The preceding folios, foll. 2—9, bear the following original numbers, 108, 102, 103, 104, 105, 99, . . . 9, and 120. Fol. 7 (originally 99) is designated as the first of the second quire of the fourth Juz.

As far as can be judged from the extant fragments, the work is not a commentary, but a compilation of the utterances of Ibn Ḥanbal upon points of doctrine, in which each separate statement is preceded by an Isnād. Thus we have at the beginning of a section, fol. 5a: باب جامع ما نقل عنه من جمل كلامه في بيان السنن والآثار قال الحافظ ابو القسم هبة الله بن الحسن بن منصور الطبري المعروف باللائكائي في كتاب السنن له اخبرني علي بن محمد بن عبد الله السكري قال سمعت ابا عبد الله احمد بن محمد بن حنبل يقول اصول السنة عندنا التمسك بما كان عليه اصحاب رسول الله صلصم والاعتداء بهم وترك البدع الخ

The above-named Hibat Allah al-Lālakā'i is the author of Kitāb al-Sunnah. He died A.H. 418. See Ta'rikh al-Islām, Or. 49, fol. 108, and Haj. Khal., vol. v., p. 96.

The last two pages, foll. 9 and 10, are taken up with denunciations of divers heretical sects. The last words are: رحم الله عبدا قال بالحق واتبع الاثر وتمسك بالسنة

A work entitled كتاب اعتقاد اهل السنة, and concluding with the same passage, is described by Ahlwardt, Berlin Catalogue, no. 1937.

A similar work كتاب الاعتقاد المروي عن الامام, is ascribed by Haj. Khal., vol. v., p. 45, to Abu 'l-Faḍl 'Abd al-Wāḥid B. 'Abd al-'Azīz al-Tamimi, who died A.H. 410. V. Ta'rikh al-Islām, Or. 49, fol. 68.

171.

Or. 3104.—Foll. 109; 6 $\frac{3}{4}$ in. by 5; 13 lines, 3 $\frac{1}{4}$ in. long; written in neat Neskhī, with occasional vowels, apparently in the 14th century, with the exception of foll. 64—108, which are probably of the 17th century.

كتاب الحيدة

Kitāb al-Ḥaidah, in which 'Abd al-'Azīz B. Yahya al-Kināni relates the disputation which he held, in the presence of Khalif al-Ma'mūn, with Bishr B. Ghiyāth al-Marisi, in order to refute the latter's assertion that the Coran was a created thing.

The following title, in the hand of the copyist, is prefixed: كتاب الحيدة تأليف الامام العالم عبد العزيز بن يحيى بن عبد العزيز بن مسلم بن ميمون الكنانى المكي رضى الله عنه وارضاه

The text begins with the following Isnād: اخبرنا ابو محمد عبد الله بن سعيد الاندلسي بمكة حرمها الله في المسجد الحرام سنة تسع عشرة واربعماية قال اخبرنا ابو القسم عبيد الله بن محمد بن احمد بن جعفر السقطي قال اخبرنا ابو محمد عبد الله بن عبد الله بن ابي سمرة البغوي قراءة من لفظه قال حدثنا ابو بكر محمد بن الحسن بن الازهر بن جبير القطايعي العسكري الاصم قال حدثني ابو عبد الله العباس بن محمد بن فرقد قال حدثني ابي محمد بن فرقد بهذا الكتاب من اوله الى آخره

The narrative begins: ذكر ما جرى بين عبد العزيز بن يحيى الكنانى وبين بشر بن غياث المريسي بحضرة امير المؤمنين المامون وسائر الاوليا والقضاة قال قال عبد العزيز بن مسلم الكنانى اتصل بي وانا بمكة ما قد اظهر بشر بن غياث المريسي ببغداد من القول بخلق القرآن

Although the Kitāb al-Ḥaidah is ascribed

by so early an authority as the *Fihrist*, p. 184, to 'Abd al-'Azīz B. Yahya al-Kināni, it is evidently a later production. The alleged champion of orthodoxy, 'Abd al-'Azīz, is mentioned by Ibn 'Asākir as one of those theologians who did not dare to cope openly with the Mu'tazilis, but confined themselves to written refutations of their tenets. See Mehren, *Exposé de la réforme de l'Islamisme*, pp. 31, 106. The real author is probably to be found in one of the men who figure in the above Isnād. The fourth of these in the ascending order, Abu Bakr Muḥ. B. al-Ḥasan B. al-Azhar al-Ḥaṭṭā'i al-Aṣamm, who died A.H. 320, is described by al-Khaṭīb al-Baghḍādī, *Add.* 23,319, fol. 240*b*, and by al-Sam'āni, fol. 457*b*, as an untrustworthy traditionist, who concocted spurious Hadiths; it is significantly added that the *Kitāb al-Haidah* was transmitted by him to Abu 'Amr 'Uthmān B. Aḥmad Ibn al-Sammāk, who died in Baghdad A.H. 344 (v. Sam'āni, f. 305*b*).

The title has been wrongly translated "Book of the Schism." The word al-Haidah, as explained in the work itself, means the act of evading a direct question by giving an irrelevant answer, a practice with which 'Abd al-'Azīz taxes his adversary, as, for instance, in the following passage, fol. 23*b*: قال عبد العزيز فحداد بشر عن جوابي وابي ان يصرف بالشكر . . . فاجتلب كلاما لم اسئل عنه after which he proceeds to give instances of similar evasive answers حيدة from the Coran, from tradition, and from the poems of Imru' l-Kais : انى لاعرف الحيدة فى كتاب الله عز وجل وهى : سبيل الكفار التى اتبعها فقال لى المامون يا عبد العزيز هل تجد الحيدة فى كتاب الله تعالى قلت نعم ان

The opponent of 'Abd al-'Azīz is an historical person, Bishr B. Ghiyāth al-Marisi, who died A.H. 218. He was first a disciple of Abu Yūsuf, the great Shāfi'i doctor, but

afterwards joined the Murji sect, and became the most prominent advocate of the doctrine relating to the creation of the Coran, which prevailed under Ma'mūn.

See Ibn Khallikān, *De Slane's* version, vol. i., p. 260; al-Wāfi bil-Wafayāt, *Add.* 23,357, fol. 25; Shahrastāni, Haarbrücker, vol. ii., p. 407, vol. i., p. 161; and the *Kāmil*, vol. vi., p. 311, vol. vii., p. 49. His Nisbah is spelt in various ways, viz., Marisi by Sam'āni, fol. 523, Ibn Khallikān, l.c., and Lubb al-Lubāb, p. 243; Marrisi by Yāqūt, vol. iv., p. 515; and Mirrisi, in the *Kāmūs*, vol. i., p. 802. It is said to be derived from Marrisah, or Mirrisah, a town, tract, or tribe, of Upper Egypt. Compare Hammer, *Literaturgesch.*, vol. iii., p. 205.

The general scope of the *Kitāb al-Haidah* has been described by Kremer, "Ueber meine Sammlung," p. 50, and by Ahlwardt, *Berlin Catalogue*, no. 440. The work is noticed by Haj. Khal., vol. iii. 118, under the title of الحيدة والاعتذار

The contents of the present copy are as follows:

1. *Kitāb al-Haidah*, properly so-called, i.e. the account of the disputation with Bishr, fol. 1*b*. It ends, fol. 62*b*, with the words آخر كتاب الحيدة الكبير

2. Refutation by 'Abd al-'Azīz of a man of the Jahmi sect, who had sided with Bishr in the previous discussion, fol. 62*b*.

3. An extraneous fragment, containing anecdotes of al-Wāthiq, related by his son al-Muhtadi, and turning mostly on the same question of the uncreated character of the Coran, fol. 64*a*. It is introduced by an Isnād, in which figure the above-mentioned Abu 'Amr 'Uthmān B. Aḥmad Ibn al-Sammāk, and Muḥammad B. al-Ḥasan, i.e. al-Ḥaṭṭā'i. At the end, fol. 70*b*, is written:

تم الجزء الثانى يتلوه الجزء الثالث

4. Account of what took place between 'Abd al-'Azīz and Bishr after the disputation, namely, how the former, having published an account of the same, was summoned to the presence of al-Ma'mūn at the instigation of Bishr, and succeeded in vindicating himself and obtaining the Khalif's pardon, foll. 70b—108b.

This appendix explains the title كتاب الحيدة والاعتذار found in some copies.

The last folio, which, however, may not have originally belonged to the MS., contains some mystic verses, and a note of a former owner with the date A.H. 886.

172.

Or. 3091.—Foll. 73 ; 9½ in. by 7¼ ; 13 lines, 3¼ in. long ; written in large and fair Neskhi, transcribed, as stated by Baron von Kremer, by a young Christian scribe, from a very old MS. in the American College, Beirut.

[KREMER, no. 101.]

كتاب اللع

Kitāb al-Luma', a dogmatical work by Abu 'l-Ḥasan al-Ash'ari, to which is prefixed the following title : كتاب اللع للشيخ ابي الحسن الاشعري وكتاب الرسالة الدنية في العلم الدني لحجة الاسلام ابي حامد الغزالي رضى الله عنهما ونفع بعلميهما وايضا فيه مسائل في معرفة الله تعالى واجوبتها لحجة الاسلام ايضا

From this it appears that the original MS. contained, besides the work to which the transcript is confined, two treatises of al-Ghazzālī, viz. al-Risālat al-Laduniyyah (Haj. Khal., vol. iii., p. 436) and questions and answers relating to the knowledge of God.

Abu 'l-Ḥasan 'Ali B. Ismā'il al-Ash'ari,

founder of the orthodox sect called after him al-Ashā'irah, was born in Basrah, A.H. 260, and died in Baghdad, A.H. 324. His life, by Ibn 'Asākir, has lately been published, with a French translation by Mehren, "Exposé de la Réforme de l'Islamisme," 1878. See also Ibn Khallikān, De Slane's translation, vol. ii., p. 227, and Fihrist, p. 181.

Among his numerous works, the present one is mentioned by Ibn 'Asākir as كتاب اللع في الرد على اهل الزيغ والبدع. See Mehren pp. 27, 98. It is also noticed as كتاب اللع by Ibn Khallikān, and in the Fihrist, l.c.

الحمد لله ذي الجود والثناء والمجد والسنا والعز
والكبريا احمده على سوايغ النعما وجزيل العطا . . .
اما بعد فانك سالتني ان اصنف لك كتابا مختصرا
ابين فيه جملا توضح الحق وتدمغ الباطل

The title of the work does not appear in the text, and the author is only incidentally designated at the beginning of paragraphs, foll. 41b, 52b, by the words قال الشيخ ابو الحسن رحمه الله

The work, which is chiefly directed against the Mu'tazilah, consists of a series of short sections headed مسألة, in each of which a question or objection of the adversary is first briefly stated, and then answered or refuted at length. The first section begins : مسألة ان سال سائل فقال ما الدليل على ان المخلوق صانعا صنعه ومدبرا دبره قيل الدليل على ذلك ان الانسان الذي هو في غاية الكمال والتمام كان نقطة الخ

The second question begins, fol. 3b, as follows : مسألة فان قال قائل لم زعمتم ان الباري سبحانه لا يشبه المخلوقات قيل لانه لو اشبهها لكان حكمه في الحدث كحكمها الخ

After a few more questions relating to the

nature of God, the subsequent matter is classed under the following headings :

Fol. 4a	باب الكلام في القرآن والارادة	—
Fol. 18b	الارادة وانها تعم سائر المحدثات	—
Fol. 26b	الرؤية	—
Fol. 31a	القدر	—
Fol. 46b	الاستطاعة	—
Fol. 61a	التعديل والتجوير	—
Fol. 66b	الايمان	—
Fol. 68a	لخاص والعام والوعد والوعيد	—
Fol. 70b—73a	الامامة	—

The last section is in support of the Imāmat of Abu Bakr against the partisans of 'Ali and of al-'Abbās.

It may be noticed that the title might be read Kitāb al-Lam'. It is so vocalized in the printed text of Ibn 'Asākir, p. 86, and the titles of two other works mentioned, p. 98, *اللمع الصغير* and *اللمع الكبير*, would seem to support that reading.

The passage in which Ibn Khallikān enumerates the works of al-Ash'ari is unfortunately wanting in the autograph MS., Add. 25,735. But a similarly entitled work by Abu Ishāk al-Shirāzi is distinctly written in the same MS., fol. 4b, *اللمع*.

173.

Or. 4268.—Foll. 215; 9¾ in. by 7¼; 25 lines, 5¼ in. long; written in neat Persian Neskhi, apparently in the 13th century. [BUDGE.]

احياء علوم الدين

The third volume of the great system of moral theology, entitled *Ihyā 'Ulūm al-Dīn*, by Abu Ḥāmid Muḥ. B. Muḥ. al-Ghazzālī, who died A.H. 505.

It contains the third quarter of the work, called *ربع المهلكات*, and comprises the following ten Kitābs: 1. عجائب القلب fol. 1b. 2. رياضة fol. 21a. 3. كسر الشهوتين fol. 34a. 4. آفات النفس fol. 46a. 5. آفة الغضب والحسد fol. 69b. 6. ذم حب المال وذم الجذل fol. 89a. 7. ذم الدنيا fol. 106a. 8. ذم الجاه والرياء fol. 127a. 9. ذم الغرور fol. 168b. 10. ذم الكبر والعجب.

The contents correspond with those of the third volume of the edition printed in Cairo A.H. 1282. But the last section wants about two pages at the end. It breaks off with a passage corresponding with p. 350, line 10, of the printed text.

On fol. 89a is written, in the same hand as the text, the name of the first owner of the MS., *Ḍiyā al-Dīn Abu 'l-Fakhr 'Abd al-Raḥīm B. Muḥ. al-Karsafi*.

For the contents of the work see Hitzig, *Zeitschrift der D. Morg. Ges.*, Band 7, p. 172; Gosche, *Abhandlungen der Berliner Akademie*, 1858, p. 253; and for MSS. and editions the Berlin Catalogue, no. 1679; Loth, no. 602; the Khedive's Library, vol. ii., p. 62, etc.

174.

Or. 4374.—Foll. 137; 6¼ in. by 5; 24 lines, 3½ in. long; written in a minute Persian hand, probably in the 16th century.

[BUDGE.]

Selections from the preceding work, *Ihyā*

'Ulūm al-Dīn, with some additions by an unknown writer.

The work is described at the end, fol. 77b, as *منقخب من احياء علوم الدين مع زيادات في بعض المواضع*

The first part, which in the binding has been transposed to the end, begins, fol. 82, as follows: الحمد لله... اما بعد قال الشيخ الامام الاجل حجة الاسلام ابو حامد محمد بن محمد الغزالي... لما رايت طريق الآخرة الذي سباه الله تع في كتابه فقها الخ

175.

Or. 3108.—Foll. 16; 10½ in. by 7; 39 lines, 4 in. long; written in cursive Nestalik in the 19th century. [KREMER, no. 118.]

بحر الكلام

Exposition of the Sunni creed, with refutation of heretical doctrines, by Abu 'l-Mu'in al-Nasafi.

Beg. *توكلت على المولى الحكيم الذي لا يموت ابدا* الحمد لله ذى الجلال والاکرام... قال الشيخ الامام الاجل رئيس الامة لسان الحق ولى النظم والنثر ابو المعين النفسى رحمه الله تعالى اعلوا انى اعتقد معرفة الله والتوفيق واقول ان الله تعالى واحد فرد قديم ازلى

The title is found in the colophon: *تم كتاب الوصل المسمى ببحر الكلام تأليف النفسى رحمه الله تعالى*

Haj. Khal., vol. ii., p. 20, calls the author Abu 'l-Mu'in Maimūn B. Muḥ. al-Nasafi, and says that he died A.H. 508. Abu 'l-Mu'in Maimūn al-Nasafi is mentioned, but without any date, by Ibn Kutlubuga, p. 66, no. 283.

The contents of the work have been stated, in full agreement with the present copy, by

Ahlwardt, Berlin Catalogue, no. 1941, who learns from another source that the full name of the author is Maimūn B. Muḥ. B. Muḥ. . . . Ibn Makḥūl Abu 'l-Mu'in al-Nasafi al-Ḥanafi al-Makḥūli, and that he died c. A.H. 500. The Nisbah Makḥūli, derived from an ancestor called Makḥūl, is common to several scholars of Nasaf. See Sam'āni, fol. 541.

The present copy is a transcript, by Alfred von Kremer, of the Vienna MS. described by Flügel, vol. ii., no. 1523. Other copies, which, however, do not bear the title of Baḥr al-Kalām, are noticed in the Bodleian Catalogue, vol. i., no. 114, vol. ii., p. 568, and in the Leyden Catalogue, vol. iv., p. 241, nos. 1989-90. Copies with the above title are mentioned in the Paris Catalogue, nos. 1232-33, and in the Khedive's Library, vol. ii., p. 6, and vol. vii., p. 537.

176.

Or. 4265.—Foll. 67; 7 in. by 5; 18 lines, 4 in. long; written in fair Neskhī, apparently in the 15th century, except foll. 26-30 supplied by a later hand. [BUDGE.]

A commentary by Sa'd al-Dīn al-Taftāzāni (d. A.H. 721) upon the dogmatical treatise of Najm al-Dīn 'Umar B. Muḥ. al-Nasafi (d. A.H. 537), with this title: *كتاب شرح*

العقائد في اصول الدين وعلم الكلام للشيخ سعد الدين التفتازانى تغمده الله برحمته

Beg. *الحمد لله المتوحد بجلال ذاته وكمال صفاته*

The original work has been edited by Cureton, 1843. See also Pertsch, no. 55, and Ahlwardt, Berlin Catalogue, no. 1953.

The commentary has been printed in Calcutta A.H. 1244, and in Constantinople A.H. 1260. For MSS. see the Arabic Catalogue,

p. 541b; Pertsch, no. 671; the Khedive's Library, vol. ii., p. 27, vol. vii., pp. 252, 431, and 636; and the Berlin Catalogue, nos. 1955—65.

177.

Or. 2795.—Foll. 154; 10½ in. by 6½; 17 lines, 4¾ in. long; written in a large and formal Neskhi, with vowels, with an ornamental title in blue and gold; dated Sunday, 8 Dulka'dah, A.H. 838 (A.D. 1435).

[GHANDOUR BEY.]

هداية من الاعتقاد

A commentary upon the dogmatical treatise, in verse, of 'Ali B. 'Uthmān al-Ūshi (d. A.H. 569), known as Bad' al-Amāli, or *Ḳaṣīdat Yaḳūl al-'Abd* (v. Arabic Catalogue, p. 96b).

Beg. الحمد لله الملك المحمود المالك المعبود المنزه
عن الجهات والحدود . . . اما بعد لقد سئلتني بعض
اهل التوحيد اكرمهم الله بالتقوى والسعادة وآمنهم من
البعد والضلالة ان اشرح لهم اعتقادا على طريق السنة
والجماعة

The work is ascribed by Haj. Khal., vol. iv., p. 559, to Muḥammad B. Abi Bakr al-Rāzi. Three copies are mentioned with the same title, and attributed to the same author, in the catalogue of the Khedivial Library, vol. ii., p. 60, where it is added that the author lived in the eighth century.

In the present copy, however, another author is named, both in the illuminated title: كتاب الهداية للشيخ الامام العالم رضى الدين ابو
كاتب الهداية من اعتقاد اهل السنة والجماعة مما شرحه

الشيخ الامام رضى الدين ابو القاسم بن حسين البكرى
رحمة الله عليه

In a copy noticed in the Khedive's Library, vol. vii., p. 313, the same author is named. This is probably a mistake; for Raḍi al-Dīn Abu 'l-Ḳāsim B. Ḥusain al-Bakrī is the author of another commentary on the same work, mentioned, with quite a different beginning, by Haj. Khal., vol. iv., p. 560, and in the Leyden Catalogue, vol. iv., no. 2004.

The present commentary is described, in full agreement with our copy, by Ahlwardt, no. 2409, who adds there, and under no. 706, without quoting his authority, that the author, Muḥ. B. Abi Bakr B. 'Abd al-Ḳādir al-Rāzi al-Ḥanafī, lived about A.H. 720. He appears, however, to be identical with the author of the *Rauḍat al-Faṣāḥah*, composed about 650 (v. Rosen, Institut, no. 108), and of the *Mukhtār al-Ṣiḥāḥ*, who died A.H. 680 (v. *infra*, Or. 4184).

The MS. was written for some royal person, whose name has been partly obliterated on the title-page, probably al-Malik al-Ashraf Barsbāi. The words برسم مولانا السلطان are still legible.

Copyist: ابراهيم بن محمد بن ظهير الحنفى

178.

Or. 4517.—Foll. 203; 12 in. by 8½; 19 lines, 4¾ in. long; written in small and close Nestalik, apparently in the 17th century.

مفاتيح الجنان ومصابيح الجنان

A commentary, by Ya'kūb B. Sayyid 'Ali, upon a treatise on religious and moral obligations, entitled *شرعة الاسلام*, by Ruḳn al-Dīn Muḥammad B. Abi Bakr, Mufti of Bukhārā, known as Imām Zādah.

حمدا لمن على عباده نعمة الاسلام . . .
وجعله شرعة ومنهاجا . . . فيقول الضعيف المذنب
اللهم اللطيف المحتاج الى رحمة ربه اللطيف يعقوب بن
سيد على

The following title is prefixed by the same hand as the text: كتاب شرعة الاسلام لشيخ الاسلام: ركن الدين محمد بن ابي بكر المفتي البخاري المعروف بامام زاده رحمة الله عليه قيل مصنف هذا الكتاب الخضر وقيل صدر الشريعة وقيل وجد في سقف الكعبة لا يرى مصنفه

Shir'at al-Islām is mentioned by Ibn Kutlubuga, p. 44, as the work of Muḥ. B. Abi Bakr al-Ḳummi, known as Imām Zādah, and Mufti of Bukhārā, who was born A.H. 491, and died, according to Haj. Khal., vol. iv., p. 42, A.H. 573.

The commentator, who wrote also a commentary upon the Gulistan (Persian Catalogue, p. 606), was successively professor in the Medresels of Brusa, Edirneh, and Constantinople. He died on his return from Mecca, A.H. 930. The present commentary was a favourite lecture of Sultan Bāyazīd (Shakā'ik, fol. 111).

The original text is included in the commentary, and distinguished by a line drawn over it. It is divided into sixty-one, or according to the present copy, sixty-two Faṣls, a table of which occupies three pages at the beginning. It commences: الحمد لله الذي دلنا على معرفة الشواهد والاعلام . . . وبعد فهذه عقود منظومة من سنن [سيد] العالمين وامام المتقين

The contents of the Shir'at al-Islām have been stated by Krafft, no. 179, and by Ahlwardt, Berlin Catalogue, no. 1730. MSS. are mentioned by Nicoll, no. 54, p. 513, and by Rosen, Notices Sommaires, no 109. For

copies of the commentary see Dorn, no. 80; Loth, no. 209; the Paris Catalogue, nos. 1248-49; and the Berlin Catalogue, no. 1734.

Copyist: الشريف يوسف بن مصطفى

Appended is a tract against the dancing of the Ṣufis, by 'Ali Chelebi, Mufti of Constantinople.

179.

Or. 4270.—Foll. 188; 8½ in. by 6; 23 lines, 3¾ in. long; written in cursive Neskhi; dated 12 Rabī' I., A.H. 1226 (A.D. 1811).

[BUDGE.]

The first half of the preceding commentary, ending with the chapter وادابه المشي في سنن المشي and corresponding with foll. 4—88b of the preceding copy.

A table of chapters is prefixed.

180.

Or. 3753.—Foll. 240; 8½ in. by 4¾; 22 lines, 2¼ in. long; written in fair Neskhi; dated Monday, 1st Ṣafar, A.H. 1092 (A.D. 1681). Several leaves, especially at the beginning, are more or less damaged by holes.

[GLASER, no. 37.]

تلخيص المحصل

A treatise on Kalām, or scholastic theology, by Fakhr al-Dīn Muḥammad B. 'Umar al-Rāzi (d. A.H. 606), revised and elucidated by Naṣir al-Dīn Muḥammad B. Muḥ. al-Tūsi (d. A.H. 672).

The MS. is imperfect at the beginning, and does not contain either title or author's name. But its contents agree with the above work as described by Haj. Khal., vol. v., p. 422. The beginning of the first of the four Rukns into which the original

work, as well as this enlarged recension, is divided, is lost. The first passage of the text, fol. 1a, is: قال وقد يدرك الواحد اثنين كما اذا غمزنا احدى عيذين ونظرنا الى القمر فانا نرى تمرين وكما في حق الاحول

The headings of the three remaining Rukns are as follows:

Fol. 35b	الركن الثانى فى تقسيم المعلومات
Fol. 137b	الركن الثالث فى الالهيات
Fol. 196a	الركن الرابع فى السمعيات

The author states, at the end, that he finished the work, which he designates as *Talkhiṣ* كلامه فقط *Talkhiṣ*, on the seventh of Ṣafar, A.H. . . . 69. Owing to a hole in the paper, the number of the hundreds is lost. But we learn from Haj. Khal, l.c., that the date of composition was A.H. 669, and that the work was dedicated to the Ṣahib Diwān 'Aṭā Malik B. Bahā al-Dīn Muḥammad.

The full title of Rāzi's work is محصل افكار المتقدمين والمتأخرين من الحكماء والمتكلمين. A copy of the *Talkhiṣ* is described by Pertsch, Gotha Catalogue, no. 644. A commentary by al-Kātibī al-Ḳazwīnī upon al-Muḥaṣṣal, is noticed in the Leyden Catalogue. vol iii., p. 360.

181.

Or. 3121.—Foll. 179; 7¼ in. by 5¼; 21 lines, 3½ in. long; written in a small and neat Nestalik; dated Friday, 10 Jumāda II., A.H. 826 (A.D. 1423). [KREMER, no. 131.]

كتاب المعارف فى شرح الصحائف

A full commentary, by Shams al-Dīn al-Samarḳandī, upon his own treatise on Kalām, or scholastic theology, entitled al-Ṣaḥā'if.

The above title is found in the preface. The author's name does not appear in the text, but in the following contemporary title:

كتاب المعارف فى شرح الصحائف تصنيف الشيخ الحبر الامام شمس الدين السمرقندى روح الله تعالى روحه ونور صريحه امين

الحمد الذى ليس لوجوده بداية ولا لجوده غاية . . . وبعد فان اجل المعارف واعلاها واشرف المقاصد واولاها معرفة ذاته تعالى وصفاته والاستدلال عليها بآياته

The author says, in the preface, that the object of God in creating man was to be known by him, and that there are only two witnesses to true knowledge, namely, reason and revelation. He then refers to the Ṣaḥā'if, and the present commentary, in the following terms: وكتاب الصحائف جامع لما ثبت بالحجج القطعية والدلائل اليقينية على ما يشهد به صريح العقل ودل عليه صحيح النقل مع حجج المخالفين من الفلاسفة وغيرهم وابطالها على اصولهم وقواعدهم ليلى حساب المربين ويقوى ايمان المصدين اذ الحق لا يتقرر الا بابانة الصحة وازالة الشبهة فالتمس جماعة من العلماء وطايفة من الفضلاء ان اكتب له شرحا وافيا ببيانه كافيا لتبيان مع زيادة ما يتوقف عليه الايقان وافادة ما يفتقر اليه الاتقان وسميته الخ

Shams al-Dīn Muḥ. B. Ashraf al-Ḥusainī al-Samarḳandī is the author of several philosophical and scientific works, viz., *Ādāb al-Bakht*, *Ashkāl al-Ta'sis* and *Ḳuṣṭās al-Mizān*. His precise date is not known. Haj. Khal., who mentions him in several places as the author of al-Ṣaḥā'if, says that he died about A.H. 600. See vol. i., pp. 207, 322, vol. iv., pp. 98, 515. It must be noticed, however, that an authority frequently quoted in the present work is the Imām, author of al-

Mulakhkhaṣ, i.e. Fakhr al-Dīn al-Rāzī, who died A.H. 606.

The commentary does not include the text of the Ṣaḥā'if. The passages explained are only indicated by the first few words preceded by قال; the comments are introduced by أقول. As far as can be inferred from the commentary, the work is divided into two Maḥṣads, subdivided as follows: Maḥṣad I. includes a Muḥaddimah and three Kisms, viz., Muḥaddimah: في ماهية علم الكلام fol. 2b and في اقسام fol. 3b. Kism I., divided into four Ṣaḥīfahs, viz., 1. في الوجود والعدم fol. 6b. 2. في الموجود fol. 14b. 3. في الماهية fol. 24a, 4. في لواحق الوجود والماهية fol. 31b. Kism II., treating of accidents في الاعراض is divided into four Ṣaḥīfahs, viz., 1. في الادراكات fol. 64a. 2. في الخواص fol. 73b. 3. On quantity, emptiness, motion, time and force, fol. 77a. 4. فيما يعم الادراك والمذكر fol. 95b.

Kism III., treating of substances في الجواهر consists of two Ṣaḥīfahs, viz., 1. On material substances, fol. 100a. 2. On spiritual substances, fol. 107b.

Maḥṣad II. treats of the existence and attributes of God, of prophecy, future life, etc., in 19 Ṣaḥīfahs, viz., 1. في اوصاف الله تعالى fol. 114b. 2. في الاستدلال على وجود الواجب fol. 117b. 3. في الوحدة fol. 118b. 4. في صدور الفعل fol. 121a. 5. في علم الله fol. 127a. 6. في حيوة الله fol. 129b. 7. في ارادة الله fol. 132a. 8. في كلام الله fol. 133b. 9. في روية fol. 139a. 10. في الصفات السلبية fol. 136b. 11. في افعال fol. 143b. 12. في شمول قدرة الله fol. 146a. 13. في اسماء الله fol. 150a. 14. في النبوة fol. 152b. 15. في حدوث العالم fol.

158a. 16. في المعاد fol. 162b. 17. في الايمان fol. 166a. 18. في الحسن والقبح fol. 171b. 19. في امامة fol. 175b. Khātimah, on spiritual life, foll. 177b—179a.

Copyist: احمد بن محمد بن ابي بكر بن عمر المخزومي

For another copy see the Paris Catalogue, no. 1247.

182.

Or. 3773.—Foll. 217; 7 in. by 3 $\frac{3}{4}$; 25 lines, 2 $\frac{1}{4}$ in. long; written by two hands in minute and close Nestalik, with frequent omission of the diacritical points, apparently in the 15th century. Some leaves at beginning and end are more or less torn and mutilated by holes. [GLASER, no. 57.]

تسديد القواعد في شرح تجريد العقائد

A commentary upon the well-known treatise of theology, entitled Tajrīd al-'Akā'id or Tajrīd al-Kalām, by Naṣīr al-Dīn Muḥammad al-Ṭūsī (d. A.H. 672).

The MS. is imperfect at beginning and end. The first page contains the latter portion of the preface, including the title of the original work المختصر الموسوم بالتجريد المنسوب الى المولى الامام المحقق العلامة . . . نصير الملة والحق والدين مطاع الملوك والسلطين محمد الطوسي فاشار الى من طاعته: and the following passage: فرض . . . بان اشرح له شرحا ينزع جلابيب ابكار معانيه للطالبين ويحلل محاسن غوانيهم للخاطبين واجر معاقده واقترر قواعد وابين مقاصده واجرد فرايده وانبه على ما ورد عليه من الاعتراضات واشير الى اجوبة ما اورد فيه من الشبهات خصوصا على مباحث الامامة

The agreement of the above passage with the condensed extract given by Haj. Khal., vol. ii., p. 195, from the commentary of

Shams al-Dīn Maḥmūd B. 'Abd al-Raḥmān al-Iṣfahānī, proves the identity of the two works, notwithstanding the slight divergence in the titles. Haj. Khal. gives: تشييد القواعد في شرح تجريد العقائد, and a Leyden MS., vol. iv., p. 246, تسديد القواعد في شرح تجريد العقائد.

The commentator was born in Iṣfahān, A.H. 674. After a prolonged stay in Damascus he repaired, A.H. 732, to Cairo, where Amīr Kaṣūn built a Khānḳāh for him (see *Orientalia*, vol. ii., p. 363). He was carried off by the plague, A.H. 749. See al-Isnāwī, fol. 23, and al-Durar al-Kāminah, fol. 141. He left, besides the present work, commentaries on the Mukhtaṣar of Ibn al-Ḥāḡib, on the Maṭālī, on the Kaṣidah of al-Sāwī, a treatise of logic, entitled ناظر العين, commentaries upon the Muḥaddimat of Ibn al-Ḥāḡib, the Badi' of Ibn al-Sā'ātī, and upon the Tawālī and Min-hāj of al-Baidāwī, and a Tafsīr.

Blank spaces left in the commentary for the insertion of words of the text, have not been filled in. The headings of the first two of the six Maḥsads into which the Tajrīd is divided, are also omitted. Those of the last four are as follows: 3. في اثبات صفاته, fol. 168a; 4. في النبوة, fol. 188a; 5. في الإمامة, fol. 192b; 6. في المعاد والوعد والوعيد, fol. 209a.

The contents of the Tajrīd have been stated by Ahlwardt, Berlin Catalogue, no. 1745. For copies of the commentary of al-Iṣfahānī تشييد القواعد, commonly called الشرح القديم, see the Khedive's Library, vol. ii., p. 11, and Loth, no. 406. Glosses on the latter are mentioned by Ahlwardt, *ib.*, nos. 1748—1756.

183.

Or. 3331.—Foll. 186; 10 in. by 6½; 29 lines, 4¼ in. long; written in small and neat Nestalik; dated Thursday, 6 Shawwāl, A.H. 838 (A.D. 1435). [H. A. STERN.]

A gloss by al-Sayyid al-Sharīf (d. A.H. 816) upon the Tajrīd al-'Aḳā'id, by Naṣīr al-Dīn al-Ṭūsi, and upon the commentary of Maḥmūd B. 'Abd al-Raḥmān al-Iṣfahānī (see the preceding MS.).

In the colophon, the work is called: حاشية شرح التجريد. On the lower edge of the MS. is written: حاشية التجريد للسيد الشريف.

Beg. قوله اما بعد حمد واجب الوجوب على نعمائه
خص بالذكر من صفاته العلى ما هو اخص به تعالى
اعنى الوجوب الذاتى

See Haj. Khal., vol. ii., p. 195; and for other copies, Loth, nos. 407-8; Ahlwardt, Berlin Catalogue, nos. 1748—51; and the Khedive's Library, vol. ii. p. 17.

It is stated in the colophon, that this copy was taken from a transcript of the author's original draft.

Copyist: على بن حسن بن حسين الفرمذى

184.

Or. 1565.—Foll. 219; 10¾ in. by 5½; 15 lines, 2¾ in. long; written in neat Nestalik; dated Peshāwar, Rabi' II., A.H. 1043 (A.D. 1633). [SIR HENRY RAWLINSON.]

A gloss by Jalāl al-Dīn al-Ṣiddīqī, i.e. Muḥammad B. As'ad al-Dawānī (d. A.H. 908), to the commentary of 'Alī Kūshjī (d. A.H. 879), upon the Tajrīd al-Kawā'id, or Tajrīd al-Kalām, of Naṣīr al-Dīn al-Ṭūsi (see no. 182).

The work is called in the colophon: حاشيد

قديم مولانا جلال الدين صديقي قدس سره

في الحاشية لم يرد به معينا النع اقول المراد

بالزيادة في الجملة الزيادة بوجه ما

Most of the notes of Mulla Jalāl will be found in the margins of the commentary of Kūshji, lithographed in Teheran, A.H. 1274. A MS., with the same beginning and end as the present, has been described by Ahlwardt, Berlin Catalogue, no. 1757. For other copies see Loth, nos. 417—20.

185.

Or. 3309.—Foll. 23; $7\frac{1}{2}$ in. by $4\frac{3}{4}$; 19 lines, 3 in. long; written in neat Persian Neskhi; dated Saturday, 14 Rajab, A.H. 974 (A.D. 1567). [S. CHURCHILL.]

الفصول في الاصول

An Arabic paraphrase of the Fuṣūl fil-Uṣūl, a Persian treatise on Kalām, by Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672).

Beg. اما بعد حمد الله الواجب وجوده والتأنيص
على سائر القوابل جوده . . . فان علم الكلام وان كثر
اسراره وبعد اغوار وتشتت مسائله

The author, whose name does not appear, says that Naṣīr al-Dīn had condensed, in a few pages in his Fuṣūl, the essential principles of theology: وقد ضمنها المولى الاعظم والامام المعظم افضل المحققين سيد العلماء المتأخرين نصير الملة والحق والدين محمد بن محمد بن الحسن الطوسي اعلى الله مكانه ووسع له جفانه في ورقات قليلة والفاظ يسيرة but that the work, being written in Persian, and being, from its concision, no easy reading, even for men of that tongue, had remained

almost unknown, especially in Irak. He was therefore induced to divest it of its Persian dress, and to clothe it in Arabic garb.

The paraphrase, which often assumes the character of a commentary, is divided into four chapters (Fuṣūl), which begin as follows:

I. Fol. 1b في التوحيد اصل كل من ادرك شيئا
لا بد ان يدرك وجوده

II. Fol. 10b في العدل اعلم انه لما فرغ من اثبات
الواجب وصفاته الثبوتية والسلبية شرع في كيفية افعاله

III. Fol. 15a في النبوة الى اخره اعلم انه لما
فرغ من اثبات واجب الوجود وصفاته الثبوتية والسلبية
واقعاه شرع في النبوة

IV. Fol. 19a في المعاد الى آخره المعاد مشتق
من العود وهو عبارة عن رجوع النفس الى البدن بعد
مفارقة له

A commentary of an unknown author upon the same work is described by Ahlwardt, Berlin Catalogue, no. 1770. In another commentary, also anonymous, noticed by Loth, p. 127, no. 471, xiii., the work is wrongly ascribed to Abu Ja'far Muḥ. B. al-Ḥasan al-Ṭūsī (d. A.H. 460).

186.

Or. 4266.—Foll. 194; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; from 19 to 22 lines, $3\frac{3}{4}$ in. long; written in small and cursive Persian Neskhi; dated Sha'bān A.H. 894 (A.D. 1489). [BUDGE.]

مطالع الانظار في شرح طوابع الانوار

A commentary upon the theological treatise of Naṣīr al-Dīn 'Abdallāh B. 'Umar al-Baidāwī (d. A.H. 716), with marginal notes.

Beg. الحمد لله الذي توحد بوجود الوجود ودوام

البقاء... اما بعد فان ارباب العقل متطابقون واصحاب
النقل متوافقون ان اكرم ما يمتد اليه اعتناق الهمم النح

The author, who does not give his name, and is called in a late note on the 1st page Khalil al-Iṣṣabānī, is known to be Shams al-Dīn Maḥmūd B. 'Abd al-Raḥmān al-Iṣṣabānī, who was born in Isfahan A.H. 674 and spent most of his life in Damascus and Cairo. He died of the plague in the latter city A.H. 749 (Durar al-Kāminah, fol. 141), or A.H. 750 (Orientalia II., p. 392).

The work is dedicated, not as stated by Haj. Khal. iv., p. 168, to Malik al-Nāṣir B. Qalā'ūn, but to that Sultan's favourite Amīr and Sipahsālār, Ḳaṣūn al-Sākī, who was raised by him to the rank of Viceroy, Nā'ib al-Salṭanah, and died A.H. 742. We learn from Durar al-Kāminah, l.c., that Ḳaṣūn had built for the author a monastery to which he appointed him as Shaikh.

For other copies of the commentary see the Arabic Catalogue, p. 108a; the Leyden Catalogue, nos. 2011—13; the Paris Catalogue, nos. 1257-58; Loth, nos. 427—431; Pertsch, no. 647; the Khedive's Library, vol. ii., p. 54; and the Berlin Catalogue, no. 1777.

For the contents of the original work, Ṭawālī' al-Anwār, see Ahlwardt, ib., no. 1772.

187.

Or. 3123.—Foll. 45; 7 in. by 5½; 23 lines, 3¼ in. long; written in a very minute and close Nestalik; dated A.H. 885 (A.D. 1480). [KREMER, no. 133.]

Glosses upon a metaphysical work treating of the existence and attributes of God, without title or author's name.

قال من اثبات الصانع وصفاته ونعوت جلاله

الرد بالاثبات مجرد الذكر لا البيان بالدليل لفقد ذلك في الأكثر وان اشار اليه في البعض حيث قال دل على وجوده ارضه وسماؤه وشهد بوحدايته رصف العالم وبنائه

The glosses relate to an original text, the title of which does not appear, to a commentary upon it, and, lastly, to glosses upon both, by al-Sayyid al-Sharīf (d. A.H. 816). Quotations from other works of the last writer, especially his comments upon the Sharḥ al-Tajrid, the Shamsiyyah, the Mawākif, and the Maṭālī', are of frequent occurrence.

We learn, incidentally, foll. 39, 43b, that Faṣl sixth of the text treats of cause and effect (see Add. 9509, fol. 43b), and Bāb III. of accidents في الاعراض (ib. fol. 45b). The last passage begins as follows: قال الشئ وهو حصول الشئ في الزمان فيه ايضا ما ذكر في الاين من انه على المشهور عبارة عن الهيئة العارضة للشئ بتلك النسبة

The text and commentary are the works mentioned under the preceding no. The gloss of Sayyid Sharīf is noticed in the Berlin Catalogue, no. 1786.

188.

Or. 3743.—Foll. 125; 9½ in. by 6½; 23 lines, 3¾ in. long; written in small and cursive Nestalik, with frequent omission of the diacritical points, apparently in the 15th century. [GLASER, no. 27.]

شرح جواهر الكلام

A commentary by 'Alī B. Muḥ. al-Bukhārī, called 'Alā al-Nabihi, upon the treatise of theology, entitled Jawāhir al-Kalām, by 'Aḍud al-Dīn 'Abd al-Raḥmān B. al-Imām Rukn al-Dīn Aḥmad al-Ījī al-Naisābūri al-Muṭarrizi, who died A.H. 756 (v. Arabic

Catalogue, p. 766, *ad* p. 110*b*, and Haj. Khal., vol. ii., p. 647).

Beg. of the text: الحمد لله الذى علم بالقلم علم
الانسان ما لم يكن يعلم

Beg. of the comm. الحمد لله الذى شهد بوجود
وجوده الاعراض والجواهر . . . اما بعد فان الانسان ما
خلق عبثا

The text, which the author describes as a compendium, is dedicated to the Wazir Ghiyāth al-Dīn B. Rashīd al-Dīn Muḥ. The commentary, which includes the whole text, is dedicated to Kuṭb al-Dīn Shāh Maḥmūd (the brother of Shāh Shujā' B. Muẓaffar, who was, since A.H. 767, in possession of Isfahān). The name of the commentator, and the date of composition, A.H. 770, are found in the colophon: هذا اخر شرح الجواهر
وغاية ما اردنا ايراده فى احسن النظام . . . فرغ عنه يد
مولفه العبد الفقير على بن محمد البخارى المدعو بين
الاخلا بعلاء النبيهى نبهه الله من سنة الغالين . . . فى
محروسة اصفهان . . . فى الشر الاخر من رجب المرجب
لسنة سبعين وسبعماية

There are some astronomical diagrams on foll. 75—82.

It is stated, in a note on the first page, that the MS. is in the handwriting of the author; but the assertion is apparently unfounded; there are marginal corrections, evidently the result of a collation.

The text is an abridgment by 'Aḍud al-Dīn of his own work, the Mawākif. See the Khedive's Library, vol. ii., p. 12. For the contents of the Mawākif, see Ahlwardt, Berlin Catalogue, no. 1801.

189.

Or. 4267.—Foll. 92; 8 in. by 5½; 19 lines,

4 in. long; written in fair Neskhi; dated Jumāda II., A.H. 1087 (A.D. 1676).

[BUDGE.]

A commentary upon a versified treatise on Kalām, or dogmatic theology, by Ṣayyid Abu'l-'Abbās Aḥmad B. Abdallah al-Jazā'iri, abridged from the commentary of Abu 'Abdallah Muḥ. B. Yūsuf al-Sanūsī al-Ḥasanī.

Beg. الحمد لله الذى ليس فى الوجود الا ذاته . . . وبعد فان اشرف العلوم علم التوحيد لانه يبحث فيه عن ذات المعبود . . . واحسن ما صنف من المختصرات منظوم الشيخ الفقيه علم الاعلام السيد ابى العباس احمد ابن عبد الله الجزائرى . . . وقد شرحة قدوة المتقين . . . ابو عبد الله محمد بن يوسف السنوسى الحسنى

The author of the original poem, who is also designated by the Nisbah الراوى, died A.H. 897 or 898. His poem is called اللامية from its rhyme, and also المريد. See Haj. Khal., vol. v., pp. 225 and 296, from which we learn that al-Sanūsī, the celebrated saint, who died A.H. 898, composed this commentary at the request of the author, transmitted to him in writing. The poem, which is entirely included in the commentary, begins:

الحمد لله وهو الواحد الازلى
سبحانه جل عن شبه وعن مثل

The abbreviator does not give his name. He may be Shaikh Kāsim al-Khānī, who, according to Haj. Khal., v., p. 296, abridged Sanūsī's commentary.

Copies, or fragments of the poem, are mentioned in the Khedive's Library, vol. ii., p. 57, in the Arabic Catalogue, p. 412*b*, and the Leyden Catalogue, no. 2806. For copies of Sanūsī's commentary see Uri, p. 116, :; the Arabic Catalogue, p. 297*a*; and the

Khedive's Library, vol. ii., p. 28. An Oxford MS. contains the present abridgment. See Uri no. 152, and Nicoll, p. 570a.

Polemical Works.

190.

Or. 1564.—Foll. 113 ; 8 in. by 5 ; 27 lines, 2½ in. long ; written in small and fair Neskhi, with 'Unwan and gold-ruled margins, apparently in the 17th century.

[SIR H. RAWLINSON.]

A controversial work in refutation of Christianity, abridged from the work of Abu'l-Bakā Ṣāliḥ B. al-Ḥusain al-Ja'fari, entitled *تحجيل من حرف الانجيل*

الحمد لله الذى اظهر من زوايا الانجيل خبايا التوحيد . . . وبعد فقد تدبرت ما افقه الشيخ الامام العلامة ابو البقا صالح بن الحسين الجعفرى فى كتابه *تحجيل من حرف الانجيل* فنصت للجمع على جواهره الخ

Abu'l-Bakā, who extracted the treatise entitled "The ten questions" *العشر المسائل* from his "Takhjil," about A.H. 618, says that he had written the latter in his youth. See the Arabic Catalogue, p. 389a.

The abbreviator, whose name does not appear, is Abu'l-Faḍl al-Mālikī al-Su'ūdī, who was writing, according to Haj. Khal., vol. ii., p. 249, A.H. 942. The work is divided into a *Muḥaddimah*, fol. 3a ; ten *Bābs*, beginning respectively foll. 10b, 22a, 38a, 46a, 54a, 66b, 80a, 95a, 99b and 104a ; and a *Khātimah*, imperfect at the beginning, foll. 105b—113a. The contents have been fully stated by De Jong, Catal. Acad. Reg., no. 133. For other copies see the Bodleian Catalogue, vol. i., nos. 131, 167, and vol. ii., p. 569. Compare Steinschneider, *Polemische Literatur*, nos. 17 and 121, p. 409, and Spitta, *Zeitschrift der D. Morg. Ges.*, Band. 30, p. 313.

191.

Or. 3574.—Foll. 197 ; 9¾ in. by 7¼ ; 21 lines, 4½ in. long ; written in fair Neskhi ; dated Jumāda I., A.H. 1101 (A.D. 1690).

[S. CHURCHILL.]

كتاب الطرايف مجمع الحقايق واللطايف

A Shi'ah controversial work directed against the Sunnis, ascribed to 'Abd al-Mahmūd B. Dā'ūd.

الحمد لله كما يستحقه لذاته ويستوجبه باحسنه الى مخلوقاته وبعد فاني رجل من اهل الذمة ولى بذلك على اهل الاسلام ثبوت حرمة فيجب الا يعجلوا بذمى على ما اسطره بل يتفكروا فى حقيقة ما اذكرة

The name of 'Abd al-Mahmūd, repeated as that of the author at the beginning of several paragraphs, is an assumed name, under which the real author, Raḍi al-Dīn 'Alī B. Ṭā'ūs al-Ḥusainī, whom the work shows to have been a most erudite Shi'ah doctor, wished to conceal his personality. His real name is found in a notice written on the first page by Muḥammad B. [al-Ḥasan B. 'Alī al-] Ḥurr al-Āmili, who, as stated by S. Churchill, is the author of *امل الآمل*, lithographed at Teheran A.H. 1302, and of the *Wasā'il*, also lithographed there. In that notice, which was transcribed from an autograph writing of al-Shahīd al-Thānī (Zain al-Dīn B. 'Alī, d. A.H. 975 ; v. *Luluat al-Baḥrain*, or A.H. 966 ; v. *Ḳiṣaṣ al-'Ulamā*, p. 197), it is stated that the author assumed a pseudonym from fear of the Abbasides, under whom he lived at the very seat of their empire, Baghdad. The notice is as follows :

هذا الكتاب للجليل من جملة مؤلفات السيد الاجل الاكمل رضى الدين على بن طائوس الحسينى قدس الله روحه وانما لم يذكر اسمه فيه بل غير اسمه للتقية لانه كان فى زمان بنى العباس بل كان معهم فى بلد واحد

غالبا اعنى بغداد وانما سى نفسه عبد الحمود لان
الحمود من اسماء الله تعالى وقد ذكر هذا الكتاب
فى جملة مصنفاته فى كتاب كشف الحجة الثمرة الملهجة
وغير ذلك وقد وجدت هذا المصنوع بخط الشهيد الثانى
قدس سره فى نسخته

In another note, written on the same page, the same name is given, and it is added that Ibn Tā'ūs is also the author of *كتاب منهج*, *كتاب آمان الاخطار فى الاشعار*, *الدعوت*, *جمال الاسبوع*. The present work is there designated as *كتاب الطرايف فى مذهب الطوايف*. The title above given is found in the colophon of the MS.

Assuming the part of a *Dimmi* (a Christian or a Jew), who takes cognizance, as an impartial outsider, of the Mohammedan sects, the author remarks at the outset that the great bulk of the Muslims is divided into four sects founded by Mālik, Abu Ḥanifah, al-Shāfi'i and Ibn Ḥanbal, and, being told that these four doctors did not live in the time of Muḥammad, or of his immediate disciples, but formed their systems at a much later period, he wonders why the Muslims did not rather call themselves after the Prophet himself, or one of his kin.

After some observations throwing discredit on the founders of the Sunnisepts, he proceeds to relate how he discovered that there was another sect, the Shi'ah, faithful followers of the Prophet and his family, and how he came to the conclusion, that, although a minority, they alone stood on firm ground, and, therefore, determined to devote his attention to their doctrine.

The object of the author is to beat the Sunnis with their own weapons, by showing that the traditions which they accept as genuine, are fully sufficient to establish the

superior claims of 'Ali and his descendants, to demonstrate the unworthiness of Abu Bakr, 'Umar and 'Uthmān, and to support the tenets and practices of the Shi'ah.

His Hadiths are taken from the standard collections of traditions, and from some later works. Of the latter the following are most frequently quoted: *الجمع بين الصحيحين* by Abu 'Abdallah Muḥ. B. Abi Naṣr Futūḥ al-Ḥumaidi, who died A.H. 488 (Haj. Khal. ii., p. 619); the book of Abu 'l-Ḥasan 'Ali B. Muḥ. al-Ṭabīb, called Ibn al-Maghāzili, and a work of Ṣadr al-A'imma Muwaffaq B. Aḥmad al-Makki al-Khuwārizmi, who is said to have received traditions from al-Zamakhshari.

The author appears to have lived in the seventh century of the Hijrah. He quotes writers as late as Muḥ. B. 'Umar al-Rāzi (fol. 181b), who died A.H. 606, and Nāṣir al-Muṭarrizi (fol. 39a), who died A.H. 610. His approximate date may be inferred from a passage, fol. 46b, where, speaking of the Sunni sects, he says that their wandering astray had now lasted more than five hundred years, *وهؤلاء قد زاد تيههم على مدة خمس مائة*. As the sects can hardly be said to have been in existence before the middle of the second century, this would bring down the author's period, at the earliest, to the middle of the seventh. If, therefore, he lived, as above stated, under the Abbasides, it must have been quite at the close of the dynasty. More precise dates, however, are supplied by the *Kiṣaṣ al-'Ulamā*, where we read, p. 315, that Raḍi al-Dīn Abu 'l-Kāsim 'Ali B. Mūsa B. Ṭā'ūs was born in Muḥarram, A.H. 589, and died in Dulḥa'dah A.H. 664. He wrote many works, three of which are mentioned by name, viz., 1. *كتاب الاقبال*, 2. *كتاب لهوف*, 3. *كتاب الطرايف*, the work under notice.

See also *Amal al-Āmil*, p. 55, where a full list of his numerous works is given. One of these is noticed by Loth, no. 341.

The title, which is not found as such in the text, is taken from the words *ومن طريف* or *ذلك* "another curious point is, etc.," which occur at the beginning of most paragraphs. In another copy, noticed by Ahlwardt, Berlin Catalogue, no. 2177, the title is *الطريف في مذاهب الطوائف* and the author's name is given in full as Raḍi al-Dīn Abu 'l-Kāsim 'Ali B. Mūsā B. Ja'far B. Muḥ. B. Muḥ. B. al-Ṭā'ūs al-'Alawī al-Fāṭimī. According to Ahlwardt, 'Abd al-Mahmūd is the author, and Ibn Ṭā'ūs the editor of the work.

Copyist: ابن ابى طالب محمد طاهر السبزواری

In the margin is a note dated Dulhijjah, A.H. 1101, in which the writer, Muḥ. Raḥīm, stating that Maulānā Muḥ. Ṭāhir Sabzawāri (the copyist) had carefully read the work in his presence, grants him a licence respecting the same.

192.

Or. 3110.—Foll. 283; 9 in. by 6½; 17 lines, 4 in. long; written in coarse, but distinct, Neskhi; dated 26 Jumāda I., A.H. 1264 (A.D. 1848).

[KREMER, no. 120.]

A polemical work, directed chiefly against the Shī'ah, in support of the legitimacy of the first five Khalifs.

The following title is written at the top of the first page: *كتاب الصواعق المحرقة في الرد على أهل التريغ والزندقه*

الحمد لله الذى اختص نبيه محمدا صلى الله عليه وسلم باصحاب كالنجوم . . . اما بعد فاني سئلت

قديمًا في تأليف كتاب يبين حقيقة خلافة الصديق وامارة ابن الخطاب

See Haj. Khal., vol. iv., p. 110, where *الصواعق* is to be corrected to *صوارق*.

The author, whose name does not appear, is Abu 'l-Abbās Aḥmad B. Muḥ. B. Muḥ. B. 'Ali Ibn Hajar al-Haitamī al-Sa'dī al-Anṣārī, who was born in Egypt, A.H. 907, studied in Cairo, and settled, A.H. 940, in Mecca, where he died, A.H. 974. He was called al-Haitamī from his early dwelling-place, Maḥallat Abi 'l-Haitam, in the Gharbiyyah province of Egypt (Yāḳūt, vol. iv., p. 428). He was called the Mufti of Hījāz, and left numerous works, among which the present is mentioned. See his life in *al-Nūr al-Sāfir*, Add. 16,648, foll. 101—3, and a shorter notice in *al-Kawākib al-Sā'irah*, Add. 16,647, fol. 191, where he is said to have been born A.H. 911, and to have died A.H. 973. Compare Wüstenfeld, *Geschichtschreiber*, no. 529.

The author had written on the same subject a less extensive work, which was read before him in Mecca, A.H. 950. Of that work the present is a later edition enlarged to twice the original size. It is divided, as stated in the preface, into three preliminary chapters, ten Bābs, and a Khātimah, the headings of which have been given by Ahlwardt, Berlin Catalogue, no. 2128. In the body of the work, however, the Bābs are eleven in number, the ninth corresponding with the unnumbered chapter of Ahlwardt, and the tenth and eleventh with his ninth and tenth. For other copies see the Khedive's Library, vol. v., p. 76.

Copyist: خلقان بن عبد الله بن يحيى بن محمد بن عبيدان

193.

Or. 3111.—Foll. 38; 7¼ in. by 5½; 17 lines, 3½ in. long; written in fair Neskhi, with

red-ruled margins, apparently in the 17th century. [KREMER, no. 121.]

A treatise on the merits of the members of the Prophet's family, written in complement of the preceding work, *al-Ṣawā'ik al-Muḥriḳah*, by Shihāb al-Dīn Ibn Ḥajar al-Haitami al-Shāfi'i.

الحمد لله وكفى وسلام على عباده الذين اصطفى
قال الشيخ الامام العلامة الهمام خاتمة المحدثين ونجم
العلماء المعتمدين شهاب الدين بن حجر الهيتمي الشافعي
نزىل الحرم الشريف المكي . . . تنمة لما فرغت من هذا
الكتاب رايت بعد اربع عشرة سنة

The following title is prefixed in the same hand as the text: كتاب الذيل على الصواعق المحرقة لمصنفه سيدنا ومولانا شهاب الدين ابن حجر الهيتمي رحمه الله

The author says, in the preface, that fourteen years after writing "that book" (not otherwise designated), when it had spread to the further Maghrib, to Māwarā an-nahr, India and Yemen, he determined to write this appendix on the merits and glories of the Prophet's family *اهل البيت* في مناقب *اهل البيت* supplementing what al-Ḥāfiẓ al-Sakhāwī (d. A.H. 902) had written on that subject.

The first rubrics are :

Fol. 2a باب وصية النبي صل على آل البيت

Fol. 6b باب الحث على محبتهم والقيام بواجب حقهم

Fol. 9b باب مشروعية الصلاة عليهم

Fol. 10b باب دعائه صل بالبركة في هذا الفصل المكرم

After a few more chapters on kindred topics, there is a long *Khātimah*, foll. 17b—38b, containing instances in proof of the holiness and prerogatives of the descendants

of the Prophet. Towards the end, the author refers to a previous work of his, entitled *الاحكام في قواطع الاسلام* (one of the writings enumerated in *al-Nūr al-Sāfir*, fol. 102b).

194.

Or. 3112.—Foll. 6 ; $6\frac{1}{2}$ in. by 4 ; about 23 lines, $3\frac{1}{8}$ in. long ; written in cursive Neskhi, dated 1 Rajab, A.H. 1168 (A.D. 1755) ; bound up with Or. 3111.

[KREMER, no. 122.]

A versified tract, in refutation of a poem composed by a native of Ṣan'ā in praise of the founder of the Wahhābi sect, Muḥ. B. 'Abd al-Wahhāb.

Beg. بدأت ببسم الله والشكر والحمد
على نعم جلت عن الحصر والعد

The author, Sayyid Yāsīn B. Ibrāhīm al-Baṣri, gives his name and the date of composition in the colophon: قال ذلك بلسانه السيد ياسين بن السيد ابراهيم البصرى الحسينى وذلك في غرة شهر رجب الفرد سنة ثمان وستين ومائة والف

His treatise includes many lines of the refuted poem.

Appended is another piece of the anonymous poet of Ṣan'ā, recanting his previous adhesion, and protesting against the slaughter and rapines perpetrated by the Wahhābis.

Beg. رجعت عن القول الذى قلت فى التجدى
فقد صم لى فيه خلاف الذى عندى

Appendix to Theology.

195.

Or. 3972.—Foll. 34 ; $8\frac{1}{4}$ in. by 6 ; 23 lines, $3\frac{3}{4}$ in. long ; written in fair, but sparsely

pointed Neskhī; dated Friday, 13 Sha'ban, A.H. 1073 (A.D. 1663).

[GLASER, no. 266.]

I. Foll. 1—26. الدرة الفاخرة في كشف علوم الآخرة

A treatise on the fate of souls after death, and on the Day of Judgment, by Abu Ḥamid Muḥammad B. Muḥ. al-Ghazzālī (d. A.H. 505).

Beg. قال الشيخ الفقيه الامام العالم حجة الاسلام ابو حامد محمد بن محمد بن محمد الغزالي الطوسي . . . الحمد لله الذي خص نفسه بالادام

This is the work which has been published, with a French translation, by Lucien Gautier, Genève, 1878, and printed in Cairo, A.H. 1303.

For MSS. see Gautier's preface, pp. xi.—xiii.; the Berlin Catalogue, nos. 2735—41; and the Khedive's Library, vol. ii., p. 505.

II. Foll. 26b—32. Account of the death of the Prophet, as handed down by Ibn Ḥazm. هذا حديث وفات النبي صلعم رواه ابن عباس رضي الله عنهما انه قال لما حج رسول الله صلعم حجة الوداع وقضا مناسكه النح

196.

Or. 1032.—Foll. 118; 7½ in. by 5¼; 15 lines, 3¾ in. long; written in cursive Neskhī, with red ink headings; dated 8 Rabī' I., A.H. 947 (A.D. 1540).

كشف الاسرار عما خفى عن الافكار

Ingenious questions relating to subtleties of theology and law, by Shihāb al-Dīn Aḥmad B. al-Imād al-Aḥfahsi.

Beg. الحمد لله رب العالمين الموجد للاشياء بلا معين . . . وبعد فهذا كتاب اذكر فيه اجوبة عن مسائل

مشكلة وخفيات عن ادراك حواس القلوب مقفلة لتجوير فيها افكار العلماء ويقف عندها عقول الحكماء

The author, whose full name is Shihāb al-Dīn Abu 'l-'Abbās Aḥmad B. 'Imād B. Yūsuf al-Aḥfahsi (from Aḥfahs in upper Egypt), commonly called Ibn al-Imād, was a pupil of al-Isnāwī, and a learned legist. He died A.H. 808. See Ibn Kādī Shuhbah, fol. 135b; Ḥusn al-Muḥāḍarah, vol. i., p. 249; and Inbā al-Ghumr, fol. 161b.

The first question will give an idea of the puerilities with which the work deals. Why does the profession of faith محمد لا اله الا الله consist of seven words and twenty-four letters, the Bismillah of nineteen letters, and the Adān of nineteen words? The second is: Why does the negative in the profession of faith precede the affirmative? The last question is: What is the use of the guardian angels attending men and writing down their actions, which are already recorded in the "Guarded tablet"?

The main authority quoted, almost on every page, is al-Naisābūri, probably Muḥ. B. 'Abdallah al-Ḥākim al-Naisābūri, who died A.H. 405.

Other copies are mentioned by Aumer, Munich Catalogue, no. 214, and in the Khedive's Library, vol. vii., p. 90.

197.

Or. 3973.—Foll. 27; 9 in. by 6½; from 30 to 35 lines, 5½ in. long; written in cursive Neskhī, apparently in the 18th century.

[GLASER, no. 267.]

The first half of the same work, corresponding with foll. 1—50 of the preceding MS., Or. 1032.

The MS. breaks off in a paragraph relating to the story of Jonas and the whale, Surah 37, verses 143-44.

Foll. 21—27 contain a commentary, without author's name, upon سورة ذكر فلاح المومنين, the 23rd Surah, from the beginning to verse 73.

Beg. روى عن رسول الله صلى الله وسلم عليه وعلى
اله انه قال من قرأ سورة المومنين بشرته الملكة بالروح
والريحان وما تقر به عينه

198.

Or. 1199.—Foll. 61; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in fair Neskhi, apparently in the 16th century.

[ALEX. JABA.]

Prophecies relating to coming wars and to the events that will precede the day of resurrection.

Beg. الحمد لله عالم المدد وممد العدد . . . وبعد
فقد قال الله تعالى وتلك القرى اهلكناهم لما ظلموا
وجعلنا لمهلكهم موعدا

From the following conclusion, the work appears to have been abridged by 'Abd al-Hāfiz B. Shams al-Dīn al-'Umari al-Marṣafī, from a work entitled Miftāḥ al-Jafr al-Jāmi', by Zain al-Dīn 'Abd al-Rahmān B. Muḥ. al-Bastāmi: . . . وهذا اخر ما نقله العبد الفقير للحقير
عبد الحافظ العمرى المرصفي بن الشيخ شمس الدين بن
شهاب الدين المرصفي على سبيل الاختصار من كتاب
يسمى مفتاح الجفر الجامع ومصباح النور الالامع للشيخ
العامل الصالح . . . زين الدين عبد الرحمن بن محمد
بن علي بن احمد البسطامي تغمد الله برحمته

Al-Bastāmi, author of several cabbalistic works, lived in the ninth century. For his death, Haj. Khal. gives various dates, ranging from A.H. 843 to 858. The following of his works are dated: Shams al-Āfāk, A.H. 826 (Arabic Catalogue, pp. 344 and 778);

Al-Wafayāt, A.H. 835 (Leyden Catalogue, vol. ii., p. 153); and Azhār al-Āfāk, A.H. 848 (Haj. Khal., vol. i., p. 261). The year 843, mentioned in the present work, fol. 10a, is apparently the date of composition. The date A.H. 899, assigned in a Gotha MS., Pertsch, no. 1511, to his Mafātiḥ, is probably due to an error of the scribe.

199.

Or. 4269.—Foll. 69; $8\frac{1}{2}$ in. by 6; 23 lines, $3\frac{3}{4}$ in. long; written in a rather cursive Neskhi; dated Saturday, 27 Sha'ban, A.H. 1139 (A.D. 1727). [BUDGE.]

الاشاعة في اشراط الساعة

A treatise on the signs and prognostics of the day of judgment, by Muḥ. B. 'Abd al-Rasūl B. 'Abd al-Sayyid al-'Alawī al-Ḥusainī al-Mūsawī al-Shahrazūrī al-Barzanjī al-Madani.

Beg. احمد من اوضح منهاج الحق ونصب عليه في كل
شيء دليلا . . . اما بعد فقد قال تعالى اقترب للناس
حسابهم وهم في غفلة معرضون

The author, who gives his name as above at the end, was born in Shahrazūr, A.H. 1040, and settled, after distant travels, in Medina, where he died A.H. 1103. The present treatise is mentioned among his numerous works in Silk al-Durar, vol. iv., p. 65.

The main authorities followed are, as stated in the preface, Ibn Hajar al-'Asḳalānī, Jalāl al-Dīn al-Suyūṭī, and Nūr al-Dīn al-Samhūdī (d. A.H. 911). The work consists of three Bābs, the headings of which are given in the Berlin Catalogue, no. 2766.

The author completed it in Medina, in his dwelling in the Suwaiḳat Ḥāmid, on the 11th of Dulka'dah, A.H. 1076.

Copyist: ملا جرجيس الحافظ الموصلي

200.

Or. 4276.—Foll. 83; 6 in. by 4; 9 lines, 2 $\frac{3}{4}$ in. long; written in rude Neskhi, A.H. 1215 (A.D. 1800). [BUDGE.]

I. Foll. 1—46. An apocryphal book on the questions put by Moses to God, concluding with an account of his death; imperfect at the beginning.

The work is apparently a late Muslim fabrication. The first section, the heading of which is extant, fol. 4b, begins: مسائل في الحفيظ قال موسى يا رب من احب الناس اليك قال ازهدهم فيما عند الناس

In the last section, fol. 42a, باب وفات موسى, Moses gives an account of his own death.

II. Foll. 49—83. A collection of Hadiths, mostly spurious, relating to hell and the day of judgment: هذا حديث النبي صلى الله عليه وسلم

Beg. روى ابن عباس . . . عن النبي صلى الله عليه وسلم انه قال نزل جبرائيل عليه السلام ذات يوم متغير اللون وقد نزل هذه الآية قوله تعالى وان جهنم لمحيطة بالكافرين

201.

Or. 4278.—Foll. 65; 8 $\frac{1}{2}$ in. by 6; 15 lines, 4 in. long; written in a fair large Turkish Neskhi, apparently in the 18th century. [BUDGE.]

The apocryphal book entitled Zubūr Dā'ūd (see the Arabic Catalogue, p. 529b, where other MSS. are mentioned).

Beg. السورة الاولى من زبور داود عليه الصلوة والسلام بسم الله الرحمن الرحيم وهو الله الاحد طوبى لرجل لا يسلك طريق الانمة وفي طريق الخطئين لا يقوم وفي

مجالسهم لا يجلس ولكن في ناموس الرب يدرس الليل مع النهار

The present copy contains 169 Sūrah. The first Sūrah begins, like the MS. described by Nicoll, p. 79, with a free translation of the first Psalm, and ends like the third Sūrah of Add. 7212 (Arabic Catal., p. 529).

The second Sūrah agrees, likewise, with the fourth of the latter copy, the third with the fifth, etc. But further on there is no longer any agreement between the two texts.

At the end, fol. 64, is a notice of David, extracted from the 'Arā'is of al-Tha'ālibi and from the Fath al-Bāri of Ibn Hajar.

A copy is noticed in the Paris Catalogue, no. 1397.

SECTARIAN WORKS.

Ibadis.

202.

Or. 2606.—Foll. 232; 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$; 16 lines, 5 $\frac{1}{2}$ in. long; written in fair large Neskhi, with all the vowels, and with ruled margins; dated 4 Rabī' I., A.H. 1104 (A.D. 1692).

[Presented by SIR JOHN KIRK.]

A work on the history of the prophets and of religions and sects, designated in the colophon as كتاب الكشف والبيان

This volume, which appears to be the second and last of the entire work, comprises two main sections called كتاب, namely, the second and the third. Reference is incidentally made to a first Kitāb, in which the theological system of the Ibādī sect, to which the author belonged, was fully set forth.

R

The author's name, which does not appear in the MS., is found in the work entitled *Ḳāmūs al-Sharī'ah*, by Jumayyil B. Khamīs al-Sa'di, printed in Zanzibar, A.H. 1297. In vol. viii., p. 309, he is called Abu Sa'id Muḥammad B. Sa'id al-Azdial-Ḳalhātī, القلھاتی (from Ḳalhāt, in Oman, v. Yākūt, vol. iv., p. 168), and described as one of the 'Ulamā of Oman.

Extracts from *Kitāb al-Kashf wal-Bayān* are given in the first volume of the same work, pp. 20, 37, also vol. v., pp. 2, 63, 84, and the author, Abu Sa'id Muḥ. B. Sa'id, is mentioned twice, vol. ix., pp. 312, 314, as one of the great orthodox Imams of the past.

The *Ḳāmūs al-Sharī'ah* was written during the reign of the Imam Sulṭān B. Saif B. Mālik, A.H. 1059—1079. See Badger, *History of the Imāms and Seyyids of 'Omān*, pp. 78—90.

The subjects of *Kitāb II.* and *Kitāb III.* are indicated at the end of the former, fol. 109b, as follows : *تم كتاب ابتداء خلق السموات والارض والملائكة والانس والجن وذكر شى من اخبار الانبياء عليهم السلام والتابعين لهم باحسان وبتلوه كتاب الثالث فى ذكر افتراق الفرق والاديان وشرح فرقة اهل الاستقامة والايهان*

Kitāb II. begins as follows : *الباب الاول فى اظهار القدرة ومبتداء خلق العرش والسموات والارض والملائكة والجن والانس فاول ما خلق الله من خلقه يروى عن حملة الاخبار والعلماء الاحبار والفقهاء الاخبار الاتقياء الابرار ان الله سبحانه كان ولا مكان ولا انس ولا جان*

It comprises the following twenty-four Bābs: 1. Creation, fol. 1b. 2. Adam, fol. 8a. 3. Patriarchs and Prophets from Seth to Jesus, fol. 10a. 4. Chronology of the Prophets, fol. 40a. 5. History of the Ka'bah, fol. 43b. 6. Aṣḥāb al-Ukhdūd, and inroad of

the Abyssinians, fol. 45b. 7. Mission of Muḥammad, fol. 49b. 8. Life of the Prophet, fol. 55a. 9. On the chronology of his life, and on his superior qualities, fol. 60b. 10. His prerogatives, fol. 64a. 11. Covenant of the Anṣār and Naḳībīs, fol. 68b. 12. Expeditions of Muḥammad, fol. 70b. 13. His sayings, fol. 74b. 14. Continuation of the sayings; death of the Prophet, fol. 75b. 15. Khilāfat of Abu Bakr, fol. 80a. 16. Khilāfat of 'Umar, fol. 82a. 17. Khilāfat of 'Uthmān, fol. 84b. 18. Khilāfat of 'Ali, fol. 92b. 19. Rising of Ṭalḥah, Zubair, and 'Ā'ishah, fol. 94b. 20. Rising of Mu'āwiyah, fol. 95a. 21. Rising of the men of al-Nahrawān, fol. 98a. 22. Debate of the Muslims with 'Abdallah B. 'Abbās, fol. 99b. 23. Accession of al-Ḥasan, fol. 106b. 24. Rule of Mu'āwiyah and his descendants, fol. 107a.

According to the author, Abu Bakr and 'Umar were the only legitimate successors of the Prophet. 'Uthmān, having, after the first six years of his Khilāfat, swerved from the right path, was justly put to death by the true believers. 'Ali, by acquiescing in the arbitration proposed by Mu'āwiyah, forfeited likewise his claims, and the only faithful Muslims were the Khawārij, who rose against him, but were ultimately crushed on the field of Nahrawān.

Kitāb III., which treats of religions and sects, comprises twenty-six Bābs, numbered in continuation of the preceding from 25 to 50. It follows in the main the arrangement of al-Shahrastānī, and is to some extent abridged from his work. It contains, however, much additional matter of a controversial nature.

In the following statement of the contents, references are given in parenthesis to the corresponding pages of Haarbrücker's translation of al-Shahrastānī's work. Bāb 25. Introduction, on sects in general. Bāb 26.

Sects of the Magi, fol. 111*a*. Bāb 27. The Sabæans, fol. 113*a*. Bāb 28. Philosophers, fol. 114*a*. Bāb 29. The Arabs in the time of ignorance, fol. 114*b*. Bāb 30. Materialists among the Arabs, معطلة العرب, fol. 117*b*. Bāb 31. Arab sages before the Islām, fol. 119*a*. Bāb 32. Doctrines of the Hindus, fol. 124*b*. Bāb 33. Sun-worshippers, fol. 126*a*. Bāb 34. Moon-worshippers, ib. Bāb 35. Sects of the Jews, fol. 126*b*. Bāb 36. Sects of the Christians, fol. 131*a*. Bāb 37. On the children of idolaters and false Muslims, fol. 135*a*. Bāb 38. Sects of Islamism, fol. 137*b*. Bāb 39. The Mu'tazilah and Qadariyyah, fol. 139*b*. Bāb 40. Their fourteen subdivisions, enumerated as follows: 1. Vāṣiliyyah (Haarbrücker, p. 44), fol. 146*b*; 2. Hudāliyyah (p. 48), fol. 147*b*; 3. Nazzāmiyyah (p. 53), fol. 148*b*; 4. Hābiṭiyyah (p. 61), fol. 150*a*; 5. Bish-riyyah (p. 65), fol. 151*a*; 6. Mu'ammariyyah (p. 67), fol. 151*b*; 7. Muzdāriyyah (p. 71), fol. 151*b*; 8. Tammāmiyyah (p. 73), fol. 152*a*; 9. Jāḥiziyyah (p. 76), fol. 152*b*; 10. Khay-yāṭiyyah (p. 79), fol. 153*a*; 11. Jubā'iyyah Bahshamiyyah (p. 80), fol. 153*b*; 12. Jah-miyyah (p. 89), fol. 154*a*; 13. Najjāriyyah (p. 92), fol. 155*a*; 14. Dīrāriyyah (p. 94), fol. 155*b*. Bāb 41. Šifāṭiyyah, Hashwiyyah, and Mushabbihah (p. 41), fol. 156*a*. Bāb 42. Refutation of the Tashbīh, or anthropomorphism, fol. 157*a*. Bāb 43. Sects of the Mushabbihah, fifteen in number, viz., 1. Kar-rāmiyyah (p. 119), fol. 163*a*; 2. Haidamiyyah (p. 119), fol. 163*b*; 3. Ash'ariyyah (p. 98), fol. 164*a*; 4. Malikiyyah, fol. 164*b*; 5. Hanafiyyah, fol. 166*b*; 6. Hanbaliyyah, fol. 170*b*; 7. Shaf'awiyyah, fol. 171*a*; 8—15. Dā'ūdiyyah, Kahshamiyyah, 'Abidiyyah, Thauriyyah, Zaribiyyah, Ishākiyyah, Waḥidiyyah, and Zāhiriyyah (p. 119), fol. 176*b*. Bāb 44. Hadiths on which the adversaries rely, fol. 180*a*. Bāb 45. The Khawārij (p. 128), fol. 195*b*. Their sixteen sects are enumerated as follows: Bāb 46. Wahbiyyah

and Azāriqah (p. 133), fol. 196*b*. Bāb 47. Refutation of their arguments, fol. 197*b*; Najdiyyah (p. 136), fol. 199*b*; 'Aṭawiyyah (p. 133), fol. 201*a*; A'samiyyah, ib.; Šāli-ḥiyyah (p. 162), ib.; Baihasiyyah (p. 139), fol. 201*b*; 'Ajradiyyah (p. 143), fol. 202*a*; Maimūniyyah (p. 144), fol. 202*b*; Šufriyyah (p. 154), ib.; Hafsiyyah (p. 153), fol. 203*a*; Tha'labiyyah (p. 147), ib.; Akhnasiyyah (p. 148), ib.; Hāzimiyyah (p. 146), fol. 203*b*; Khalafiyah (p. 145), fol. 203*b*; Sa'diyyah or Sa'idiyyah, ib. Bāb 48. The Shī'ah (p. 48), fol. 204*a*. Bāb 49. Sects of the Shī'ah (p. 49), fol. 216*b*. The following twenty-six are mentioned, viz.: 1. Kaisāniyyah (p. 165), ib.; 2. Mukhtāriyyah (p. 166), fol. 217*a*; 3. Hāshimiyyah (p. 169), fol. 217*b*; 4. Ban-nāniyyah (p. 171), fol. 218*a*; 5. Razzāmiyyah (p. 173), fol. 218*b*; 6. Zaidiyyah (p. 174), ib.; 7. Jārūdiyyah (p. 178), fol. 219*a*; 8. Sulaimāniyyah (p. 180), fol. 219*a*; 9. Šāliḥiyyah (p. 181), fol. 219*b*; 10. Imāmiyyah (p. 184), ib.; 11. Bākiriyyah (p. 188), fol. 220*a*; 12. Nāwisiyyah (p. 190), ib.; 13. Ismā'iliyyah (p. 219), fol. 220*b*; 14. Abṭaḥiyyah (p. 190), ib.; 15. Asmaṭiyyah (Shamiṭiyyah, p. 191), 220*b*; 16. Fuḍaliyyah Mūsawiyyah (p. 191), fol. 221*a*; 17. Ghāliyah (p. 199), ib.; 18. Sabā'iyyah (p. 200), fol. 221*b*; 19. Kāmi-liyyah (p. 201), ib.; 20. 'Alā'iyyah ('Ilbā'iyyah, p. 202), fol. 222*a*; 21. Mughīriyyah (p. 203), ib.; 22. Maṣūriyyah (p. 205), fol. 222*b*; 23. Khaṭṭābiyyah (p. 206), fol. 223*a*; 24. Kayyāliyyah (p. 208), ib.; 25. Hishām-iyah (p. 212), fol. 223*b*; 26. Nu'māniyyah (p. 215), fol. 224*a*. Bāb 50. Exposition of the creed of the orthodox sect (the Ibādis) and demonstration of their tenets, foll. 224*a*—232*a*.

The Ibādis, as stated in the last section, base their creed upon the Coran, the Sunnah, and the Ijmā', or consensus of the learned Muslims. The sect was founded by 'Abdallah B. Ibād, called Imām al-Muslimīn, who was

born in the time of al-Mu'āwiyah, and lived down to the reign of 'Abd al-Malik B. Marwān (A.H. 65—86). He is said to have received his doctrines from 'Abdallah B. al-'Abbās, and from Abu 'l-Sha'thā Jābir B. Zaid, who died A.H. 103. He was one of the Khawārij who declared, A.H. 64, against 'Abdallah B. Zubair on account of his partisanship for Khalif 'Uthmān, whom they reproved as Kāfir. See the Kāmil, vol. iv., p. 137. Shahrastāni states that he was defeated near Tabālah by 'Abdallah B. Muḥ. B. 'Atiyyah, sent against him by Marwān B. Muḥammad. See Haarbücker's translation, vol. i., p. 151. This last statement, however, is erroneous. Shahrastāni appears to have confounded the founder of the sect with one of his followers, the Ibādī chief 'Abdallah B. Yaḥya al-Kindi al-Ḥadrami, called Ṭālib al-Ḥaḳḳ. It was the latter who was defeated and slain near Ṭā'if, A.H. 130, in an encounter with Marwān's general, 'Abd al-Malik (not 'Abdallah) B. Muḥ. B. 'Atiyyah al-Sa'di. See Mas'ūdi, *les Prairies d'Or*, tom. vi., p. 27, and the Kāmil, vol. v., p. 300.

Aḥmad B. al-Nazar, an Ibādī doctor and poet, whose *Dīwān* is contained in Or. 2434, is frequently quoted.

Mubārak B. 'Abdallah al-Nazawī, النزوي, who wrote the present copy for Shaikh 'Abd al-Raḥmān B. Muḥ. al-Baṭṭāshi, says in the colophon that the original MS. was faulty, and that he often corrected it by the sense.

On the first page is written: "To George Percy Badger, with D. Kirk's compliments, Zanzibar, 14 March, 1873;" and lower down: "Obtained from Muskat through Seyd Hamed bin Salim bin Sultan bin Ahmed al-Imam, J. K."

An account of the Ibādiyyah will be found in Badger's *History of the Imāms and Seyyids of 'Omān*, pp. 385—98. See also Mas'ūdi,

les Prairies d'Or, v., p. 318; Flügel, *Fibrist*, vol. ii., p. 172; and Dozy, *Histoire des Musulmans d'Espagne*, vol. i., p. 238.

Zaidis.

203.

Or. 3977.—Foll. 320; 12 in. by 8; 18 lines, 4 $\frac{3}{4}$ in. long; written in fair Neskhi; with Thulth headings and red-ruled margins; dated Thursday, 12 Ṣafar, A.H. 1019 (A.D. 1610). [GLASER, no. 271.]

A collection of the religious and legal teachings of some early Imams of the Zaidis, containing:

I. Foll. 2b—18b. Kitāb al-Ṣafwah, a tract ascribed to Imam Zaid B. 'Ali B. al-Ḥusain (a grandson of Ḥusain the Martyr), who died A.H. 121 or 122: كتاب الصفوة للإمام الولي وبدر التمام المجلى زيد بن علي بن الحسين بن علي

It begins with the following Isnād: حدثنا أبو الطيب علي بن محمد بن محمد الكوفي قال حدثني اسماعيل بن يزيد العطار قال حدثنا حسين بن نصر بن مزاحم المنقري قال حدثنا أبو اسحق ابراهيم بن الحكم بن ظهير الفزاري قال حدثني أبي وحامد بن يعلا الثمالي عن أبي الرناد واصحاب زيد بن علي عن زيد بن علي عليه السلام في كتاب الصفوة اما بعد فاني اوصيك بتقوى الله الذي خلقك ورزقك

The object of the author is to show that the descendants of the Prophet are the "Elect," الصفوة, whom the faithful are bound to follow.

II. Foll. 19—67b. Answers of Imam al-Kāsim B. Ibrāhīm (Ṭabāṭabā al-Rassi, who died A.H. 246) to questions put to him by his son, Abu 'Abdallah Muḥammad, and

others, on various points of religious observances, and on the meaning of some texts of the Coran and Hadith, with this title:

كتاب مسایل منثورة للقاسم بن ابرهیم وبنیه علیهم السلام

قال الامام محمد بن القاسم رحمه الله عليه Beg. سألت ابي القاسم بن ابرهیم عليه السلام عن نام ساجدا فی صلاة نافلة فقال

There are detached series of questions beginning at foll. 19b, 27b, 46a, 53a, 55b, etc. The Imam's son, Abu 'Abdallah Muḥammad, who in the first of these puts the questions to his father, appears further on, foll. 58b—63, as the author of some of the answers.

III. Foll. 68b—72b. Observations of the same Abu 'Abdallah Muḥ. B. al-Ḳāsim on the history of Moses, as told in the Coran.

Beg. قال ابو عبد الله محمد بن القاسم . . . فاما موسى فان الله سبحانه بعثه الى فرعون

IV. Foll. 73a—77a. Letter written by Imam al-Murtaḍa lidin-allah Muḥ. B. al-Hādī ila'l-ḥaḳḳ Yaḥya B. al-Ḥusain to the people of Ṭabaristān after his father's death.

رسالة الامام المرتضى لدين الله محمد بن الهادي الى الحق يحيى بن الحسين . . . الى اهل طبرستان

This is followed, foll. 77b, by his answer to Mūsā B. Hārūn al-'Aufī, upon reason and understanding, والعقل والفهم

Al-Murtaḍa, born A.H. 278, succeeded to the Imāmat after his father's death, A.H. 298, and died at the age of thirty-two, A.H. 310. See al-Ḥadā'ik al-Wardiyyah, Or. 3786, foll. 47—52.

V. Foll. 79a—180b. Answers of the same Imam to 'Abdallah B. al-Ḥasan on points of law, and on the meaning of various texts of the Coran and Hadith, with the title: الجزء

الاول من كتاب مسایل عبد الله بن الحسن المفردة مما اجاب عليه والفة الامام المرتضى لدين الله امير المؤمنين محمد بن يحيى بن الحسين الخ

الحمد لله على نعمته التي لا تحصى Beg.

This is probably the Masā'il al-Ma'kili, mentioned among the numerous works of al-Murtaḍa in al-Ḥadā'ik, Or. 3786, fol. 47b. It is divided into seven parts (Juz'), the third of which is wanting. The remaining parts begin as follows: Juz 2, fol. 96a; Juz 4, fol. 115a; Juz 5, fol. 132b; Juz 6, foll. 149a; and Juz 7, foll. 165a.

This work and the next articles, vi.—viii., have been transcribed from an earlier MS., noticed further on, Or. 3760.

VI. Foll. 181a—182b. A few answers of Imam al-Hādī Yaḥya B. al-Ḥusain, and of Muḥ. B. al-Ḳāsim.

VII. Foll. 183b—255a. Decisions of Imam al-Ḳāsim B. 'Alī B. 'Abdallah (al-Manṣūr-billah, who died A.H. 393) on legal questions, selected from Kitāb al-Tafrī', with the title: كتاب مستخرج من كتاب التفریع للامام القاسم بن على بن عبد الله بن محمد بن القاسم بن ابرهیم بن اسماعيل الخ

قال القاسم عليه السلام لا يفسد الماء الا ما غيره او احوال صحتة Beg.

The decisions are arranged under the usual headings of legal books from Kitāb al-Ṭahārat, to Kitāb al-Farā'id. The work is divided into two parts, the second of which begins fol. 223a.

VIII. Foll. 256b—319b. Kitāb al-Masā'il, answers of Imam al-Ḳāsim B. Ibrāhīm (v. art. ii.) to his son al-Ḥasan on points of law, arranged under the usual headings of legal works, with this title: الجزء الاول من كتاب

المسائل مما سال عنه الحسن بن الإمام القسم بن ابراهيم
بن اسماعيل . . . اباه ترجمان الدين وشيخ الائمة
الطاهرين القاسم بن ابراهيم

Beg. مسائل الوضوء قال الحسن بن القاسم سألت
أبي القسم بن ابراهيم صلوات الله عليه عن لم يذكر
اسم الله في الوضوء

The work is divided into two parts (Juz),
the second of which begins fol. 293b. The
last section has the heading مسائل الفرائض.
The work is stated at the end to comprise
800 questions.

204.

Or. 3911.—Foll. 42; 8 in. by 7.

[GLASER, no. 202.]

I. Foll. 12—31; 24 lines, 5 in. long;
written in an angular writing, apparently in
the 12th century; containing:

1. Answers of Imam al-Kāsim B. Ibrāhīm
to his son Muḥammad, the same as in no. 203,
art. ii.; imperfect at the beginning. The
contents correspond with foll. 51—67 of the
latter copy.

2. Fol. 24a. Observations of Abu 'Abdallāh
Muḥ. on Moses, etc., the same as in no. 203,
art. iii.

3. Fol. 27a. Letter of al-Murtadā Muḥ.
B. al-Hādī to the people of Ṭabaristān, the
same as in no. 203, art. iv. At the end is a
contemporary attestation, dated Rabī' I.,
A.H. 528.

The remaining portions of the MS. are
quite modern, and contain:

II. Foll. 1—11. Al-Jawāhir wal-Durar, a
chronological list of the Zaidi Imams, abridged
from the tenth book of the Dībājāh of al-

Baḥr (Or. 4021, foll. 80—93), and brought
down to al-Mahdī al-'Abbās B. al-Manṣūr,
A.H. 1162.

III. Foll. 3—37. The Badī'iyah of Ismā'il
B. Abi Bakr al-Mukri. See another copy
with the author's commentary, Or. 3846,
art. i.

205.

Or. 3760.—Foll. 185; 8 in. by 6½; 22 lines,
5 in. long; written in archaic, sparsely-
pointed, Neskhī; dated Thursday, 4 Rajab,
A.H. 479 (A.D. 1086). [GLASER, no. 44.]

Answers of early Imams on points of
theology and law, namely—

I. Foll. 1—77a. Answers of al-Murtadā
lidīn-allāh Muḥammad B. Yahya B. al-Ḥusain
to 'Abdallāh B. al-Ḥasan, with the title:

الجزء الاول من كتاب مسائل عبد الله بن الحسن المفردة
مما اجاب عليه والفة الامام المرتضى لدين الله امير
المؤمنين محمد بن يحيى بن الحسين بن القسم بن ابراهيم
. . . صلوات الله عليهم اجمعين لعبد الرزاق بن احمد
بن محمد بن احمد بن عبد الملك بن عبد الباعث
اعانه الله على العمل بطاعته

Beg. الحمد لله على نعمه التي لا تحصى . . . سألت
وفقك الله للهدى وجنبك الغي والردى عن الفقير
يحتاج الى الاخذ من الصدقة فقلت كم ياخذ منها

The same collection has been noticed
above, no. 203, art. v.

The third of the seven Juz of which it
consists is wanting here, as in the former
copy. The others begin as follows: Juz 2,
fol. 10b; Juz 4, fol. 24a; Juz 5, fol. 37b;
Juz 6, fol. 51a; Juz 7, fol. 64b.

II. Foll. 78a—79b. Answers of al-Hādī and
Muḥ. B. al-Kāsim, the same as in no. 203,
art. vi.

III. Foll. 80a—135b. Decisions of al-Kāsim B. 'Alī, extracted from Kitāb al-Tafri', the same as in no. 203, art. vii.

The 2nd Juz begins fol. 110b.

IV. Foll. 136a—185b. Answers of Imam al-Kāsim to his son al-Ḥasan, the same as in no. 203, art. viii.

Juz 2 begins fol. 164b.

206.

Or. 3798.—Foll. 183 ; 12 in. by 8 ; 27 lines, 4 $\frac{3}{4}$ in. long ; written in large and clear Neskhi, with ruled margins ; dated Monday, 18 Sha'ban, A.H. 1172 (A.D. 1759).

[GLASER, no. 84.]

A collection of theological and legal treatises, by Imam al-Ḥādī ila 'l-ḥaqq Yaḥya B. al-Ḥusain (who died A.H. 298 ; see Or. 3971), with the following title : مجموع من كتب الامام

الهادى الى الحق يحيى بن الحسين بن القسم بن ابراهيم بن اسمعيل بن ابراهيم بن الحسن بن الحسن بن علي امير المؤمنين صلوات الله عليهم اجمعين

اول ذلك كتاب البالغ المدرك

Thirty works of the above Imam, including some of the contents of this volume, are enumerated in al-Ḥadā'ik al-Wardiyyah, Or. 3786, fol. 18, where he is said to have written about twenty more, not specified.

The contents of the MS. are—

1. Fol. 1b. كتاب البالغ المدرك, setting forth the duty incumbent upon every intelligent adult with regard to religious belief.

Beg. قال الامام الهادي الى الحق . . . يجب على البالغ المدرك في بلاد الكفر وغيرها ان ينظر الى هذه

الاعاجيب المختلفة المدركات بالحواس من السماء والارض

This is the 21st work in the above-mentioned list, where it is praised for the elegance of its style.

II. Fol. 3b. كتاب الديانة, a profession of faith ; the 24th tract.

Beg. انا ندين بان الله واحد احد ليس له شبه ولا نظير

III. Fol. 5a. كتاب الخشية, treating of the fear of God ; the 25th tract.

Beg. اصل الخشية لله العلم وفرع الخشية لله الورع

IV. Fol. 6a. كتاب المسترشد, on Tauḥīd, or the doctrine of God's unity, and His attributes.

This extensive treatise, the 12th of the list, is divided into two parts جزء, the first of which begins : الحمد لله الذى علا بطوله وجل بحوله الدانى فى علوه

V. Fol. 24a. الرد على اهل الزيغ من المشبهين, a tract against anthropomorphism ; the 13th of the list.

Beg. ان سال مسترشد سائل او قال متعنت قائل ما ذا يعبد الخلق

VI. Fol. 26b. مسألة فى العلم والقدرة والارادة والمشيئة, on the omniscience, power, and will of God ; designated in the list, no. 14, as كتاب الارادة والمشيئة

Beg. يقال لمن سال عن علم الله وقدرته وارادته ومشيئته فقال هل بينهما فى المعنى اختلاف

VII. Fol. 27b. كتاب تفسير معانى السنة والرد, against those who denied the divine origin of the Sunnah.

Beg. الحمد لله علام الغيوب البزى من كل نصب
ولغوب

It is called at the end السنة

VIII. Fol. 34b. جواب مسألة النبوة والامامة, the Imam's answer to a question of his son, Abul-Kāsim Muḥammad, as to the proofs of the divine mission of Prophets and Imams.

Beg. قال ابو القاسم محمد بن الهادي الى الحق
رضى الله عنه سألت ابي صلوات الله عليه عن الحجّة
والدليل على نبوة الانبيا

It is designated in the list, no. 19, as
اثبات النبوة والوصية

IX. Fol. 37a. تثبيت امامة امير المؤمنين على
بن ابي طالب, in proof of the Imamate of
'Ali B. Abi Ṭalib.

Beg. تثبيت امامة امير المؤمنين على بن ابي طالب
رحمة الله عليه من كتاب الله عز وجل ومن قول رسول
الله

X. Fol. 38a. باب اثبات النبوة, in answer to
a question about the proofs of the divine
mission of Muḥammad.

XI. Fol. 38b. مسألة في الامامة, in answer to
Abu 'Abdallah al-Husain B. 'Abdallah al-
Ṭabari about the Imāmat of 'Ali.

XII. Fol. 39b. جواب مسألة لرجل من اهل قم
in answer to a man of Kum, about the origin
of the knowledge of God in man's mind.

XIII. Fol. 42b. جواب مسائل الحسين بن عبد
الله الطبري, in answer to the questions of al-
Husain B. 'Abdallah al-Ṭabari; being the
Imam's apology for his conduct and enact-
ments.

XIV. Fol. 48b. A short tract in proof of

the divine mission of Muḥammad, beginning :
ان سال سائل فقال ما الدليل على نبوة محمد

XV. Fol. 49b. كتاب الجملة, a summary of
the creed and of religious obligations, the
23rd of the list.

Beg. الحمد لله الذى جل ثناؤه وتقدست اسماءه

XVI. Fol. 53b. كتاب المنزلة بين المنزلتين, a
defence of the Zaidi doctrine against the
other sects of Islām; the 22nd of the list.

Beg. ان سال سائل فقال من اين زعمتم ان الحق
في ايديكم

XVII. Fol. 65b. كتاب تفسير الكرسي, inter-
pretation of the word Kursi, the Divine
Throne.

Beg. اما بعد فاني احمد الله اليك الذى لا اله الا هو

XVIII. Fol. 67b. جواب لاهل صنعا على كتاب
الامامة, the Imam's answer
to the letter which the men of Ṣan'ā sent to
him on his arrival.

Beg. الحمد لله الذى ليس كمثل شئ وهو السميع
البصير

XIX. Fol. 69a. اصول الدين, the fundaments
of the faith; the 17th tract of the list.

Beg. سألت يا بنى فهمك الله ونفعك عما يدين
الله به

XX. Fol. 71b. الرد على من زعم ان القرآن قد
ذهب بعضه, against those who allege that a
portion of the Coran is lost.

XXI. Fol. 73a. مسائل متفرقة, answers to
various questions put to the Imam by his
son al-Murtaḍa liḍin-allah Muḥammad and
others.

XXII. Fol. 77b. رواية عن الهادي الى الحق, traditions of the Imam's disciples regarding his life and precepts.

XXIII. Fol. 79b. موعظة للهادي الى الحق, an admonition by the Imam.

XXIV. Fol. 84b. كتاب دعوة وجه به الى احمد, his Da'wah, or statement of his claim to be acknowledged as Imam, sent to Ahmad B. Yahya B. Zaid.

XXV. Fol. 92a. مسألة لابي القاسم محمد, his answer to a question of his son, Abu 'l-Kāsim Muhammad.

XXVI. Fol. 94a. كتاب القياس, on Kiyās, or inference by analogy, as a means of deciding points of law; the 10th tract of the list.

Beg. الحمد لله الذي فطر الاشيا على ارادته

XXVII. Fol. 100b. جواب مسائل ابي القاسم, the Imam's answers to the theological questions of Abul-Kāsim al-Zaid.

XXVIII. Fol. 119b. كتاب ما نها الله عنه رسول, on that which God forbade to the Prophet.

XXIX. Fol. 121a. في ذكر خطايا الانبيا, on the sins of the Prophets; in answer to Ibrāhīm B. al-Muhsin al-'Alawi; (the 26th of the list, تفسير خطايا الانبيا).

XXX. Fol. 128b. كتاب الرد على المجبرة والقدرية, a refutation of the Mujabbirah and Kadariyah sects; (no. 15 of the list الرد على ابن الحنفية المجبرة). (في الكلام على المجبرة).

Beg. الحمد لله الذي لا تراه عيون الناظرين

XXXI. Fol. 138b. ابواب من العلم والفقه مما, answers to Abu Ja'far Muḥ. B. Sulaimān al-Kūfi on points of

law, arranged according to the usual order of legal books.

Beg. قال ابو جعفر محمد بن سليمان الكوفي سألت امام المسلمين في عصره يحيى بن الحسين . . . عن رجل تزوج امرأة من ابوها

This is the كتاب الفنون, no. 3 of the list; see Or. 3971, I.

XXXII. Fol. 160b. كتاب الرضاع, on the law relating to the suckling of infants; no. 6 of the list; v. Or. 3971, II.

XXXIII. Fol. 169b. في تثبيت الامامة, in proof of the Imāmat of 'Ali; v. Or. 3971, III.

XXXIV. Fol. 175a. كتاب تثبيت الامامة, another tract on the same subject, ascribed by some to Zaid B. 'Ali; v. Or. 3971, IV.

XXXV. Fol. 179b. Covenant of al-Hādī ila 'l-Haḳk . . . الحق الى الهادي امام الهادي الى الحق . . . هذا عهد الامام الهادي الى الحق . . . امر بنسخته لجميع العمال الموجهين الى جميع المخاليف v. Or. 3971, V.

XXXVI. Fol. 180b. كتاب العرش والكرسى, on the spiritual significance of the "Throne," and of material attributes ascribed to God; v. Or. 3971, VI.

Beg. قال يحيى بن الحسين صلوات الله عليه والكرسى والعرش والقبضة والبطش والاتيان والمجى

207.

Or. 3884.—Foll. 72; 8½ in. by 6; a volume of mixed contents. [GLASER, no. 170.]

I. Foll. 1—33; 27 lines, about 3½ in. long; written in a small and cursive Neskhi; dated from the Masjid Dā'ūd, Ṣan'ā, Sunday, 15 Jumāda I., A.H. 1055 (A.D. 1645).

Glosses of Šārim al-Dīn Ibrāhīm B. Yalīya al-Suhūlī upon the treatise of theology known as al-Thalāthūn al-Mas'alah, by Aḥmad B. al-Ḥasan al-Raṣṣās, to which the following description, in the hand of the scribe, is prefixed :

وبعد فهذه التعليقة الزافعة على الثلاثين :
المسئلة التي ألفها الشيخ الامام . . . احمد بن الحسن
الرصاص . . . نقلتها من حواش جعلها سيدنا علامة
اليمن . . . صارم الدين ابراهيم بن يحيى السكولى . . .
وهذه الحاشية المذكورة صارت الى ايدي جماعة. تصرف
فيها بتقديم وتأخير وتصحيف وقد بذلت الجهد في جعل
كل شئ موضعه . . . وعرضت هذه الحواشي على شرح
التحرير والخلاصة . . . واما الحواشي التي في الهامش
فنقلتها من الخلاصة وشرح التحرير وشرح الاساس

اعلم ان الكلام على بسم الله الرحمن الرحيم Beg.
يقع في ثلاثة مواضع الاول في وجه البداية به

The above treatise is called in some copies
Its author, Bahā al-Dīn Aḥmad B. al-Ḥasan al-Raṣṣās, lived at the close of the sixth century of the Hijrah. The author of al-Ḥadā'ik al-Wardiyyah, Or. 3786, fol. 160, calls him his master, شيخنا, and speaks of him as dead at the time of writing, i.e., about A.H. 620. His father, Ḥusām al-Dīn al-Ḥasan B. Muḥammad al-Raṣṣās, was the Shaikh of Imam al-Manṣūr 'Abdallāh B. Ḥamzah, who was born A.H. 561, and died A.H. 613. See al-Tarjumān, fol. 142a.

The author of the gloss died A.H. 1060. See, further on, Ḥāshiyat al-Azhār, Or. 3756.

The text of al-Raṣṣās, which is written in full, with red ink, begins :

الحمد لله ذي المن والافعال الصادق في الاتوال

It professes to set forth that knowledge of God which every believer should possess,

and is divided into three parts فصول, each of which comprises ten propositions مسئلة. The first part treats of God's unity, التوحيد, the second of His justice, العدل, the third of His promises and comminations, الوعد والوعيد. The text is found in Or. 4026, foll. 106—113. See also Ahlwardt, Glasersche Sammlung, no. 59,³,⁴, no. 67,², and no. 194,²; and Berlin Catalogue, nos. 2360-65.

The glosses have been compiled and arranged by the writer of the present MS., Šāliḥ B. Dā'ūd al-Anisi, who added marginal notes from Sharḥ al-Taḥrīr, al-Khulāṣah, and Sharḥ al-Asās.

II. Foll. 35—62; 11 lines, 3½ in. long; 17th century.

A short treatise on Uṣūl al-Fiḥ, without author's name, endorsed الكافل في اصول الفقه

Beg. . . . الحمد لله على سوابغ نعمائه وبوالغ الايه . . .
وبعد فهذه مختصر في علم اصول الفقه قريب المزال غريب
المناول كافل لمن اعتمده ببلوغ الامال

It is divided into ten Bābs, as follows :

1. في الاحكام الشرعية وتوابعها, fol. 36a;
 2. في المنطوق والمفهوم, fol. 51b;
 3. في الحقيقة والمجاز, fol. 53a;
 4. في الامر والنهي, fol. 54a;
 5. في العموم والخصوص, fol. 55a;
 6. في النسخ, fol. 57b;
 7. في الترجيح, fol. 58a;
 8. في الاجتهاد والتقليد, fol. 60a.
- The end of the last Bāb is wanting.

III. Foll. 63—72, 19 lines, 3 in.; written in small Nestalik; dated Dulhijjah, A.H. 1143, (A.D. 1731).

A commentary, by Sayyid Muḥammad B. Zaid B. Muḥ. B. al-Ḥasan, upon a prayer to be recited after completing the perusal of the Coran, ascribed to Imam Zain al-'Ābidin,

شرح دعا ختم القرآن من صحيفة ادعية الامام زين
العابدين عليه السلام

الهم انك اعنتنى على ختم كتابك الختم بلوغ
الخاتمة

This copy was transcribed from the auto-graph MS. of the commentator, who was alive at the date of writing.

208.

Or. 3953.—Foll. 122; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; 20 lines, 3 in. long; written in small and neat Neskhī, apparently in the 17th century.

[GLASER, no. 247.]

A full commentary upon the work described under the preceding number, art. i., al-Thalāthūn al-Mas'alah.

Beg. الشيخ رحمه الله تعالى بذكر اسم الله والوجه
فيه العقل والسمع اما العقل فمن حق من انعم علينا
باصول النعم وفروعها

The commentary, the author of which is not named, comprises the whole text written in red. It is much fuller than the gloss above mentioned, but contains many identical passages.

The MS. was written for Sayyid Jamāl al-Dīn Muḥ. B. al-Nāṣir B. 'Abd al-Rabb (mentioned by the author of *Tib al-Samar*, i., fol. 68, as a senior contemporary). A note states that it was read in Shibām, A.H. 1093 (A.D. 1682).

Foll. 1—8 and 116—122 contain miscellaneous notes and extracts.

209.

Or. 4009.—Foll. 44; 6 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$; from 20 to 23 lines, 3 $\frac{1}{4}$ in. long; written in cursive

Neskhī, almost destitute of diacritical dots, apparently in the 13th century.

[GLASER, no. 307.]

A treatise on theology (Kalām), imperfect at beginning and end.

The first heading, fol. 1b, is باب القول في اختراع الاعراض, and the chapter begins as follows: المذهب في هذا الباب ان الاعراض كلها مختصرة: مبتدأة ليس جسم منها علة لجسم وذلك اجماع بين اهل الملة واما الاعراض التي هي فعل الله سبحانه فمذهبننا ان خلق الله تعالى لها هو خلقه لاشباحها وأن الجسم علة لها ومجبور عليها والعرض معلول على الجسم

The work is divided into unnumbered Bābs, some of which are subdivided into Fuṣūl. The headings of the second and next following Bābs are: باب القول في الارادة, fol. 3b; القول في روية الاعراض, fol. 5; القول في نفى الوسائط, fol. 6; القول فيما يسمع من رجع, fol. 7b; المتولدات, fol. 10; الصدا, fol. 10b; القول في سماع الاعراض, fol. 12b; القول في الخلق, fol. 13b; اختلاف الاجسام والاعراض, fol. 15a; والتكليف, fol. 17, etc.

The last chapter, القول في النبوة, breaks off at the fourth page. The author quotes two of the Zaidi Imams as authorities, viz., Yaḥya B. al-Ḥusain (al-Hādī) author of the *Mustarshid* (no. 206 iv.), who died A.H. 298, and al-Ḥusain B. al-Kāsim B. 'Alī (al-Mahdi) who died A.H. 404. He mentions also al-Raṣṣāṣ (Aḥmad B. al-Ḥasan, a great Zaidi theologian, who died c. A.H. 600, v. no. 207). Under each head the author sets forth the tenets of the Zaidis, and then proceeds to discuss and refute those of other sects. His polemic is chiefly directed against the Ash'ariyyah and Ja'fariyyah.

210.

Or. 3976.—Foll. 297 ; 12 in. by 8½; 19 lines, 4½ in. long; written in fair Neskhi, with headings in fine Thulth, and red-ruled margins, apparently in the 17th century.

[GLASER, no. 270.]

Doctrinal and polemical writings of Imam al-Manṣūr billah 'Abdallāh B. Ḥamzah, who was born A.H. 561, proclaimed A.H. 594, and died A.H. 614.

This volume is designated on the edge as the first of the collection: **الاول من مجموع المنصور بالله عليه السلام**. It contains:

I. Foll. 1—144a. A full exposition of the Zaidi doctrine respecting the Imāmat, especially directed against the Imāmiyyah, who admit only twelve Imāms, and bearing the following title: **كتاب العقد الثمين في تبیین احكام الائمة الهادين تصنيف مولانا ومالكنا الامام الاجل المنصور بالله . . . ابى محمد عبد الله بن حمزة لجواد بن سليمان البر اتقى بن حمزة النجيب بن على العالم الزاهد بن حمزة النفس الزكية الخ**

Beg. **الحمد لله الذى تعالى عن الضد المنادى . . .**
اما بعد فان اولى ما اشتغلت به فكر الناظر وكدت فى ادراك مطلوبه الخواطر علم الاصول

Mentioned as one of the Imam's works in Ḥadā'ik al-Wardiyyah, Or. 3786, fol. 191b, and in al-Tarjumān, fol. 142b.

II. Foll. 145—168a. A polemical work against the Muṭarrafiyyah, a sect of heretics, whom the author stigmatizes as arrant apostates and outlaws, with this title: **الرسالة الهادية بالادلة البادية فى بيان احكام اهل الردة فى زمن مولانا ومالكنا الامام الاجل المنصور بالله**
الحمد لله الذى جعل الحمد الى مزيد احسانه

سأله

See Ḥadā'ik, fol. 152a, and Tarjumān, fol. 142b.

This work is mentioned by Ahlwardt, Berlin Catalogue, no. 2077, but wrongly ascribed to Ḥamzah B. Sulaimān.

III. Foll. 169—209a. A treatise on the laws relating to the taking of captives and booty, **الدرة اليتيمه فى تبیین احكام السبا والغنيمة**

Beg. **الحمد لله الذى نور قلوب العارفين بهدايته**

See Ḥadā'ik and Tarjumān, ib. A copy is mentioned by Ahlwardt, Berlin Catalogue, no. 2077.

IV. Foll. 210—234a. Answers to various questions relating to the Muṭarrafiyyah and other subjects, **اجوبة مسائل تتضمن ذكر المطرفية واحكامها وغير ذلك**

Beg. **اعلم ايدك الله وهداك وحاطك وتولاك ان الفرقه الغويه الضاله الشقيه المسماة بالمطرفيه**

V. Foll. 235—271b. A polemical treatise on Kalām, entitled: **الجوهرة الشافاه رادعة الطوافه**

Beg. **اما بعد حمد الله الذى جعل الحمد ثمنا لجلال نعمته**

This is the first of the Imam's writings. He composed it in early youth by desire of his Shaikh, al-Ḥasan B. Muḥ. al-Raṣṣās, in refutation of a circular letter sent from Egypt, and advocating the Ash'ari doctrines. See Ḥadā'ik, fol. 149a. It consists of 48 sections, called **مسئلة**.

VI. Foll. 272a—277b. Answers to divers questions on points of doctrine and morals, **هذه مسائل متفرقة مما سئل عنه عليه السلام وجوابها**

Beg. **سالت ايدك الله عن معنى وصفنا الله تعالى بانه عالم**

VII. Foll. 277b—287b. A treatise on

Imāmat, in four chapters, فصول, in answer to the questions contained in the "two papers," beginning: *وأما مسائل القرطاسين فمتشعبة منتشرة* ولعل ما يحتويان عليه يتحصل في أربعة فصول

VIII. Foll. 287b—291b. Answers to five questions relating to the prophetic office, and to some points of doctrine and law.

IX. Foll. 292a—293b. Answers to six questions on the rights of Imams, put to the Imam by Sultan al-Ḥasan B. Ismā'il al-Daf'āni, هذه المسائل سئل عنها السلطان الاجل الحسن بن اسمعيل الدفعاى

211.

Or. 3828.—Foll. 209; 10 in. by $6\frac{3}{4}$; 14 or 15 lines, $4\frac{3}{4}$ in. long; written in a large and flowing character by a skilled and scholarly scribe; dated (foll. 148b, 190b) Hūth, Yaman, Rajab, A.H. 625 (A.D. 1228).

[GLASER, no. 116.]

A volume containing some other theological treatises by the same Imam, al-Manṣūr-billah 'Abdallāh B. Ḥamzah B. Sulaimān, as follows:

I. Foll. 2—11. An exposition of the Zaidi creed, with the following title in the handwriting of the copyist: *كتاب العقيدة النبوية* الامامية المنصورية امير المؤمنين عبد الله بن حمزة بن سليمان بن رسول الله علم وعلى ابايه الطاهرين الاخيار وعترته الابرار

Beg. الحمد لله الذى كفى بالاسلام فقد ما سواه ...
اما بعد فقد سالتى جماعة من الاخوان الاباء المعتمدين الكفاه ان اذكر لهم مذهبي ومذهب ابائى مجردا عما سواه

This treatise is mentioned as one of the

writings of al-Manṣūr-billah in the Ḥadā'ik al-Wardiyyah, Or. 3786, fol. 192a, with the title *العقيدة النبوية فى الاصول الدينية*

II. Foll. 12—148. A treatise on the fundamentals of the faith and the authority of the Imams, being a diffuse commentary by the same Imam on his own metrical tract in quatrains.

In an Ijāzah, or licence, written at the end, fol. 148b, the work is designated as *كتاب الرسالة الناصحة بشرحها*. In the Ḥadā'ik, fol. 150, the commentary is called *شرح الرسالة الناصحة بالادلة الواضحة*

The same title appears on a folio written by a later hand, to supply the lacuna of the MS., and now placed at the beginning of the volume.

The work is described in the Ḥadā'ik as consisting of two parts, the first of which treats of Uṣūl al-Dīn, and the second of the merits of the holy lineage, *العترة*. The second part only is contained in the MS.

The beginning of the poem, as supplied by the additional leaf, is as follows:

حمدا لمن ايدنا بعصمته واختصنا بفضله ورحمته

The commentary begins: *هذا هو الكلام فى فضل اهل البيت عليهم السلام والخلاف فيه مع طايفة من المطرفية ومع الملاحدة*

The commentary includes historical notices of the Imams named in the text, and extensive controversial discussions.

It is stated in the colophon that the MS. was transcribed from a copy of a transcript of the author's autograph MS. On the same page and the next are two licences, *اجازة*. The first was granted to the writer, Muḥ. B. al-Murtada al-Ḥusaini al-Mar'ashi, by Imam

al-Mutawakkil al-Muṭahhar B. Yaḥya (d. A.H. 697). The second, dated A.H. 706, was given by Shaikh 'Alī B. 'Aṭīyyah to Amīr al-Muslimīn Sulaimān B. al-Ḳāsim, a grandson of the author.

III. Foll. 151—156. The latter part of al-'Aḳīdat al-Nabawiyyah, mentioned under art. i.

Here the author quotes, at some length, a polemical work against the Muṭarrafi sect, entitled الهاشمية لانف الضلال من مذاهب المطرفية الجهال, by his predecessor, Imam al-Mutawakkil Aḥmad B. Sulaimān (d. A.H. 566).

IV. 157—190. A theological tract, written by the same Imam in answer to the questions of Faḳīh Muḥ. B. As'ad al-Wāḳidi al-Sulaili, with this title: الرسالة الامامية في الجواب عن المسائل التهامية الواردة من الفقيه الاجل محمد بن اسعد الواقدي الصليحي من ناحية زبيد اليمن

قال مولانا امير المومنين المنصور بالله
جوابا عن الرسالة التهامية سلام عليكم فانا محمد اليكم
الله الذي لا اله الا هو

This tract is mentioned in Ḥadā'ik, fol. 192a, as الرسالة التهامية

V. Foll. 194—206. A detached fragment of the commentary mentioned under art. ii. The place of this fragment, in which some lacunae have been supplied by inserted leaves, cannot be positively ascertained; it belongs, apparently, to the early part of the work.

VI. Another work treating of the prerogatives of 'Alī and his descendants, written, by an early hand, lengthways, on the outer margins, through the whole volume. It has neither beginning nor end, and the author has not been ascertained. It is divided into a number of chapters, فصل, in one of which,

the 22nd, one hundred and twenty miracles of 'Alī are enumerated; see fol. 171b.

212.

Or. 3959.—Foll. 198; 8½ in. by 5¾; 20 lines, 3½ in. long; written in cursive Neskhi; dated Thursday, 23 Jumāda I., A.H. 1062 (A.D. 1652). [GLASER, no. 253].

Theological writings of Sayyid Nūr al-Dīn Abu 'Abdallāh Ḥamīdān (i.e. Ḥamīd al-Dīn) B. al-Ḳāsim B. Yaḥya B. Ḥamīdān al-Ḳāsimi al-Ḥasanī al-Ḥāshimī, with this title: كتب مجموعة الفها الامام المقتصد والعالم المجتهد نور الدين . . . ابو عبد الله حميدان بن القسم بن يحيى بن حميدان بن القسم بن الحسن بن ابراهيم بن سليمان بن القسم بن علي الخ

The Imam Al-Ḳāsim B. 'Alī, the author's ancestor in the eighth generation, died A.H. 393. Ḥamīd al-Dīn B. Yaḥya B. Ḥamīd al-Dīn (for thus the author's name is found written in other places) appears to have lived in the seventh century A.H. He does not quote any later Imam than 'Abdallāh B. Ḥamzah, who died A.H. 613.

I. Fol. 1. Kitāb al-Taṣriḥ, كتاب التصريح, a work in defence of the doctrine of the Inams against the philosophizing sect of the Mu'tazilah.

Beg. . . . احمد الله تعالى حمد معترف بوحدانيتها وبعد فان الغرض بهذا المختصر وتاليقه والارب الذي دعى الى جمعه وتصنيفه هو التقرب الى الله سبحانه

It is divided into five sections, termed موضع, with the following headings:

I. في ذكر جملة من مقدمات البلوى

التي يبنى عليها الكلام في علوم الدين

- Fol. 9b. II. في الكلام في مسائل الامامة
 Fol. 45a. III. الكلام في الصانع وما يستحق من الصفات لذاته او لفعله
 Fol. 52a. IV. في العالم وصفات ذاته وذكر فوائده
 Fol. 59b. V. في ذكر جملة من مغالط المعتزلة التي اوهموا انها ادلة

II. Fol. 71a. A treatise showing the virtual agreement of the teachings of the Imams, and reconciling their apparent discrepancies, divided into six Fuṣūl, with this title: كتاب تنبيه اولى الالباب على تنزيه ورثة الكتاب

Beg. اما بعد حمد من فطر العقول على معرفة الادلة

III. Fol. 83a. On the errors of theologians of the philosophical school, in five Fuṣūl: تنبيه الغافلين على مغالط المتوهمين

Beg. اما بعد حمد ذي العزة والطول ومن به القوة والحول

IV. Fol. 118a. First selection from the teachings of the Imams on the Imāmat: المنتزع الاول من اقوال الائمة عليهم السلام يتضمن الكلام في النص والخصر وصفة الامام وذكر حكم من يخالفه في ذلك من فرق الاسلام

Beg. اما بعد حمد الله على سوابغ نعمه وما اوضحه لجميع المتعبدين من بوائغ حكمه

V. Fol. 133a. Second selection from the teachings of the Imams on substances and attributes: المنتزع الثاني من اقوال الائمة عليهم السلام في ذكر ما اختلف فيه اهل الكلام من الاقوال في الذوات والصفات والاحكام

Beg. اما بعد حمد الله تعالى ذي الجلال والاكرام

VI. Fol. 141b. Extracts from the works of al-Manṣūr 'Abdallāh B. Ḥamzah (d. A.H.

613) against the Mu'tazilah, in four Fuṣūl: كتاب حكاية الاقوال العاصمة من الاعتزال مما انتزع وجمع من كتب الامام المنصور بالله عبد الله بن حمزة المسائل الباحثة عن معاني الاقوال الخادثة with an appendix entitled, fol. 157b, containing some explanations by the compiler.

Beg. اما بعد حمد من نعمه لا تحصى ومحامده لا تستقصى

VII. Fol. 161a. The seventh Faṣl of the work entitled Ta'rif al-Ṭarīḡ, against the Muṭarrāfi sect: الفصل السابع من كتاب تعريف الطريق من تأليف السيد الشريف . . . حميدان

VIII. Fol. 173b. A tract upon some obscure points in the traditions relating to the Mahdi: كتاب بيان الاشكال فيما حكى عن المهدي عليه السلام من الاقوال

IX. Fol. 183a. Four theological questions ascribed by Ḥamīdān to Imam al-Mahdi al-Ḥusain B. al-Ḳāsim (died A.H. 404), and directed against the Ṣifāṭiyyah sect: تذكرة تشتمل على اربع مسائل من كلامه عليه السلام مما يستغلط بالسؤال عنها الصفاتية

X. Foll. 187a—197a. Metrical compositions of Sayyid Ḥamīd al-Dīn on theological subjects: قال رضى الله عنه وقلت مما ينظم كثيرا من معاني ما تقدم

The last and longest is an Urjūzah, foll. 190b—197a, entitled الرسالة النازمة لمعاني الادلة العاصمة من كلامه عليه السلام يعنى من كلام السيد حميدان

It is directed against the Mu'tazilah, and begins:

حمدا وشكرا دائما طول الابد مضاعفا مجاوزا حد الامد

It is stated at the beginning that Imam al-

Mutawakkil 'ala'llah al-Muṭabhar B. Yahya used to call that poem المزلزة لأعضاء المعتزلة

At the end is a copy of a letter of Imam al-Mahdi Aḥmad B. al-Ḥusain (died A.H. 656), referring with praise to a work of Sayyid Ḥamidān.

Most of the above contents are found also in a miscellaneous volume, Or. 3851.

213.

Or. 3727.—Foll. 171; 11½ in. by 7¼; about 31 lines, 5½ in. long; written in Neskhi by several hands; dated A.H. 1046—1107 (A.D. 1636—1696). [GLASER, no. 11.]

The main portion of the volume, foll. 47—135, contains the theological writings of the same Ḥamid al-Dīn Yahya B. Ḥamid al-Dīn, with this title: ... مجموع كتب الفها الامام المفضل نور الدين ... ابو عبد الله حميدان بن يحيى بن نور الدين. They agree with the contents of the preceding copy, but are differently arranged, as follows:

I. Fol. 47b. A treatise against the Mu'tazilah, the same as no. 212, art. vi.

II. Fol. 54a. Tanbih al-Ghāfilin, the same as no. 212, art. iii.

III. Fol. 67a. Tanbih Uli 'l-Albāb=no. 212, art. ii.

IV. Fol. 72a. Al-Muntaza' al-Awwal=no. 212, art. iv.

V. Fol. 78a. Al-Muntaza' al-Thāni=no. 212, art. v.

VI. Fol. 82a. Some pieces of verse=no. 212, art. x., foll. 187b—190a. They are designated at the end as an appendix to al-Muntaza' al-Thāni, art. v.

VII. Fol. 83b. Al-Risālat al-Nāẓimah, etc., namely, the Urjūzah mentioned under no. 212, art. x., foll. 190—197.

VIII. Fol. 87b. Al-Masā'il al-Bāḥithah, etc., v. no. 212, art. vi., fol. 157.

IX. Fol. 89a. Faṣl 7 of Ta'rīf al-Ṭarīḡ=no. 212, art. vi.

X. Fol. 96a. Bayān al-Ishkāl=no. 212, art. viii.

XI. Fol. 99b. Kitāb al-Taṣrīḡ=no. 212, art. i.

XII. Foll. 134a=135b. Arba' Masā'il=no. 212, art. ix.

Besides the above treatise the MS. contains:

XIII. Foll. 1—41. الجوابات الهاشمية في الرد على أبيات بعض الشافعية. A polemical treatise on the claims of 'Ali, by Sayyid Muḥammad B. 'Abdallah B. al-Ḥusain al-Mihrābi.

Beg. الحمد لله الذي جعل الإمامة في آل محمد عليهم محصورة ... أما بعد فإني لها اطلعت على هذه الابيات من بعض الشافعية يدعى ان عليا عليه السلام تابع للمشايخ

The work was written in answer to some verses by a Shāfi'i writer, who pretended that 'Ali had submitted to the preceding Caliphs. It takes the shape of a commentary upon a poem in support of 'Ali's claims, entitled فحاجة الطالب في إمامة علي بن أبي طالب

الطالب في إمامة علي بن أبي طالب

The verses of the Shāfi'i begin:

على تابع الخلفا حقا ونادوه ليغزوا فاستجابا

The versified answer begins:

على خالف الخلفا حقا لرفضهم الإمامة والكتبا

XIV. Foll. 43b—46a. Eighteen questions put by Shams al-Dīn Aḥmad B. Sulaimān

al-Auzari to Imam al-Mu'ayyad billah Yahya B. Hamzah (d. A.H. 749) on points of theology, with the answers.

Beg. *سوالات الفقيه الافضل المحدث شمس الدين احمد بن سليمان الازري*

XV. Foll. 137a—162b. A collection of Hadiths relating to those texts of the Coran which, according to Shī'ah tradition, support the claims of the descendants of the Prophet.

It is imperfect at the beginning. The first words are: وما ذكر عليا الا بخير واخرج فيه يسنده عن عكرمة عن ابن عباس ايضا قال ما في القرآن اية الا وعلى سيدها واميرها وشريفها

The author's name does not appear, but in the following Isnād his father is called al-Hākim Abu Muḥ. 'Abdallah B. Aḥmad: اخبرنا الحاكم الوالد ابو محمد عبد الله ابن احمد قال حدثنا ابو حفص عمر بن احمد بن عثمان الواعظ ببغداد

The work follows the order of the Surahs, from the Fātiḥah to Sūrat al-Kauthar.

The following doubtful title is written at the top of the first page: فضائل من شواهد التنزيل للحسكاني الحنفى

XVI. Foll. 163b—166b. Tathbit al-Imāmah, in confirmation of the claims of 'Alī, by al-Hādī ila 'l-Haqq Yahya B. al-Husain B. al-Kāsim (d. A.H. 298): كتاب تثبيت الامامة لمولانا امير المؤمنين الهادي الى الحق يحيى بن الحسين بن القسم عليه السلام

Beg. الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور

XVII. Foll. 167a—171b. Fragment of a collection of Shī'ah traditions relating to the life of 'Alī.

Beg. *روينا بالاسناد انه قال اسد ابن رنيم عبد ابن عدى ابن الدليل وهو يحرض قريش على قتل علي بن ابي طالب*

The principal sections are entitled: هذا حديث الجاثليق and حديث البطريق. Most of the traditions are ascribed to Salmān al-Fārisi.

214.

Or. 3947.—Foll. 330; 8½ in. by 6; about 15 lines, 3½ in. long; written in cursive, but distinct, Neskhi; dated from 9 Rabi' I. to 27 Jumāda I., A.H. 1081 (A.D. 1670).

[GLASER, no. 241.]

Theological and polemical writings of Imam al-Manṣūr-billah al-Kāsim B. Muḥammad (who died A.H. 1029; see his life, Or. 3329).

They consist chiefly of answers to various questions put to him on matters of theology and law.

I. Foll. 5—166. Answers to the questions of Fakih 'Abd al-Jabbār B. 'Alī B. Shimr, with the title: الجواب المختار على الفقيه عبد الجبار لمولانا... الامام ابي محمد القاسم بن محمد قدس الله روحه

Beg. قال السائل ارشدنا الله تعالى واياه الى ما يرضيه في مقدمة مسايله ما يقول علما الاسلام الى قوله في جواب مساييل الى قوله مشتملا على تبیین الحق في كل مسله بادلة قاطعة

The work was completed, as stated at the end, on Thursday, two nights before the end of Ramadān, A.H. 1005.

II. Foll. 167—197. Answers to the questions of Sayyid Jamāl al-Dīn Muḥammad B. 'Ashīsh al-Hūthi: هذه السوالات التي سال عنها

السيد جمال الدين محمد بن عيش الحوئي والجواب
المولانا امير المؤمنين المنصور بالله القاسم بن محمد

Beg. السؤال الاول سالت عن الفنا والجواب والله
الموفق انه هو اعدام الاشيا لقوله تعالى هو الاول والاخر

III. Foll. 198—209. Answers to various questions, the author of which is not named.

وقال مولانا امير المؤمنين . . . في جواب مسايل
سيل عنها ما لفظه كما وجدته وسالت فقلت قال الله
تعالى يا نساء النبي

The first question relates to the double punishment threatened to the wives of the Prophet for grievous sin (Surah 33, v. 30).

IV. Foll. 209b—241. Answers to some questions sent from Šan'ā, and relating to divergences of doctrine : هذا جواب السوالات
الصنعانية عن الاختلافات الاعتقادية

Beg. اتفقت العترة والمعتزة على ان الله سبحانه
موجود قديم قادر عالم حي

They include a tract against modern Sufis, or Bāṭinis, foll. 230—240.

V. Foll. 242—279. A guide to the right path, showing how to choose among conflicting authorities in matters of faith and law :

كتاب الارشاد الى سبيل الرشاد في طريق افعال العباد
عند فقد الاجتهاد

It is divided into six Fuṣūl, and begins :
الحمد لله . . . اما بعد لما كان الخلاف واقعا في الاحكام
الشرعية بين الامة المحمدية وقد عرفنا ان ربنا تبارك
وتعالى واحد

VI. Foll. 280—328. A warning against revolt or disobedience : كتاب التحذير من الفتنة

Beg. الحمد لله الذي جعل الكتاب هدى للمتقين . . .

اما بعد فانه لما وقع النكير على من حذر من المعاونة على
الفتنة

It was written, as stated at the end, against Faḳīh Muḥ. B. 'Ali B. 'Umar al-Tihāmi, who had advised people to stay at home, and pay tribute to the enemy.

The MS. was written for Faḳīh Jamāl al-Dīn 'Ali B. 'Abdallah al-Anisi, by 'Ali B. Aḥmad B. 'Ali al-Razīkī al-Rughāfi al-Ša'di.

Some leaves written by a later hand contain the following poems :

Fol. 306. A Marthiyah, by Sayyid Aḥmad B. Šāliḥ Ibn Abi 'l-Rijāl (d. A.H. 1092), on the death of Sayyid Šārim al-Islām Ibrāhīm B. Muḥ. B. Aḥmad B. 'Izz al-Dīn.

Fol. 329. A Ḳaṣīdah, by Shaikh Aḥmad B. 'Alawān.

Fol. 330. An impromptu poem of al-Farazdaq, in praise of Imam 'Ali B. al-Ḥusain B. 'Ali B. Abi Ṭalib.

215.

Or. 3974.—Foll. 60 ; 8½ in. by 6 ; about 20 lines, 4 in. long ; written in fair Neskhī ; dated Saturday, 5 Jumada II., A.H. 1015 (A.D. 1606). [GLASER, no. 268.]

I. Foll. 2—57. A treatise on Uṣūl al-Dīn, or the bases of faith ; without title or author's name.

Beg. الحمد لله الذي فلق اصباح العقول في قلوب
اعلام بريته

It is described on the fly-leaf as هذا مین
الاساس, and is really the work entitled الاساس
لعقائد الاكياس, by Imam al-Manṣūr-billah al-Ḳāsim B. Muḥammad. See Or. 3851, ii.

II. Foll. 57b—60. Answers of the same

Imam to the theological questions of Faḳīh Badr al-Dīn Muḥammad B. 'Alī al-Ma'rūf:

هذا جواب مسائل الفقيه بدر الدين محمد بن علي المعروف

Beg. سألت اخذ الله بنواصينا جميعا الى الخير. فقدت ما الطريق الى معرفة الله تعالى

The Imam's name appears in the colophon, in which he is spoken of as still living.

The MS. was written for Sayyid Fakhr al-Dīn 'Abdallāh B. Muḥ. B. Nāṣir الحديري

216.

Or. 3757.—Foll. 118; 8½ in. by 6¼; 19 and 23 lines, 4 in. long; written in Neskhi; dated A.H. 1164—8 (A.D. 1751—4).

[GLASER, no. 41.]

I. Foll. 1—12. العصمة عن الضلال A treatise on the essential points of the creed, by Sayyid al-Ḥasan al-Jalāl: عقيدة السيد احسن الجلال

Beg. حامدا من ادهشت عقول النظارات جماله. وبعد فهذه جمل من اصول الخلاف في العقائد اليها أكثر التفاصيل عايد حررتها برة من التقليد والعصية

The writer, Sayyid Sharaf al-Dīn al-Ḥasan B. Aḥmad al-Jalāl, author of *Ḍau al-Nahār*, died A.H. 1079. See Or. 3996.

II. Foll. 17—116. A commentary by the same author upon his own treatise on Uṣūl al-Fiḥ, entitled عصام المتورعين عن مزالق اصول المتشرعين

The following title is prefixed by the copyist:

بلاغ المتطلعين الى عصام المتورعين عن مزالق المتشرعين

تأليف السيد العلامة شرف الاسلام الحسن بن احمد بن الجلال رحمه الله تعالى

الحمد لله الذي امدنا من نعمه بالاصول. والفروع. . . . وبعد فقد علم موت السنة اولو العلم وان قلوا وسلوك مدعيها مسلك من قبلهم من الامم وان ضلوا

The treatise is directed against those who, according to the author, falsely profess to be followers of the Sunnah, but are in reality its greatest enemies.

The text of the original treatise, written in red, is included in the commentary.

The MS. was written for Jamāl al-Islām 'Alī B. Muḥ. B. Ṭāmish, by Ḥusain B. 'Abd al-Kādir B. 'Alī, etc.

217.

Or. 3852.—Foll. 62; 8 in. by 5½; 21 lines, 3¼ in. long; written in fair, but imperfectly pointed, Neskhi; apparently in the 17th century. [GLASER, no. 140.]

I. Fol. 5—35. A theological treatise in defence of the Zaidi doctrine, by Shams al-Islām Aḥmad B. Ṣāliḥ B. Muḥ. B. 'Alī B. Muḥ. Ibn Abi 'l-Rijāl al-'Adawi, with this title: تفسير الشريعة لوراد الشريعة تأليف علامة

اليمن. . . . شمس الاسلام احمد بن صالح بن محمد بن ابي الرجال احسن الله عن ال محمد جزاه

Beg. اعلم ايها الناظر لنفسه انك في هذا الوجود متأغرا واعدائك لا يقبل منك الفدا

The author was Khaṭīb of Ṣan'ā, and died in al-Bustān, near Ḍaurān, on the 29th of Rabī' I., A.H. 1100. See *Bughyat al-Murīd*, Or. 3719, fol. 23. He is chiefly known by his historical work *مجمع البحور*, one of the sources of *Khulāṣat al-Athar*. See the last

work, vol. i., p. 220, (where A.H. 1092 is given as the date of his death), and *Tib al-Samar*, Or. 2427, fol. 198. In the list of his works given in *Bughyat al-Murid*, the above treatise is called *تيسير الشريعة لوارد الشريعة*.

A note on the first page states that 'Ali B. *Ṣāliḥ* B. *Abi 'l-Rijāl* (the author's brother, v. *Tib al-Samar*, fol. 200) heard the work read by the author in the house of Imam al-Mutawakkil in *Ṣan'ā*, A.H. 1079.

II. Foll. 36—59. A treatise by the same author on the evidences and authorities in support of the Imāmat of 'Ali, with this title: *اعلام الموالى بكلام سادته الاعلام الموالى تاليف العلامة . . . شمس الاسلام احمد بن صالح بن ابى الرجال امتع الله الاسلام بعلومه*

Beg. وبعد فانه لما سلك ائمة اهل البيت رضى الله عنهم مسلك التكرم والتعلم فى امر الصحابة بان سدوا باب الشتم

The work was also read before the author by his brother 'Ali B. *Ṣāliḥ*. This copy is imperfect at the end. The *اعلام الموالى* is also mentioned in *Bughyat al-Murid*, among the author's works.

Druzes.

218.

Or. 1435.—Foll. 100; 8 in. by 6; 13 lines, 4 in. long; written in fair, fully vocalized, Neskhi, with red, yellow, and green headings, apparently in the 16th century.

The second volume of the sacred books of the Druzes.

Beg. الرسالة الدامغة للفاسق الرد على النصيري لعنه المولى فى كل كور ودور

This volume contains twenty-six tracts, ending with *شعر النفس*. The contents agree with those of Add. 11,559, noticed in the Arabic Catalogue, pp. 521-2, and with those of the Paris MS. fully described by S. de Sacy, *Exposé de la religion des Druzes*, vol. i., pp. 471—482. A former owner, M. Jules Ferrette, has written on the cover, "Livre sacré des Druzes conquis par les Chrétiens pendant la guerre de 1860."

For other copies of the same volume see Aumer, nos. 218—220; Pertsch, nos. 855-6; the Leyden Catalogue, no. 1978; Assemani, *Collectio Nova*, nos. 379, 721; the Paris Catalogue, nos. 1415-18; and Rosen, *Notices Sommaires*, no. 97.

Nusairis.

219.

Or. 3113.—Foll. 195; 4½ in. by 3½; from 7 to 8 lines, 2½ in. long; written in cursive Neskhi; dated *Sha'bān*, A.H. 1283 (A.D. 1866). [KREMER, no. 123.]

Prayer-book of the Nusairis.

Beg. كتاب فيه قيام ال حلا وبالله المعون وهذا هذه
بسم الله الرحمن الرحيم
قوله تعالى الله لا اله الا هو الى القيوم لا تاخذه سنة ولا نوم

Two leaves prefixed to the above title contain a prayer, beginning: *استغفر الله العلى العظيم*, the *التواب الرحيم*, and including a declaration that there is no God but 'Ali, no veil but Muḥammad, and no gate but the Lord Salmān: *الهم صلى عليه بشهادت ان لا اله الا مولاي على ولا حجاب الا السيد محمد ولا باب الا السيد سلمان فى كل عصر وكل زمان*

The work begins with the *Āyat al-Kursi* and other verses from the *Coran*, followed by a number of prayers addressed to 'Ali as the Deity, in such terms as, يا مولاي يا على يا عظيم يا ازل يا قديم يا بارى يا حكيم يا محيى العظام وهى زميم, and ending mostly with these words, يا امير النخل يا عليا يا عظيم. These invocations are in the name of holy personages of every age and country. The names of the Prophets, the twelve Imams, and other Shī'ah saints, one would naturally expect; but it is rather strange to find in one place, fol. 23, those of the ancient kings of Persia, Jem, Kūbād, Firūz, Anushirwān, Kaikā'ūs, and in another, fol. 25, those of Evangelists and Christian saints, John Chrysostom, يوحنا فم الذهب, Paul, متى, and Matthew, بولوس.

The prayers are followed by rituals relating to various sacred functions, such as the rite called *Kuddās*, القداس, performed with a cup, fol. 71, the initiation of neophytes by the Naḳīb, fol. 89, the vows, العقاد, fol. 101, the water-*kuddās*, قداس الماء, fol. 106, the incense-*kuddās*, قداس البخور, fol. 109, the wine-*kuddās*, قداس الشراب, fol. 114, the oath of allegiance, المبايعه, fol. 117, etc.

Several of the above prayers and offices will be found in the work entitled الباكورة السليمانية فى كشف اسرار الديانة النصيرية, written by a Nuṣairi converted to Christianity, Sulaimān al-Adani; printed in Beirut, 1864, and translated by Edw. E. Salisbury in the *Journal of the American Oriental Society*, vol. viii., no. 2.

The prayer-book proper occupies foll. 1—128 and 173—186. It ends with prayers for various occasions.

Foll. 130—152 contain hymns called ترحيب, by the following Nuṣairi poets: Hasan al-

Ajrūd, Salmān Bīṣīn, 'Ali al-Nā'im, Muḥ. B. Maḥmūd B. Ghadānfal, Kāsim, 'Ali B. Šarīm, and Aḥmad al-Dāraniyah, احمد الدارنيه. At the end is the story of Ḥabīb al-Najjār, حبيب النجار

Foll. 153—186 contain some cabalistic extracts, and some more poetical pieces, by Ibn Sha'bān, Shaikh Khalīl, and Salmān Bīṣīn.

Foll. 187—194 contain questions put to Abu Sa'id Maimūn B. al-Kāsim al-Ṭabarānī (died c. A.H. 400; v. Ahlwardt, Berlin Catalogue, no. 4292) by Abu 'l-Ḥusain Muḥ. B. 'Ali al-Jalī مسائل ابو سعيد ميمون ابن القاسم: الطبراني فسال عنها ابو الحسين محمد بن على الجلى قدس الله روحهما

The first of these relates to the seven gates of Hell, which are said to mean degrees of transmigration.

Copyist: ابراهيم ابن محمد ابن ابراهيم ابن على حسبنا ونسبنا ال حداد

The origin of the MS. is thus stated by von Kremer: "Erbeutet von den Türkischen Truppen bei Erstürmung des Gebel enna-wāsirah, جبل النواصرة, im Sommer 1870. Dieser Gebirgsdistrict liegt bei acht Stunden von Tripolis und ist das Centrum des Districtes der Nosairier, die bis in die neueste Zeit ihre Unabhängigkeit zu wahren wussten."

On the Nuṣairi sect, see Shahrastānī, Haarbrücker's translation, vol. i., p. 216; S. de Sacy, *Religion des Druzes*, vol. ii., pp. 559—586; Catafago, *Journal Asiatique*, 4^e Série, tom. xi., p. 149; 7^e Série, tom. viii., p. 523; and Huart, *ib.*, 7^e Série, tom. xiv., p. 191. A Nuṣairi catechism is described by Ahlwardt, Berlin Catalogue, no. 2086.

Wahhabis.

220.

Or. 4529.—Foll. 244; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; from 13 to 17 lines, 4 in. long; written in Neskhi in the 19th century.

[Presented by COL. S. B. MILES.]

The following works by Shaikh Muḥammad B. 'Abd al-Wahhāb, the founder of the Wahhābi sect, who was born A.H. 1115, and died A.H. 1206 (see the Arabic Catalogue, pp. 436a, 784a):

I. Foll. 2b—131. Life of Muḥammad, abridged from the *Sīrat al-Rasūl* by Ibn Hishām: هذا كتاب مختصر السيرة من سيرة ابن هشام الشيخ محمد بن عبد الوهاب رحمه تعالى برحمته

الحمد لله رب العالمين وصلى الله على سيد المرسلين محمد بن عبد الله ابن عبد المطلب . . . بن عدنان معلوم الصحة وما فوق عدنان فمختلف فيه ولا خلاف انه عدنان ولد اسماعيل هو الذبيح

The work concludes with the history of the Khalifs, which is brought down to the time of al-Ma'mūn.

The beginning and the end, viz., foll. 2—11 and 117—131, have been supplied by a somewhat later and cursive hand, A.H. 1277 (A.D. 1860).

II. Foll. 132—196. The Kitāb al-Tauḥīd, an exposition of the Wahhābi doctrine: هذا كتاب التوحيد تأليف الشيخ محمد بن عبد الوهاب غفر الله له

كتاب التوحيد وقول الله تعالى وما خلقت الجن والانس الا ليعبدون وقوله تعالى ولقد بعثنا في كل امة رسولا ان اعبدوا الله واجتنبوا الطاغوت

The same work is found in Add. 23,346, foll. 281—332, described in the Arabic

Catalogue, p. 577; but the present copy has in addition, at the end, nineteen short questions, مسائل, relating to the 'Arsh and Kursi mentioned in the last quoted Hadiths.

A short abstract of the Kitāb al-Tauḥīd will be found in the account of the Wahhābi doctrine drawn up by 'Abdallāh, the apostle's son, and translated by O'Kinealy, Journal of the Asiatic Society of Bengal, 1874, part i., pp. 68—72.

III. Foll. 196—223. Kitāb al-Kabā'ir, a treatise on the major sins, or those which involve perdition.

Beg. كتاب الكبائر وقول الله تعالى ان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم الآية وقوله الذين يجتنبون كبائر الاثم والفواحش

It is divided into short unnumbered Bābs, each of which begins with a verse of the Coran, or a Hadith.

IV. Foll. 224—230. Exposition of the confession of faith, لا اله الا الله

Beg. هذا التاليف والابواب في الصفات تأليف الشيخ الامام محمد بن عبد الوهاب

الحمد لله المنفرد بالكمال والبقا والعز والكبرياء . . . فهذه كلمات في بيان شهادة ان لا اله الا الله وبيان التوحيد الذي حق الله على العبيد

The same tract is found in Add. 23,346, foll. 373—383; where it is designated as تفسير الشهادة. The present copy has a doxology, wanting in the latter MS.; but it wants the concluding lines of the treatise.

V. Foll. 231—236. Comments of the same author upon six passages of the *Sīrah*, or Life of Muḥammad: هذه ستة المواضع من السيرة تأليف الشيخ الامام . . . محمد بن عبد الوهاب

Beg. الحمد لله رب العالمين تأمل رحمك
الله ستة مواضع من السيرة وافهم فهما حسنا لعل الله
يفهمك دين الانبياء لتتبعه

The first passage relates to the beginning of inspiration, قصة نزول الوحي, namely, يا ايها المدثر (Coran, chap. 74).

On the last page is the beginning of Ibn 'Abd al-Wahhāb's comment upon a passage of Sūrat Hūd, من كان يريد حياة الدنيا (chap. 11, v. 18).

VI. Foll. 237-38. A tradition relating to the eight points of doctrine which Shakhī al-Balkhi had learnt from his master, Ḥātim al-Aṣamm.

Beg. هذه المسائل ينبغي تعلمهن والعمل بهن روى
حاتم الاصم

VII. Foll. 239—241. Fragment of a treatise on the knowledge and the qualities which a true believer should possess.

The first paragraph begins: الاصل الثاني
معرفة دينك واذا قيل لك وما دينك فقل ديني
الاسلام

VIII. Foll. 242—244. An account of the end of the holy Imām, Sa'id B. Jubair, who was put to death by al-Ḥajjāj, A.H. 95 (Ibn Khallikān, vol. i., p. 564).

Beg. قال عوف ابن ابى شداد العبدى بلغنى ان الحجاج
بن يوسف لما ذكر له سعيد بن جبير

On the first page of the MS. are notices of events in Wahhabi history, beginning with the death of 'Abdallah B. Su'ūd, A.H. 1232, and ending with A.H. 1286.

Babis.

221.

Or. 3539.—Foll. 173; 8½ in. by 5¼; 19 lines, 2½ in. long; written in small and neat Nestalik, with red and blue-lined margins, in the 19th century. [S. CHURCHILL.]

A sacred book of the Babis, without title or author's name.

Beg. سورة الملك وهى اثنتى واربعون آية شيرازية
بسم الله الرحمن الرحيم

الحمد لله الذى نزل الكتاب على عبده بالحق ليكون
للعالمين سراجا وهاجا

The best source of information on the history of the Babis, and their literature, is to be found in the masterly and exhaustive accounts published by Mr. Edward Granville Browne, in the Journal of the Royal Asiatic Society, New Series, vol. 21, pp. 485—526, and 881—1009, and in the volume subsequently published by him under the title of "A Traveller's Narrative," 1891. In our notice of the present, and the four following MSS., we cannot do better than to refer the reader to those highly interesting works.

The present book is known as Tafsīr Sūrat Yūsuf, تفسير سورة يوسف, or Aḥsan al-Ḳiṣaṣ, احسن القصص, and its author is the founder of the Babi sect, Mirza 'Alī Muḥammad Shīrāzī, better known as Bāb, or Nuḳṭah, who was born in Shīrāz A.H. 1236, and suffered martyrdom in Tebriz on the 27th of Sha'bān, A.H. 1266 (July, 1850). See Browne, Journal, pp. 512 and 993. The Tafsīr Sūrat Yūsuf, is so called from the verses of the Coranic Surah of that name, which occur at the beginning of most chapters, although the text which follows has no obvious connexion with them. It

is the second extant work of the Bāb, and the first in which he put forth his pretensions to divine inspiration. It was composed shortly after the declaration of his divine mission, which took place A.H. 1260. (See "A Traveller's Narrative," p. 221.)

The first detailed account of the work was given by Baron Victor von Rosen, *Manuscripts arabes de l'Institut*, pp. 179—191, with copious extracts, which agree verbatim with the text of our MS. The character of the work is described by Browne, l.c., pp. 904—909; compare "A Traveller's Narrative," p. 338.

The present copy is divided, like the S. Petersburg MS., into 111 sections, not numbered. In addition to the latter, it has titles in red ink at the beginning of most sections. The first has been given above. The second is: سورة العلماء وهي اثنتى واربعون آية شيرازية. The remaining headings differ from the above only by the name of the Sūrah. The eight sections which next follow are called: سورة شهادة, سورة يوسف, سورة المدينة, الإيمان, سورة العماء, سورة السر, سورة التوحيد, سورة الزبارة.

On fol. 71a is found the passage *وان من* quoted by Rosen, l.c., p. 185, from which he inferred rather hastily that Bāb allowed eight wives to his followers. It is taken, with some alteration, from the Coran, chapter vi., vv. 143-44, and relates to pairs of cattle. The tendency of the Babis is, according to Browne, p. 499, rather to monogamy.

In the body of the volume some leaves have been transposed. They must be taken in the following order: foll. 105, 110, 111, 108, 109, 106, 107, 112.

Baron von Rosen possesses a fine copy of the same work, transcribed from a MS. in

the library of I'tidād al-Saltānah. See MSS. persans de l'Institut, p. 50.

222.

Or. 3116.—Foll. 127; 8 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 14 lines, 4 $\frac{1}{2}$ in. long; written in a cursive and not easily legible Shikesteh, in the 19th century.

[KREMER, no. 126.]

Another Babi book, without any title.

الباب المذكور في بيان ان العباد لم يصلين
الى شاطى بهر [sic] العرفان الا بالانقطاع الصرف عن
كل من في السموات والارض فلتقدس انفسكم يا اهل
الارض الخ

It consists of Arabic passages, written mostly in Neskhi, with a red line drawn over them, and followed by extensive comments in Persian, written in Nestalik. It is the work known as *Ikān*, ايكان, one of great authority with the Babis, and containing the fullest exposition and defence of their doctrines. The author is Bahā, who superseded his brother Mirza Yalīya Şubhī i Azal as chief of the sect. He proclaimed his divine mission in Adrianople, A.H. 1283, and is now regarded by the bulk of the Babis as the last "Manifestation," or embodiment of the Deity. His proper name is Mirza Husain 'Alī, son of Mirza 'Abbās, better known as Mirza Buzurg Nūri. He was born in Teheran, A.H. 1233, wrote the present work in Baghdad, A.H. 1278, and was subsequently confined by the Turkish government, first in Adrianople, and afterwards, A.H. 1285, in Acre, where he is still living. (See Browne, "A Traveller's Narrative," p. xxxix.)*

The work is fully described by Mr. Browne, who mentions other MSS. as well as an

* News has since been received of his death in August, 1892.

Indian edition of the *Ikan*. See the *Journal*, l.c., pp. 944—948, and p. 1003. Copious extracts have been given by Baron von Rosen in the *Collections Scientifiques de l'Institut*, MSS. persans, pp. 32—50. Another MS. is mentioned by the same scholar in the *Zapiski of the Archeological Society*, tom. iv., p. 112.

The *Ikān* ends, fol. 67a, with these words: وكذلك نزل من قبل ان انتم تعقلون المنزول من الباء والهاء والسلام على من سمع نعمة الورقا في سدرۃ المنتهى فسبحان ربنا الاعلى

Foll. 67—77 contain a Persian tract beginning with an Arabic text as follows: الحمد لله الذى قد اظهر الوجود من العدم وارقم على لوح الانسان من اسرار القدم وعلمه من البيان ما لم يعلم الخ

The rest of the MS., foll. 78—127, is taken up by a collection of letters written in Persian, apparently by the same Bahā, to some of his followers. The first begins:

هو الناظر من الافق الازل بشنويد ندای بهی را و به بصر حدید وقلب مسرور کلمات بدیعش نظر نمائید و تفکر کنید

Most of the letters begin with the formula, بسم الله الاقدس الابهی, the last word of which alludes to the writer's name, Bahā.

223.

Or. 2820.—Foll. 46; 6 $\frac{3}{4}$ in. by 4; 11 lines, 2 $\frac{1}{2}$ in. long; written in neat Shikesteh; dated A.H. 1301 (A.D. 1884). [S. CHURCHILL.]

Another Bābi book, without title.

Beg. بسم الحاكم على ما كان وما يكون

ان اول ما كتب الله على العباد عرفان مشرق وحيه ومطلع امر الذى كان مقام نفسه في العالم الامر والخلق

من فاز به قد فاز بكل الخير والذى منع انه من اهل الضلال ولو ياتى بكل الاعمال

This is the *Kitāb Akdas*, کتاب اقدس, the last work of the same Bahā, and the summary of his teachings. Mr. Browne, who possesses three copies of the work, has given a full analysis of the contents, *Journal*, l.c., pp. 972—981; see also pp. 495 and 1007, and compare "A Traveller's Narrative," p. 211.

The copy was written by Mirza Husain 'Ali Tabīb, and was purchased at Yezd for Mr. Sidney Churchill in 1884.

The colophon is: در ایام ظهور الله تحرير يافت حرره ميرزا حسين على طبيب سنة ۱۳۰۱

At the end of *Kitāb Akdas*, fol. 43a, is a Persian tract written by the same Bahā, in answer to questions put to him respecting the divine commands. It begins thus:

بسم الله العزيز المقتدر المتعال
سوالاتيکه در احکام الهیه نموده بودند عرض شد از مطلع عنایت این جواب مشرق ولاثم قوله جل کبرياته جذاب زين المقربين انشا الله بعنايت الله در كل عوالم فائز باشيد سوالات شما لدى العرش مقبول است

224.

Or. 3115.—Foll. 30; 7 in. by 4 $\frac{1}{4}$; 9 lines, 2 $\frac{1}{4}$ in. long; written in fair, fully vocalized Neskhi, in the 19th century.

[KREMER, no. 125.]

Copy of a letter of Bahā to the reigning Shah of Persia, Nāṣir ud-dīn.

Beg. يا ملك الارض اسمع نداء هذا المملوك انى عبد الامنت بالله واياته وفديت نفسى في سبيله وبشهد بذلك ما انا فيه من البلايا التى ما حملها احد من العباد

The letter includes several extensive passages in Persian, written in Shikesteh, in one of which, fol. 13, the writer speaks of Adrianople as the place from which he was writing, بعد از ورود این عبد باین بلد که موسوم بادرنه است

It is stated in "A Traveller's Narrative," p. 102, to have been written by Bahā, in his latter days passed in Adrianople, namely, in July or August, A.D. 1868 (A.H. 1285).

It is now included in a collection called *Sūrah i Haikal*, سورة هيكل, or *Alwāḥ i Salāṭīn*, الواح سلاطين, comprising Bahā's letters to various sovereigns. For a detailed account of the letter to the Shāh see Browne, *Journal*, l.c., pp. 954—960 and p. 1004. The letter is reproduced almost entirely in the "Traveller's Narrative," pp. 133—183 of the text, and pp. 106—151 of the translation.

On the fly-leaf at the end is found the following notice, due, as we learn from Kremer's catalogue, to an Austrian officer, Oberlieutenant Schemua, who brought the MS. from Persia: "Der Ueberbringer dieses, ein junger Mann Namens Aga Buzurg, wurde, nachdem er sich als Anhänger Bab's erblärte und seinen Glauben nicht abschwören wollte, in Teheran vor beiläufig 12 Jahren hingerichtet."

In the account of the same event given by Mr. Browne in "A Traveller's Narrative," p. 102, and in the *Journal*, pp. 520 and 956-57, the young martyr is called Mirzā Badī', and A.D. 1869 is given as the probable date of his death.

225.

Or. 3114.—Foll. 96; 5 in. by 3; 11 lines, 2 in. long; written in an elegant minute Nestalik, in the 19th century.

[KREMER, no. 124.]

A collection of tracts and letters by Bahā.

هذا كتاب من العبد الى الذينهم آمنوا بالله Beg. وآياته وكانوا من الذينهم بايات الله لمهتدين بان في تحرك الاوراق وتفجر الانهار وظهورات القدسيه في مظاهر الابرار وتشيع الشمس عن افق الانوار وترفع غمام الفضل لايات للذينهم كانوا في شاطى القدس لسائرين

The first tract appears to have been written in answer to a correspondent, not named, who had complained of Bahā's enigmatical utterances, وقد حضر بين يدينا لوح من احد واشتكى فيه عن هذا العبد في سر الكلمات. It deals chiefly in complaints of the harm done to the cause by false brethren.

The second piece begins, fol. 5a, with prescriptions regarding fasting and prayer: قد قدر عليكم ان تصوموا لله ثلثة ايام متواليات وفي كل يوم حين الزوال توجهوا الى القبلة تلقاء نور الهويه وتدعوا الله بهذا الايات

The contents are, for the most part, letters of exhortation and encouragement written by Bahā to some of his followers in various parts of Persia. The names of the persons thus addressed are frequently written in a minute character at the head of the letters, and, in some instances, their place of residence is indicated by initial letters, as ق, probably for Qazwin, ط, for Teheran, الكاف, for Kirman, or written in full, as Dāmaghān, fol. 24b. The first names that occur are those of Mulla Muḥammad Shafī', Amatallah Khāni, Mirza Karīm Khān, Muḥammad 'Alī Khān, Tahmās Quli Khān, Hasan Khān Beg, Mahdī Quli Khān, Mirza 'Alī Naqī, etc. In some of these letters the writer's name appears at the beginning, as for instance, foll. 14, 29, etc., هذا كتاب من البها, or من لدى البها. Three of them, foll. 31, 69 and 88, are addressed to Muḥammad 'Alī Nabil,

author of the versified chronology of Bahā's life published by Mr. Browne, *Journal*, l.c., pp. 983—990. The last letter has this heading : **خان قد نزل لاحمد قلى الذى اذكره الله من قبل من قلم عز بديع**

Similar collections of Bahā's letters are mentioned, p. 948-49, by Mr. Browne, who in another place, p. 496, describes how that correspondence was carried on by means of secret couriers.

Baron v. Kremer has written inside the cover : "Koran der Babys in Akka gekauft durch Jusuf Chalidy von dem dort in Verbannung lebenden geistlichen Oberhaupte der Babys."

ASCETICISM AND SUFISM.

226.

Or. 3958.—Foll. 46 ; 9½ in. by 5 ; 19 lines, 3 in. long ; written in elegant Neskhi, with red-ruled margins, apparently in the 16th century. [GLASER, NO. 252.]

مصباح الشريعة ومفتاح الحقيقة

A collection of thoughts and precepts relating to the rules and duties of religious life, ascribed to Imam al-Ṣādiq, i.e. the sixth Imam, Ja'far B. Muḥammad al-Ṣādiq, who died A.H. 148.

The MS. begins with the last lines of a preface by the unknown compiler : **وجمعتها : فى فصول مبوبة كى يستعين بها طالبوا الحقيقة ومريدوا الشريعة تذكرة وتبصرة الى يوم التنازل**

The work is divided into a great number of short Bābs, each beginning with **قال الصادق**. The headings of the first five are : **باب** ; **باب 1b** ; **باب البيان** ; **باب 1** ; **باب التعميد**

الاحكام, fol. 2b ; **باب الرعاية**, fol. 3a ; **باب النية**, fol. 3b. The last heading, after which the MS. breaks off, is **باب الحب فى الله**.

A fragment noticed by Loth, no. 694, iv., evidently belongs to the same work.

227.

Or. 3502.—Foll. 167 ; 9 in. by 5½ ; 22 or 23 lines, 4½ in. long ; written in large and clear Neskhi, with occasional vowels, and with gold-ruled margins ; dated Thursday, 15 Rabi' I., A.H. 728 (A.D. 1328).

[S. CHURCHILL.]

رسالة القشيري

The Risālah, a celebrated text-book of Sufism, by Abu'l-Kāsim 'Abd al-Karīm B. Hawāzin al-Kushairi, who was born A.H. 376, and died in Nishapur A.H. 465 ; with the following title : **كتاب رسالة الصوفية تصنيف**

الامام الاستاذ زين الاسلام ابى القاسم عبد الكريم بن هوازن القشيري رضى الله عنه

الحمد لله الذى تفرد بجلال ملكوته وتوحد Beg. **كمال جبروته هذه رسالة كتبها الفقير الى الله ابو القسم عبد الكريم بن هوازن القشيري الى جماعة الصوفية ببلدان الاسلام فى سنة سبع وثلثين واربعماية**

The work is divided into fifty-four Bābs, not numbered (see Haj. Khal., vol. iii., p. 428). It was completed, as stated at the end, at the beginning of A.H. 438. For the author's life see Ibn Khallikān, *De Slane's translation*, vol. ii., p. 152 ; *Ta'rikh al-Islām*, Or. 50, fol. 100 ; *Nafahāt al-Uns*, p. 354 ; and *al-Isnāwi*, fol. 132.

The Risālah has been printed in Bulak, A.H. 1284, and again, with extracts from the commentary of Zakariyyā B. Muḥ. al-Anṣārī, in the same place, A.H. 1287. For MSS. see Ahlwardt, *Berlin Catalogue*, no.

2822, etc., where the headings are given in full; Aumer, Munich Catalogue, no. 136; De Slane, Paris Catalogue, no. 1330; and the Khedive's Library, vol. ii., p. 83.

Copyist: محمود بن ابى اليمين بن ابى بكر بن عبد الكريم الابهري

On the fly-leaf is a prayer for the recovery of Ghulām Ḥusain Khān, dated Shirāz, A.H. 1278.

An early Persian translation of the Ri-sālah, beginning with the original Arabic doxology, is preserved in Or. 4118, which is dated Baghdad, A.H. 601 (A.D. 1205).

228.

Or. 3122.—Foll. 10; 7 in. by 5; 21 lines, 3¼ in. long; written in Neskhi, apparently in the 18th century. [KREMER, no. 132.]

A moral treatise on the vices of the soul and their cure, by Abu 'Abd al-Rahmān Muḥammad B. al-Ḥusain B. Mūsa al-Sulami al-Naisābūri, with the title: كتاب في عيوب النفس ودوائها للشيخ الامام الفاضل ابو عبد الرحمن محمد بن الحسين بن موسى النيسابورى

قال ابو عبد الرحمن محمد بن الحسين ابن Beg. موسى السامى النيسابورى رضى الله عنه الحمد لله الذى عرف اهل صفوته عيوب انفسهم

The author, who was called the chief of the Sufis of Khorasan, was born A.H. 330, or, according to others, A.H. 325, and died A.H. 412. He wrote the *Ṭabakāt al-Ṣūfiyah*, and altogether, it is said, more than a hundred works. See *Ta'rikh Baghdād*, Add. 23,320, fol. 4; *al-Sam'āni*, fol. 303; *Ta'rikh al-Islām*, Or. 49, fol. 79; the *Kāmil*, vol. ix., p. 230; and *Ṭabakāt al-Ḥuffāz*, xiii. 33.

The title of the present work, عيوب النفس (v. Haj. Khal., vol. iv., p. 285), is taken from this passage of the preface: وبعد فقد سالتى بعض المشايخ اكرمهم الله لمراضته ان اخرج لهم فصولا في عيوب النفس ليستدل بها على ما ورائها فاصعفته بطلبته وجمعت له هذه الفصول

A copy is described by Ahlwardt, Berlin Catalogue, no. 3131.

A metrical version is noticed in the Arabic Catalogue, pp. 297b, 776b.

229.

Or. 3192.—Foll. 99; 8 in. by 5½; 25 lines, 3½ in. long; written in neat Neskhi with the vowels, and with red-ruled margins; dated Friday, 27 Ṣafar, A.H. 1032 (A.D. 1622).

[KREMER, no. 201.]

منهاج العابدين

A guide to devout life, by Abu Ḥamid Muḥammad B. Muḥ. al-Ghazzālī, who died A.H. 505.

الحمد لله الملك الخليم الجواد الكريم العزيز Beg. الرحيم

To the above beginning is prefixed the same Isnād which has been given in the Arabic Catalogue, p. 105a, vi. For other copies see Uri, nos. 105, 112, 155; the Leyden Catalogue, vol. iv., p. 315; the Paris Catalogue, no. 1292; the Khedive's Library, vol. ii., p. 138; vol. vii., p. 116; and Ahlwardt, Berlin Catalogue, 3265-66, where the contents are stated.

Copyist: احمد بن عبد الجواد القادري الحنفى الشهير نسبه بابن تركمان

A table of contents is prefixed.

230.

Or. 3195.—Foll. 132; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in large bold Neskhi, with vowels; dated Sunday, 24 Muḥarram, A.H. 748 (A.D. 1347).

[KREMER, no. 204].

كتاب البوني

Homilies, or pious discourses in prose and verse, by Aḥmad B. 'Alī B. Yūsuf al-Ḳurashī al-Būnī.

Beg. قال الفقير الى عفوره الراجي مغفرة ما تقدم من ذنبه احمد بن علي بن يوسف القرشي ثم البوني ... الفصل السادس والعشرون الحمد لله الذي اقام خطيب الاختراع على منبر الحد . . يوحد من خلق الظاهر والباطن

This is, as stated in the first rubric: *للجزء الثاني من كتاب البوني*, the second volume of a work, only designated as *Kitāb al-Būnī*. The author, who died A.H. 622, is chiefly known as a cabalistic writer. The principal of his numerous works is the *Shams al-Ma'ārif* (Haj. Khal., vol. iv., p. 74; Leyden Catalogue, vol. iii., p. 171; Pertsch, no. 1262, etc.). The present work cannot be identified with any ascribed to him by Haj. Khal., nor with the Sufi works described by Ahlwardt, Berlin Catalogue, nos. 2843, 3301. It consists of edifying discourses intermixed with verses, and illustrated with sayings and anecdotes of the saints.

The present volume, which concludes the work, comprises twenty-six chapters (فصل), numbered 26—51, each of which begins with a separate doxology, and ends with a prayer.

The copy was written for Kadi Karīm al-Dīn 'Abd al-Karīm by Muḥ. B. Ismā'il B. Ibrāhīm, Khaṭīb of the *Jāmi'* of Ḳaṭyā, a village on the confines of Syria and Egypt.

231.

Or. 1610.—Foll. 493; $12\frac{3}{4}$ in. by $8\frac{1}{4}$; 49 lines, $4\frac{1}{2}$ in. long; written in neat and extremely minute and close Neskhi, with a tasteful 'Unwān, gold-ruled margins and gilt headings; dated Zabīd, 11 Rabi' I., A.H. 1003 (A.D. 1692). Bound in highly ornamented, stamped and gilt covers.

الفتوحات المكية

The great Sufi work of Muḥyi al-Dīn Muḥammad B. 'Alī al-Ṭā'i al-Ḥātīmī, called Ibn al-'Arabi, who died in Damascus A.H. 638. See *Nafahāt al-Uns*, Calcutta edition. pp. 633—645; Abu Shāmāh, Or. 1539, fol. 73; *Ṭabaḳāt al-Munāwī*, foll. 264—272; and Ahlwardt, Berlin Catalogue, no. 2348. On the first page is the following title in gold letters, within illuminated borders:

الفتوحات المكية في معرفة اسرار المالكية والملكية للشيخ
الأكبر والكبريت الأحمر حامل لواء القطبية وخاتم الولاية
الحمدية ابي بكر محمد محيي الدين بن محمد بن محمد
الطائي الخاتمي اعاد الله تعالى علينا من بركاته وامدنا
بامداداته

Beg. الحمد لله الذي اوجد الاشيا عن عدم وعدمه

The whole of that extensive work is contained in the present volume. A table of the 560 Bābs into which it is divided occupies eight closely written pages in the preface, foll. 3a—6b.

The following verses in praise of the work are written in gold letters on the cover:

بيتان في مدح الفتوحات لبعض الفضلا
فتوحات محيي الدين اسنى مصنف
تصور في علم التصوف او الشرع
وشبهتها بحر الفرات بسوحيه
وباتى تصانيف الائمة كالزروع

For other copies see the Arabic Catalogue, p. 728a; and the catalogues of Berlin, nos. 2856—2872; Vienna, vol. iii. p. 361; the Bodleian, vol. i., nos. 84-5, vol. ii., p. 72; Loth, nos. 628—44; Paris, nos. 1333—36; the Khedive's Library, vol. ii., p. 99; and Pertsch, no. 884.

The contents of the Futūhāt have been fully stated by Fleischer, Leipzig Catalogue, no. 229, and by Ahlwardt, Berlin Catalogue, no. 2856. The work has been printed in four volumes in Bulak, A.H. 1274, and 1293.

232.

Or. 3931.—Foll. 35; 8 in. by 5 $\frac{3}{4}$; 18 lines, 3 $\frac{3}{4}$ in. long; written in fair Neskhi, with red-ruled margins, apparently in the 17th century. [GLASER, no. 225.]

I. Foll. 1—7. Instructions and precepts on religious life, by Ṣafī al-Dīn Aḥmad B. 'Alawān, with the following title: كتاب عزيز مظهر لكل سر عجيب لكل عارف لبيب تصنيف سيدى الشيخ الولي الشهير قطب الوجود وسر كل موجود صفى الدين احمد بن علوان

Beg. باب في بيان العارفين والمعرفة وقد بلغنا عن النبي صلعم انه قال لو عرفتم الله حق معرفته لمشيتم على الماء ولزالت الجبال بدعائكم

The author's father, a native of Khāw, a town of al-Mikhlāf, was Kātib al-Inshā to al-Malik al-Mas'ūd Yūsuf B. al-Malik al-Kāmil (the seventh and last of the Ayyubides of Yemen). The son, whose Kunyah is Abu 'l-Ḥasan, was born in Du 'l-Jinān, became a great Sufi, and died in Tafrus, Yemen (Yāqūt, v., p. 16), A.H. 665. See Tīrāz A'yān al-Zaman, Or. 2425, fol. 172, and al-Munāwi, fol. 236b.

The treatise consists of unnumbered sections, فصل, the second of which begins,

fol. 4b: اعلم وفقنا الله وإياك أن العارف لا يكون صديقا; عارفا إلا أن يكون صديقا; the third, fol. 7b, beginning فصل يا اخي الحكمة المسموعة فنسال الله breaks off on the same page.

II. Foll. 8—22. بشرى الكئيب بقاء الحبيب

A treatise on the fate of souls after death, imperfect at the beginning.

The author, whose name does not appear, is Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī, who extracted it from his more extensive work, entitled شرح الصدور بشرح حال الموتى في القبور. For other copies see the Leyden Catalogue, no. 1755; the Khedive's Library, vol. vii., pp. 54, 233; and the Berlin Catalogue, no. 2669, where the headings of the chapters are given.

The present copy begins with the last page of the first chapter, followed by the heading of the second: ذكر ان الموت انتقال من دار [ضيقة]

III. Foll. 24—35. The latter part of the Kharīdat al-'Ajā'ib, by Ibn al-Wardī, treating of the resurrection and the day of judgment.

It begins in the middle of the paragraph relating to the future inroad of Yājūj and Mājūj (Cairo edition of A.H. 1302, p. 146, penultimate line), and concludes with the Kasidah entitled قلادة الدر المنثور في ذكر البعث والنشور (pp. 153—157 of the same edition).

The author of the Kasidah is not named. It is Ibrāhīm B. Yahya B. Ghannām al-Harrānī, who died A.H. 693. See Ahlwardt, Verzeichniss, no. 533, and Haj. Khal., vol. ii., p. 312.

On the last page of the MS. are entries relating to the birth of the owner's children, with the dates A.H. 1103 and 1104.

233.

Or. 4033.—Foll. 217; $7\frac{1}{4}$ in. by 5; 15 lines, $3\frac{1}{4}$ in. long; written in a small and neat Persian Nestalik, apparently in the 16th century. [GLASER, no. 335.]

A Persian commentary upon the *Fuṣūṣ al-Ḥikam* of Muḥyi al-Dīn Muḥammad B. 'Alī Ibn al-'Arabi, who died A.H. 638.

Beg. حمد بی غایت ان فاطر حکیم را که آثار
انوار صبح وجود از تعرجاه ظلمت اباد عدم بر آورد
اما بعد چون مقرر کشت که امتیاز شرف و رتبت نوع
انسان از انواع دیگر حیوانات بواسطه علمست

The commentator, whose name does not appear, is the great Sufi Amīr Kabīr 'Alī B. Shihāb al-Dīn al-Ḥusaini al-Hamadāni, who died A.H. 786 (v. Persian Catalogue, p. 447b). The commentary is mentioned by Haj. Khal., vol. iv., p. 426, and another copy is noticed in the Arabic Catalogue, p. 406b, under the title of *حل القصص*.

The author says in his preface, that the many commentaries previously written on the *Fuṣūṣ* were so prolix and discursive as to scare students. He condensed, therefore, their essence in the present work, prefixing a *Muḥaddimah* in explanation of the technical terms and phrases of Sufism. The commentary includes the text, which is distinguished by a red line drawn over it. For the original work see the Vienna Catalogue, no. 1898; Loth, no. 645; the Berlin Catalogue, no. 2876; and the Khedive's Library, vol. ii., p. 101.

234.

Or. 3096.—Foll. 98; 10 in. by $7\frac{3}{4}$; 27 lines, $5\frac{1}{4}$ in. long; written in small and close

Persian Neskhī; dated the eve of Tuesday, 25 Rajab, A.H. 756 (A.D. 1355).

[KREMER, no. 106.]

A work on the benefits accruing from obedience to the divine law, by 'Izz al-Dīn 'Abd al-'Azīz Ibn 'Abd al-Salām, with the following title, in the same hand as the text:

کتاب قواعد الشریعه تصنیف الشیخ العالم العارف العامل
الورع الزاهد . . . عز المله والدين عبد العزيز بن عبد
السلام رحمه الله ورضی عنه وارضاه الشافعی المذهب

الحمد لله الذى خلق الجن والانس ليكلفهم ان
يوجدوه ويعبدوه ويقدموه ويعبدوه . . . فصل فى بيان
مصالح الدارين ودرء مفاسدها على الظنون

The author, who was born in Damascus A.H. 578, settled in Egypt, where he enjoyed great authority and discharged the offices of Kadi and Khaṭīb. He died in Cairo on the tenth of Jumāda I., A.H. 660. See the Arabic Catalogue, p. 379, note b; al-Isnāwī, fol. 111a; and Ibn Kadi Shuhbah, Add. 7356, fol. 73b.

In the present work, which is known as *القواعد الصغرى* (v. Haj. Khal., vol. iv., p. 577), to distinguish it from the author's larger work, *القواعد الكبرى*, he does not follow the usual divisions of law-books. His object is to show, by numerous examples, that obedience to the commands and prohibitions of the law is the sure means of securing happiness and averting evil, both in this life and in the next. The scope of the work is set forth in the fourth Faṣl as follows: *فصل فى بيان مقاصد الكتاب الغرض لوضع هذا الكتاب بيان مصالح الطاعات والمعاملات وسائر التصرفات ليسعى العباد فى ذريها كسبها وبيان مقاصد المخالفات ليسعى العباد فى ذريها وبيان مصالح المباحات ليكون العباد على خير منها . . . والشرائع كلها نصائح اما بدرء مفاسد او يجلب مصالح النعم*

236.

Or. 1189.—Foll. 74; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 19 lines, $4\frac{1}{4}$ in. long; written in fair Neskhi; dated Jumāda I., A.H. 1060 (A.D. 1650).

[ALEX. JABA.]

رياض الانس

Religious meditations and pious precepts for every day of the month.

Beg. الحمد لله الذى لم يزل واسعا حكيما وبالحوادث قبل وقوعها عليهما . . . قال الشيخ الامام الاجل السيد الاوحد صدر الاسلام عماد الدين سيف الحق مفتى الشرق والغرب . . . ابو المفاخر محمد بن منصور نور الله ضريحه . . . انى لها رايت رغبة زماننا هذا فى علم التذكير صادقة وجمعت بعون الله كتابا بانواعه ناطقة

It will be seen from the above that the work is ascribed in this copy to Imām al-Dīn Abu 'l-Mafākhīr Muḥammad B. Maṣṣūr. But Haj. Khal., vol. iii., p. 516, calls the author Abu Sa'īd al-Ḥasan B. 'Alī al-Wā'iz; the same name, with the addition of the Kunyah Abu Sa'd, is found in a Leyden MS., vol. iv., p. 325, while in a Munich MS., no. 155, the author is called al-Ustād Abu Sa'īd al-Ḥasan B. 'Alī Ibn al-Muṭṭawwī al-Wā'iz.

It is noticed in the Leyden Catalogue, i.e., that the author mentions as his master, Abu 'Alī Zāhir B. Aḥmad B. 'Abdallāh. The same name appears in our copy at the beginning of the following Isnād, fol. 2b: وهو ما اخبرنا الشيخ ابو على زاهر بن احمد رحمه الله قال اخبرنا ابو بكر بن محمد بن منصور ببغداد قال حدثنا خضر بن على الجهضمي قال حدثنا النعمان بن عبد الله قال حدثنا ابو ظلال عن انس بن مالك

This Abu 'Alī Zāhir B. Aḥmad, from whom the author professes to have received traditions, is mentioned in Ta'rikh al-Islām,

Or. 48, fol. 211, where he is called al-Sarakhsi, described as the leading traditionist of Khorasan, and stated to have died A.H. 389. This would lead us to place the author in the 5th century of the Hijrah. But it must be remarked that the style of composition would seem to point to a later period. The work must, however, have been written before A.H. 766, the date of the Munich copy.

The author says in the preface, that the title of the work was suggested to him by a saying of the Prophet, in which he called the assemblies of prayer, مجالس الذكر, the gardens of paradise, رياض الجنة. Further on he invokes blessings on every man who will disport himself every day of the month in one of his "Gardens."

The work is divided, accordingly, into thirty Raudāhs, each of which concludes with ten Nuktahs, or subtle thoughts. The following are the headings of the first three:

Fol. 3b. روضة الانس للعارفين

Fol. 5a. روضة الانس للمحبين

Fol. 6b. روضة الانس للخائفين

The last is headed:

Fol. 71b. روضة الانس للفقراء الصادقين

237.

Or. 4273.—Foll. 165; $7\frac{3}{4}$ in. by $4\frac{1}{4}$; 17 lines, $2\frac{1}{2}$ in. long; written in neat Neskhi with gold-ruled margins; dated Mecca, Monday, 15 Ramadan, A.H. 1089 (A.D. 1678).

[BUDGE.]

I. Foll. 2—49. تاج العروس

Exhortations to a religious life, by Tāj al-Dīn Abu 'l-'Abbās Aḥmad B. 'Aṭā-allāh al-Shādīli.

Beg. قال الشيخ الامام الجامع بين علمي الشريعة ولحقيقة تاج الدين ابو العباس احمد بن عطا الله الشاذلي . . . ايها العبد اطلب التوبة من الله تعالى في كل وقت

The author's full name is Tāj al-Dīn Abu 'l-Faḍl Aḥmad B. Muḥammad B. 'Abd al-Karīm B. 'Aṭā-allah al-Iskandarāni al-Shādili. He was a disciple of Abul-'Abbās al-Mursi, disciple of Abul-Ḥasan al-Shādili, and was one of the declared adversaries of Ibn Taimiyyah. He attained a great renown as a preacher, and died in Cairo A.H. 709 (al-Durar al-Kāminah, fol. 51b, and Lawāḥih al-Anwār, Add. 7348, fol. 30). He is the author of two well-known Sufi works, viz. al-Hikam and the Tanwīr. See the Khedive's Library, vol. ii., p. 72, where the work is called تاج العروس وقمع النفوس, and Haj. Khal., vol. ii., p. 92.

II. Fol. 50—55. Religious precepts and maxims, by the same author.

Beg. قال الشيخ الامام . . . تاج الدين احمد ابن الشيخ الامام العالم فخر الدين ابى بكر محمد . . . ابن عطا الله الاسكندري . . . يعرف العاقل بثلاث اشياء بملكته لنفسه عن الشهوة وبملكته لها عن الغضب الخ

III. Fol. 55b—62. On the duties of the Murids, by Muḥyi al-Dīn Ibn al-'Arabi.

Beg. الحمد لله رب العالمين . . . سالت ايها المريد المسترشد عن كنه ما لا بد للمريد منه فاجبت في هذه الاوراق على ما سالت

IV. Fol. 62b—64. Last precepts of Shihāb al-Dīn 'Umar al-Suhrawardi to his son, من وصايا الشيخ شهاب الدين عمر السهروردي

Beg. قال الشيخ المحقق الواصل الى الحق شهاب الملة والدين عمر السهروردي . . . في وصية لابنه اوصيك بتقوى الله وخشيته

See for other copies the Berlin Catalogue, nos. 3991-2.

V. Foll. 65—68. A formula ascribed to 'Ali B. Abi Ṭālib, to be recited after reading the Coran, صديقية الامام المرتضى على بن ابى طالب . . . يقرأ بعد تلاوة القران العظيم

VI. Foll. 68b—75. Aphorisms of Shaikh Abu Madyan Shu'aib (died c. A.H. 590), هذه حكم الشيخ الفاضل . . . ابو مدين قدس الله روحه

Beg. قال الشيخ الامام . . . القران نزل وتنزل قال الفزول قد مضى والتنزل باق الى يوم القيمة

VII. Foll. 75b—164. مفتاح الفلاح

A treatise on litanies, الذكر, by Ibn 'Aṭā Allah (v. art. I.).

Beg. الحمد لله فاتح افعال القلوب بذكره . . . وبعد فان ذكر الله تعالى مفتاح الفلاح

See Haj. Khal., vol. vi., p. 27; the Arabic Catalogue, p. 342a, vi.; and Ahlwardt, Berlin Catalogue, no. 3696.

Copyist: احمد بن ملا محمد بن الحاج احمد

238.

Or. 2435.—Foll. 189; 8½ in. by 6; 19 lines, 3¾ in. long; written in fair Neskhī, with red-ruled margins; dated Thursday, 2 Rajab, A.H. 1223 (A.D. 1808).

[Presented by COL. S. B. MILES.]

"Disease and Cure;" a treatise on the spiritual remedies to be resorted to in case of trial and temptation, by Abu 'Abdallah Shams al-Dīn Muḥ. B. Abi Bakr B. Ayyūb, Imām of the Madrasah al-Jauziyyah, al-Ḥanbali, with the title: كتاب الداء والدواء

The subject is introduced by the following

question put to the 'Ulamā, regarding a man whose trial, if continued, would ruin his welfare in this world and the next: *ما تقول*

السادة العلماء ائمة الدين رضى الله عنهم اجمعين في رجل ابتلى ببليّة وعلم انها ان استمرت به افسدت دنياء وآخرته وقد اجتهد في دفعها عن نفسه بكل طريق فما تزداد الا توقدا وشدة فما الحيلة في دفعها اليه

The answer begins as follows: *فاجاب الشيخ* الامام العالم شيخ الاسلام مفتي الانام ابو عبد الله شمس الدين محمد بن ابي بكر بن ايوب امام المدرسة الجوزية الحنبلى رحمه الله تعالى الحمد لله ثبت في صحيح البخارى من حديث ابي هريرة رضى الله عنه عن النبى صلّم انه قال ما انزل الله داء الا انزل له شفا

The above title, which is not found in the text, is taken from this Hadith, mentioned at the beginning: *لكل داء دواء*

The author, generally known as Ibn Ḳayyim al-Jauziyyah, was born in Damascus A.H. 691, and died there A.H. 751. He was a devoted disciple of the famous Ibn Taimiyyah, whose persecutions he shared and whose works he edited. The present work is not mentioned among his numerous writings enumerated in al-Durar al-Kāminah, Or. 3044, fol. 66b. Haj. Khal. notices it under *كتاب الداء والدواء*, vol. v., p. 82, and under a fuller title, *الجواب الكافي لمن سأل عن الداء والدواء الشافى*, vol. ii., p. 633.

The work is divided into sections, with the heading *فصل*, not numbered.

239.

Or. 4275.—Foll. 39; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{1}{2}$ in. long; written in neat Neskhi, apparently in the 14th century. [BUDGE.]

الباعث على الخلاص من سوء الظن بالخواص

A refutation of attacks against Sufis, contained in a work by 'Abd al-Raḥīm B. al-Ḥusain al-'Irāqī, entitled: *الباعث على الخلاص من حوادث القصاص*

الحمد لله رب العالمين اما بعد فقد وقعت على اوراق جمع ما فيها بغطه المشهور بالحفظ والفضل عبد الرحيم ابن الحسين العراقى لطف الله بنا وبه وسماه الباعث على الخلاص من حوادث القصاص

The author of the impugned treatise is the celebrated traditionist, Zain al-Din 'Abd al-Raḥīm B. al-Ḥusain al-Mihrānī al-'Irāqī al-Kurdi, who was born A.H. 725, and died in Egypt A.H. 806. See his life by his disciple Ibn Ḥajar, al-Durar al-Kāminah, fol. 149. The Kuṣṣās, against whom he wrote, are those who in their religious teaching introduce stories and personal notions not warranted by the Coran or the tradition. He inveighs especially against the arch-innovator al-Ḥārith B. Asad al-Muḥāsib (d. A.H. 243; Haj. Khal., iii. p. 471, v. p. 87, and Hammer, Literaturgesch., iv. p. 212), also against Ibn al-'Arabi and 'Abd al-Ḳādir al-Jilānī.

The anonymous author of the present work, who appears to have lived in the same time as his adversary, follows him step by step, giving copious extracts from his work, and endeavours to explain away his conclusions against the Sufis.

240.

Or. 2712.—Foll. 293; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 20 lines, $4\frac{1}{8}$ in. long; written in the Maghribi cha-

racter, with two illuminated titles; dated 18 Dulhijjah, A.H. 1238 (A.D. 1823).

الروض الفايق في المواعظ والرقائق

Homilies and edifying discourses in prose and verse, with copious anecdotes of holy men, by Shu'aib al-Huraifish.

الحمد لله حمدا يواني نعمه ويدافع نقمه
ويكافئ مزیده

The author, who in the text calls himself as above, is thus designated in the prefixed title: الشيخ الفقيه الامام الورع الزاهد الولي ابو محمد مدين شعيب الحريش رحمه الله تعالى

In a copy noticed in the Arabic Catalogue, p. 335*b*, his name is completed by the following addition: Ibn 'Abd al-'Aziz B. Yūsuf B. Aḥmad B. Salāmah al-'Amrāwī al-Ḳaḥṣī, from which it may be inferred that he was a native of Ḳaḥṣah in the Maghrib. His surname, al-Huraifish, is a diminutive of Ḥarfūsh, "a man of the lowest class, a vagabond" (see Dozy, Supplement, vol. i., p. 273). He is not to be confounded with another writer, also called al-Ḥarfūsh, or al-Huraifish, viz., 'Abdallah B. Sa'd al-Miṣri, who died in Mecca A.H. 801. See Inbā al-Ghumr, fol. 112*b*; Haj. Khal., vol. iii., p. 42; and Ahlwardt, Berlin Catalogue, no. 434.

The precise date of the author is not known, but it cannot be earlier than the 8th century of the Hijrah. The latest writer quoted in the work appears to be 'Abd al-'Aziz al-Dirīni (fol. 84*b*), who died A.H. 694 (v. Ṭabaḳāt al-Munāwī, fol. 249). On the other hand, a copy noticed in the Arabic Catalogue, p. 661*b*, can hardly be much later than A.H. 800.

The work is divided into 53 chapters (فصل), the headings of which, in general agreement with those of the present copy, have been

given by Rosen, Institut, no. 24. But there are various recensions of the work differing considerably with regard to contents and division. An edition printed in Cairo, A.H. 1280, and reprinted A.H. 1304, is divided into 56 Majlis. For other copies see Pertsch, Gotha Catalogue, nos. 837-38; Sprenger, nos. 902-3; De Slane, Paris Catalogue, nos. 1305-9; and the Khedive's Library, vol. ii., p. 159.

241.

Or. 4272.—Foll. 78; 8½ in. by 6; 19 lines, 4½ in. long; written in fair Neskhī; dated Muharram, A.H. 1159 (A.D. 1746).

[BUDGE.]

A treatise on religious life, imperfect at the beginning.

The author, whose name does not appear, was a member of the Wafā'i and Ḳādiri orders. He had received the initiation to the latter A.H. 849, from Shihāb al-Dīn Aḥmad Ibn Ḥajar (fol. 55*b*). From other passages it appears that he appointed a Naḳīb in Ghazzah (fol. 61), that he conferred upon a postulant a licence for entering the Wafā'i order in Jerusalem, A.H. 878 (fol. 63), and that he appointed another as Khalifah. He is probably identical with Shaikh Shams al-Dīn Abu'l-'Aun Muḥammad al-Ghazzi, who, as we learn from al-Uns al-Jalīl, Or. 1546, fol. 176, was at the head of the Ḳādiri order in Palestine, and was still alive A.H. 897. He was initiated in the Wafā'i order by his father's paternal uncle Sayyid Abu Bakr B. Sayyid Abi'l-Wafā.

The MS. begins in the middle of a notice of the founder of the order, Tāj al-'Arifīn Abu'l-Wafā, who died after A.H. 500. The introduction treats of the qualifications of

the Shaikh and the duties of the disciples, and concludes with a poem rhyming in ر on that subject.

The first Bāb, في التوبة, begins, fol. 11, as follows: وقال ساداتنا اهل السلوك التوبة وهي اول المقامات بها يخرج من الظلم

The second Bāb, fol. 17, treats of knowledge, في المعرفة. The remainder of the work, in which no division is observed, treats of the Šufis, fol. 39, of the litany الذكر, fol. 42, and concludes with some Ijāzahs and a chapter in defence of sacred music.

Foll. 73—77 contain a discourse on predestination, without author's name, beginning: الحمد لله الذي نور اسرار الابرار بانوار آثار العلوم واليقين . . . والآن نبتدى في اول المجلس

242.

Or. 3199.—Foll. 12; 7½ in. by 5½; 26 lines, 3¼ in. long; written in fair Neskhi, apparently in the 18th century.

[KREMER, no. 208.]

القول الفريد في معرفة التوحيد

A Sufi tract by Muḥammad Damirdāsh al-Muḥammadi al-Šūfi.

Beg. الحمد لله الواحد الاحد الولى الحميد الغنى بحمده . . . اما بعد فان الفقير الى الله القانى في الله الباقي بالله محمد المدعو دمرdash الحمدي الصوفي . . . يقول قد سالني الاخ في الله الشاب الصالح النجل الذكي الفالح انو الغنايم والفضايل ابراهيم . . . ان اشرح له قول بعض العارفين

Damirdāsh, originally a Circassian Mamlūk, embraced a religious life under Aḥmad B. 'Ukbah, the Shaikh of Aḥmad Zarrūk,

and afterwards, having repaired to Tib-riz, became a disciple of Shaikh 'Umar Rūshani. After his return to Egypt, he took up his abode in a Zāwiyah, near Cairo, where he made, with his own hands, a plantation of palm trees, which became celebrated. He died there on the 21st of Dulḥijjah, A.H. 929. See al-Kawākib al-Sā'irah, Add. 16647, fol. 56b. According to the Lawāḳiḥ, Add. 7348, fol. 233, and Munāwi, fol. 351, his death took place after A.H. 930.

He wrote the present tract, at the request of a youth called Ibrāhīm, in explanation of this Sufi saying: من سال عن التوحيد فهو جاهل ومن اجاب عنه ملحد ومن عرفه فهو مشرك ومن لم يعرف ذلك فهو كافر

For other copies, see the Berlin Catalogue, no. 3229, and the Khedive's Library, vol. vii., p. 109.

243.

Or. 3198.—Foll. 121; 8 in. by 5½; 13 lines, 2½ in. long; written in fair large Neskhi, with 'Unwān and red-ruled margins, apparently in the 16th century.

[KREMER, no. 206.]

در الغواص على فتاوى الخواص

Answers of 'Ali al-Khawwās to questions relating to spiritual life, put to him by his disciple 'Abd al-Wahhāb al-Sha'rāni, who died A.H. 973, written down and collected by the latter.

Beg. الحمد لله رب العالمين على كل حال . . . وبعد فهذه نبذة صالحة من فتاوى شيخنا وقدوتنا الى الله تعالى الكامل الراسخ الامى الحمدي سيدى على الخواص اعاد الله علينا وعلى المسلمين من بركاته

'Ali al-Burullasi al-Khawwās was an Egyptian saint of humble birth, who could neither read nor write, and earned a livelihood by plaiting palm-leaves (خوص), but enjoyed a great repute for spiritual insight. He died in Cairo, according to al-Munāwī, fol. 362, and al-Kawākib al-Sā'irah, fol. 145, A.H. 939. But his disciple, al-Sha'rānī, who associated with him during thirty years, and has devoted to him a long notice in his *Lawākiḥ al-Anwār*, Add. 7348, fol. 237, says that he was still alive A.H. 941.

The same Sha'rānī wrote subsequently, under the title of *الجواهر والدرر*, a more complete collection of the spiritual utterances of his Shaikh. See the Arabic Catalogue, p. 341b, and Rosen, Marsigli collection, no. 239. On the title-page of the present MS. the author is styled a descendant of Muḥ. B. al-Ḥanafiyyah : سيدى عبد الوهاب الشعرانى الانصارى سبط سيدى محمد بن الحنفية بن الامام على بن ابي طالب

The *Durar al-Ghawwās* was printed in Cairo A.H. 1277, and again A.H. 1304, on the margin of *Kitāb al-Ibrīz* by Aḥmad B. Mubārak al-Sijilmāsi.

It is stated in the Khedive's Library that there are two recensions of *الجواهر والدرر*, a larger and a medium-sized one, composed respectively A.H. 940 and 942, while the *درر الغواص* was written A.H. 955. See vol. ii., pp. 78, 82, and 120.

244.

Or. 3200.—Foll. 70; 8 in. by 5½.

[KREMER, no. 209.]

I. Foll. 1—42; 17 lines, 2½ in. long; written in fair Neskhi; dated Friday, 12 Muḥarram, A.H. 1209 (A.D. 1794).

تحفة الاحباب فى السلوك الى طريق الاصحاب

Commentary of an unknown author upon the *Silsilat al-Dahab*, a treatise on the filiation and rules of the Nakshabandi order, by Shaikh Muḥammad Murād.

الحمد لله الذى شرح صدور العارفين لمكاشفة
الاسرار . . . وبعد فان رسالة السلوك والادب المسماة
بسلسلة الذهب التى فيها العالم القطب البانى الربانى
. . . سيدنا ومولانا الشيخ محمد مراد

The text, which is included in the commentary, begins : وبعد : الحمد لله رب العالمين . . . فان الغاية القصوى من سر اليجاد انما هو التحقق بكمال الايمان

The author, Muḥammad Murād B. 'Ali B. Dā'ūd al-Ḥusaini al-Bukhārī al-Nakshabandī, was born, A.H. 1050, in Samarkand, where his father was Naḳīb al-Ashraf. He went to India, and was initiated in the Nakshabandi order by Shaikh Muḥ. Ma'sūm al-Fārūqī al-Sirhindī, who died A.H. 1098 (see the commentary, fol. 10a). After many wanderings he settled in Damascus, where he attained an eminent position. He died in Constantinople, A.H. 1132. See the full notice which his great-grandson, Muḥ. Khalīl al-Murādī, has devoted to him in his *Silk al-Durar*, vol. iv., p. 129.

After tracing the Nakshabandi filiation from his master, Muḥ. Ma'sūm, to the founder, Bahā al-Dīn Muḥ. B. Muḥ. al-Bukhārī, and from him upwards to the Prophet, the author sets forth the fundamental principles and rules of the order.

II. Foll. 43—70; 23 lines, 3¼ in. long; written in plain small Neskhi; dated Saturday, 20 Muḥarram, A.H. 1085 (A.D. 1674).

A commentary by Aḥmad [B. Aḥmad] B. Muḥ. B. 'Isa al-Burnusi, called Zarrūk (d. A.H. 896 or 899), upon the prayer of Abu'l-Ḥasan 'Alī B. 'Abdallāh al-Shādīlī (d. A.H. 656), called حزب البحر.

Beg. الحمد لله الذى فتح لاوليائه طريق الوسائل

The commentary is preceded by a Muḥaddimah, foll. 43b—50b, and followed, fol. 61b, by a Khātimah treating in three Faṣls of religious life.

For other copies of the commentary, see the Arabic Catalogue, p. 85b, the Khedive's Library, vol. ii., p. 202, vol. vii., p. 234, and Nobles, Madrid Catalogue, no. 294.

245.

Or. 3684.—Foll. 202; 8½ in. by 6¼; about 21 lines, 3¼ in. long; written in minute and cursive Neskhi; dated (fol. 172) A.H. 1128 (A.D. 1716). [BUDGE.]

I. Foll. 3—8. فتح الرحمن لشرح رسالة الولي
رسلان

A commentary upon the Sufi treatise known as al-Risālat al-Raslāniyyah from its author, Shaikh Raslān B. Ya'qūb al-Dimashqī.

Beg. الحمد لمن تفرد بالوحدانية وتعزز بالنعوت
الربانية . . . وبعد فان علم التوحيد من اشرف العلوم بل
اشرفها ومما الف فيه الرسالة الرسالانية

The commentator, who does not give his name, is, according to Haj. Khal., vol. iii., p. 403, Zain al-Dīn Zakariyyā B. Muḥ. al-Anṣārī al-Shāfi'ī, who died A.H. 926. Shaikh Raslān died in Damascus before A.H. 700. See al-Munāwī, fol. 243. Copies of the same commentary are noticed in the Berlin Catalogue, nos. 2427-8, and in the Khedive's Library, vol. vii., pp. 7,

103, and 522. Another commentary upon the same tract is noticed in the Arabic Catalogue, p. 400a.

II. Foll. 9b—12. A collection of Sufi aphorisms by Muḥyi al-Dīn Ibn al-'Arabi (d. A.H. 638).

Beg. قال الامام العالم . . . محيى الملة والدين بن
العربى وبعد فهذه نبذة لطيفة يستعان بها في
طريق اهل الله وهى من الحكم الالهية الجارية على لسان
بعض عباد الله تعالى

III. Foll. 13—34. مطالع الجود بتحقيق التنزيه
في وحدة الوجود

A dissertation on the meaning of the following passage in the Futūḥāt al-Makkiyyah of Ibn al-'Arabi, Bāb 198, سبحان من اظهر
اسبان من الاشيا وهو عينها, by Ibrāhīm B. Ḥasan B. Shihāb al-Dīn al-Kurdi al-Kūrānī al-Shahrūzūrī al-Shahrānī al-Madani.

Beg. الحمد لله الواسع الحكيم عالم الغيب والشهادة
. . . اما بعد فقد اخبرنا شيخنا العارف بالله صفى
لدين احمد بن محمد المدنى روح الله ورفقنا به

The above title and the author's name are found in the colophon. The author appears to have lived in the eleventh century of the Hijrah. His master, Ṣafī al-Dīn Aḥmad B. Muḥ. al-Madani, whom he frequently quotes, received traditions, through Shams al-Dīn Muḥ. B. Aḥmad al-Ramlī (v. Lawākiḥ al-Anwār, fol. 350), from Zain al-Dīn Zakariyyā B. Muḥ. al-Anṣārī, who died A.H. 926. The tract is a metaphysical disquisition on the essence of the Deity, in which the Futūḥāt al-Makkiyyah are freely quoted.

IV. Foll. 36—44. A treatise against the unqualified persons who usurp the name of Sufis; without author's name.

Beg. الحمد لله رب العالمين . . . وبعد نقد دعانى

الحمد للذات الواحدة من جميع الوجوه اما
بعد فان النظر من حيث النعت والوصف قد يوجد في
جميع الموجودات كلها علوها وسفلها

See the Berlin Catalogue, no. 2920.

X. Foll. 77—80, 83. A Sufi tract on the
unity of being, ascribed in the heading to
al-Balbāni: هذا الكتاب للعارف بالله البلباني في
وحدة الوجود وفي العارف

الحمد لله الذي لم يكن قبل وحدانيته قبل
الا والقبل هو ولم يكن بعد فردانيته بعد الا والبعد هو

There is towards the end a circular diagram, illustrating various degrees of spiritual insight. The author is Auḥād al-Dīn 'Abd-
allah al-Balyāni, a Sufi, who died A.H. 686.
See the Arabic Catalogue, p. 454b.

XI. Foll. 87—94. An alphabetical series
of mystic poems, in imitation of Ibn al-
'Arabi.

وقال قدس سره من المعشرات على حروف
المعجم اقتداء بحضرة الشيخ محيي الدين ابن العربي

The pieces, which have ten Baits each, are
arranged according to the rhyme letters.
There is one for each letter of the alphabet.
The first begins:

الى الذات سيري في مراتب اسمائي
بصورة مزج النار في مع الهاء

For the Mu'ashsharāt of Ibn al-'Arabi see
the Khedive's Library, vol. vii., p. 384.

XII. Foll 95—97. التحفة المرسلة الى النبي

A tract on the various degrees of beings,
considered as manifestations of the divine
essence, by Muḥammad B. al-Shaikh Faḍl-
allah.

الحمد لله رب العالمين والعاقبة للمتخلى عن

الكونين . . . وبعد فيقول العبد المذنب . . . الشيخ
محمد بن الشيخ فضل الله هذه نبذة من الكلمات في
علم الحقائق جمعتها بحض فضل الله وكرمه وجعلت
توايها لروح رسول الله صلعم وسميتها النع

XIII. Foll. 98—123. Various extracts in
prose and verse, by 'Abd al-Qādir al-Jilāni,
Ibn al-'Arabi, 'Abd al-Ghani al-Nābulusi,
Ibrāhīm al-Dasūki, 'Ali al-Khawwāṣ, Abu 'l-
Mawāhib Muḥ. al-Shādili, etc.

XIV. Foll. 124—172. Commentary of
'Abd al-Ghani al-Nābulusi (d. A.H. 1143)
upon the mystical Kasidah of 'Abd al-Karīm
al-Jili, with the text.

الحمد لله شارح صدور المؤمنين بانوار التوفيق
. . . اما بعد فيقول احقر الانام . . . عبد الغنى الشهير
بابن النابلسي الحنفى الدمشقى القادري . . . هذا شرح
لطيف وضعته بالعجلة على قصيدة بحر الحقائق الالهية . . .
الشيخ عبد الكريم الجيلي . . . وهى القصيدة العينية
المرفوعة التى هى الدرة المكنونة والجوهر المصونة

Beg. of the Kasidah:

فواد به شمس المحبة طالع
وليس لنجم العذل فيه مواع

The poet, 'Abd al-Karīm B. Ibrāhīm B.
'Abd al-Karīm al-Jili, who is also known as
the author of al-Insān al-Kāmil, gives the
date of his birth, A.H. 767, in the following
lines, fol. 158b:

ففى اول الشهر المحرم حرمة
ظهوى بالسعد العطار طالع
لستين مع سبع الى سبعماية
من الهجرة الغرا سقتنى المراضع

The commentary was finished, as stated
at the end, in Muharram A.H. 1086.

Haj. Khal., who calls the poem, vol. iii.,

p. 204, الدرة العينية في الشواهد النيبية, says that it consists of 533 Baits. For copies of the poem and commentary see Uri, no. 45, art. ii.; the Khedive's Library, vol. vii., p. 312; and Ahlwardt, Berlin Catalogue, nos. 3411—13.

Copyist : حماد بن نعمان القادري

XV. Foll. 172—175. Commentary by 'Abd al-Ghani al-Nābulusi upon four Baits of Ibn al-'Arabi, beginning :

صلوة العصر ليس لها نظير
لجمع الشمل فيها بالحبيب

Beg. of the Comm. : ... الحمد لله رب العالمين

اما بعد فقد ورد على سوال من بعض الاخوان عن
معنى ابیات اربعة لمولانا العارف بالله الخ

The commentator wrote first a poetical explanation in ten Baits, which he afterwards expanded into a prose commentary.

XVI. Foll. 178—186. A dogmatical tract in refutation of the belief in predestined damnation.

Beg. الحمد لله الذى اسعد واشقى وامات واحيا . . . وبعد فهذه رسالة فيما يجب اعتقاده وهو ان الله تعالى قادر مختار لا يتعاضى قدرته شئ

The tract is anonymous, and imperfect at the end. Sa'd al-Din al-Taftāzāni is quoted fol. 185.

XVII. Foll. 188—201. A commentary by Abu 'l-Tayyib 'Abdallah al-Hiti upon the Kasidah of Ka'b B. Zuhair, known as Bānat Su'ād.

Beg. قال العبد الفقير ابو الطيب الشيخ عبد الله الهيتى اما بعد فاني مرورد في هذه الاوراق قصيدة كعب بن زهير التي مدح بها النبي

It is compiled, as stated in the preface, from the commentaries of Jamāl al-Din

'Abdallah Ibn Hishām, and of Abu Zakariyyā Yahya al-Tibrizi. For another copy see Ahlwardt, Verzeichniss, no. 103.

The last article is by another hand, and is dated Rabī' I., A.H. 1115 (A.D. 1703).

246.

Or. 3196.—Foll. 52; 8½ in. by 6; 19 and 21 lines, 3½ in. long; written in cursive Neskhī; dated Rabī' II., A.H. 1163 (A.D. 1750). [KREMER, no. 205.]

I. Foll. 1—43. رفع الستر والردا عن قول العارف
اروم وقد طال المدا

Comments on a mystic verse of Ibn al-Fāriḍ, by Muṣṭafa al-Bakri.

Beg. الحمد لله الذى ارا برويته من اراد فرا . . . وبعد فيقول فقير العفو والغفران . . . مصطفى بن كمال الدين بن على غفر الله لهم كل ذنب خفى وجلى قد ورد على سوال من الولد القلبي

Muhyi al-Din Muṣṭafa B. Kamāl al-Din B. 'Alī B. Kamāl al-Din B. 'Abd al-Qādir al-Ṣiddīki al-Bakri, one of the most eminent religious teachers of the 12th century, was born in Damascus A.H. 1099. He was a disciple of Shaikh 'Abd al-Ghani al-Nābulusi, and was initiated into the Qādiri order by 'Abd al-Laṭīf B. Ḥusām al-Din al-Ḥalabi. Afterwards he became also affiliated into the Naqshabandi order. After travelling many years through Syria, Turkey, Egypt and Irak, followed by flocks of disciples, he repaired A.H. 1161 to Mecca, where he died in Rabī' II., A.H. 1162. His life is fully told, and his writings, amounting to 222 in number, partly enumerated, in Silk al-Durar, vol. iv., pp. 190—200. Some of his works are noticed in the Arabic Catalogue, pp.

109-10; see also Rosen, Institut, no. 27; Ahlwardt, Berlin Catalogue, no. 3784; and Pertsch, Gotha Catalogue, no. 901.

The verse commented upon belongs to the Tā'īyyah of Ibn al-Fāriḍ. It is the following:

ادوم وقد طال المدامك نظرة
وكم من دماء دون مرمای طلت

The commentary was completed, as stated at the end, at the beginning of Rabi' I., A.H. 1129.

This copy was collated, A.H. 1166, with the autograph MS. of the author.

II. Foll. 44—53. شوارق البارق الحتام بالتوسل
بالانبيا من المبدأ للختام

A versified prayer, including the names of the Prophets, with a prose preface, by the same author.

Beg. of preface: حمدا لمن جعل انبياء ابواب
الاقتراب . . . وبعد فيقول العبد الفقير لرب الارباب
مصطفى سبط الحسينين الاحسنين مرفوعى الخذاب

Beg. of the poem:

يا رب بالرسل الكرام اولى البشر
والانبيا هداة افراد البشر

The same rhyme in ر runs through the whole piece. The last line includes a chronogram for A.H. 1155, the date of composition:
ارخه بالرسل الكرام بدا البشر

PRAYERS.

247.

Or. 3954.—Foll. 281; 7½ in. by 4; 9 lines, 2 in. long; written in fine large Neskhi with all the vowels, with a 'Unwān and gold-ruled

margins, dated 27 Ramaḍān, A.H. 1085 (A.D. 1675). [GLASER, no. 248.]

دعاء الصحيفة الكاملة

The prayer-book of 'Ali B. al-Ḥusain B. 'Ali B. Abi Ṭalib, the fourth Imam, known as Zain al-'Abidin (d. A.H. 95), as handed down by his grandson Yahya B. Zaid, who died A.H. 125 (v. Kāmil, vol v., p. 202).

Beg. حدثنا السيد الاجل نجم الدين بهاء الشرف
ابو الحسن محمد بن الحسن بن احمد بن علي بن محمد
بن عمر بن يحيى العلوى الحسينى رحمه الله قال اخبرنى
الشيخ السعيد ابو عبد الله محمد بن احمد بن شهریار
... فى شهر ربيع الاول من سنة ست عشرة وخمسمائة اله

The Isnād and the account of the finding of the book are the same as in a MS. described by Loth, in the Catalogue of the India Office Library, no. 334. Compare the Berlin Catalogue, no. 3769, and the Khedive's Library, vol. ii., p. 219. The prayer itself begins, fol. 16b, as follows: الحمد لله الاول بلا
اول كان قبله والاخر بلا آخر يكون بعده

Copyist: على بن حسين بن محمد بن يحيى

In a marginal note at the end, it is stated that the MS. was collated with a correct Persian copy A.H. 1087, in al-Ghirās, in the house of Saif al-Islām Aḥmad B. al-Ḥasan B. Amīr al-Mūminīn al-Manṣūr (afterwards al-Mahdi, A.H. 1087—1092).

The same statement is repeated, foll. 279—281, with the transcription, from the Persian MS., of various colophons dated A.H. 955, 772 and 643.

248.

Or. 4282.—Foll. 182; 8½ in. by 5½; 25 lines, 3¾ in. long; written in fair Neskhi, apparently in the 14th century. [BUDGE.]

حلية الابرار وشعار الاخيار في تلخيص الدعوات والاذكار

A vast collection of prayers, handed down by tradition; by Yahya B. Sharaf al-Nawawi (d. A.H. 676).

Beg. الحمد لله الواحد القهار العزيز الغفار مقدر الاقدار.

See further on, Or. 3485.

The last two leaves, supplied by a later hand, are dated 1 Dulka'dah, A.H. 973 (A.D. 1566).

249.

Or. 3855.—Foll. 193; 10 in. by 6½; 19 lines, 4¼ in. long; written in fair Neskhi, with all the vowels; dated Friday, 5 Sha'ban, A.H. 905 (A.D. 1500). [GLASER, no. 143.]

سلاح المؤمن

"The weapon of the believer;" a collection of authentic forms of prayer, handed down from the Prophet.

Beg. الحمد لله المنعم على خلقه بجميع آلايه . . . اما بعد فمن اولى ان انصرفت الى حفظه عناية ذوى الهمم واحق ما اهتدى بانواره في غياهب الظلم

On the title-page the work is wrongly ascribed to Abu 'Abdallah Shams al-Din Muḥ. B. Muḥ. B. Muḥ. B. al-Jazari al-Dimashqi, who died A.H. 833. The real author, as stated there in a marginal note, is al-Ḥāfiẓ Taḳī al-Dīn Muḥammad B. Tāj al-Dīn Muḥ. B. Humām, Imam of the mosque called Jami' al-Ṣāliḥ, situated outside Bāb Zawilah in Cairo: مصنف هذا الكتاب . . . الحافظ تقي الدين محمد بن تاج الدين محمد بن همام امام جامع الصالح خارج باب زويلة بمصر

This is fully confirmed by Ibn Hajar, Durar al-Kāminah, Or. 3044, fol. 120, who calls the author Taḳī al-Dīn Abu 'l-Faṭḥ Muḥ. B. Muḥ. B. 'Alī B. Humām al-'Asḳalānī al-Miṣri, known as Ibn al-Imām, adding that he died A.H. 745, and that his work, Silāḥ al-Mūmin, was abridged A.H. 730 by al-Dahabī. See also Haj. Khal., vol. iii., p. 605, and the Khedive's Library, vol. i., p. 235, vol. ii., p. 228. After reproving the perverse practice of reciting fanciful prayers resting on no authority, the author describes the scope of his work as follows: واني قد جمعت

في هذا الكتاب جملة من الادعية والاذكار المرفوعة الى رسول الله صلصم دايرة بين الصحيح والحسن اخرجتها من الكتب الستة والمستدرک على الصحيحين للحاكم ابى عبد الله الحافظ والمستدرک المخرج على صحيح مسلم لابی عوانة الاسفرائني وصحيح ابى حاتم بن حبان

The work is divided into twenty-one Bābs, in which the prayers are classed according to subjects, a table of which is given in the preface.

250.

Or. 3909.—Foll. 53; 7 in. by 5½; 14 lines, 3¾ in. long; written in fair large Neskhi; dated Tuesday, 12 Rabi' I., A.H. 847 (A.D. 1443). [GLASER, no. 200.]

عدة الحصن الحصين من كلام سيد المرسلين

A collection of prayers, abridged by the author from his own work, الحصن الحصين. The author, whose name does not appear, is Shams al-Dīn Abu 'l-Khair Muḥ. B. Muḥ. al-Jazari, who died A.H. 833. See Haj. Khal., vol. iii., p. 73.

For other copies see the Arabic Catalogue,

p. 88a; the Leyden Catalogue, nos. 2197 and 2789; and the Berlin Catalogue, no. 3702, where the headings are given.

The MS. is imperfect, beginning abruptly with the last nine lines of Bāb I.

For the contents and copies of al-Ḥiṣn al-Ḥaṣīn, see the Vienna Catalogue, no. 1705; De Jong, no. 341; Loth, nos. 345—47; the Khedive's Library, vol. i., p. 220, vol. ii., p. 223, etc.

251.

Or. 4283.—Foll. 94; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 11 lines, 2 in. long; written in neat Neskhi, with three lines in each page in large Thulth and red ink, and with 'Unwan and gold-ruled margins; dated Sha'ban, A.H. 1169 (A.D. 1756). [BUDGE.]

دلائل الخيرات

The well-known collection of prayers for Muḥammad, by Abu 'Abdallah Muḥ. B. Sulaimān al-Jazūlī (d. A.H. 870).

See the Arabic Catalogue, p. 76a; Loth, no. 350; the Berlin Catalogue, no. 3919; Pertsch, no. 807; the Khedive's Library, vol. ii., p. 194, etc.

At foll. 13-14 is a coloured drawing representing the mosque of Medina.

252.

Or. 2890.—Foll. 193; 8 in. by $5\frac{1}{2}$; 25 lines, $2\frac{3}{4}$ in. long; written in small and neat Neskhi, apparently in Constantinople; dated, fol. 181a, 13 Rabi' I., A.H. 1157 (A.D. 1744), although some portions must have been written somewhat later.

I. Foll. 8—17. زبدة الناصح

A commentary by 'Uthmān B. Muṣṭafa upon the نصائح الامام, or pious precepts addressed by the Imām Abu Ḥanīfah to his son Ḥammād.

Beg. الحمد لله الذى ارسل رسوله محمدا بالكتاب والسنة اما بعد فيقول العبد الضعيف المذنب المعترف بالعجز والتقصير عثمان بن مصطفى المعلق قلبه بحبة الله . . . لما كان ناصح الامام من جوامع الكلم

The text consists of twenty precepts, and begins as follows: قال ابو حنيفة لابنه حماد يا بنى ارشدك الله وايدك اوصيك بوصايا ان حفظتها وحافظت عليها رجوت السعادة فى دينك ودنياك

The commentary was completed on the 22nd of Rajab, A.H. 1159.

Ḥammād, son of Abu Ḥanīfah, died A.H. 176. See Ibn Khallikān, De Slane, vol. i., p. 469.

For copies of the original text, وصية ابي حنيفة لابنه, see the Berlin Catalogue, no. 3966, and the Khedive's Library, vol. vii., p. 9.

II. Foll. 19—160. منتج البركات على دلائل الخيرات

A commentary by Muḥammad B. Sulaimān al-Ariḥāwī upon the Dalā'il al-Khairāt (see no. 251).

Beg. الحمد لله المتفضل بصلاته المنعم بافضل واكمل صلاته . . . وبعد فان من المهمات العلية والمطالب السنية والمقاصد المرضية عند رب البرية الصلاة على نبيه

The author, who calls himself at the end Muḥammad, commentator of the Kanz (v. Haj. Khal., vol. vi., p. 604), son of Shaikh Sulaimān, محمد شارح الكنز ابن شيخ سليمان, says in the preface that he gave to his work the above title because it expresses the date

of composition, viz. منتهج البركات = A.H. 1147. He describes the work in the epilogue as a compilation from the commentary of al-Fāsi (Muḥ. al-Mahdi B. Aḥmad, v. Arabic Catalogue, p. 78a) and others.

In the *Āthār i Nau*, Haj. Khal., vol. vi., p. 595, where the present work is mentioned, the author is called Sayyid Muḥ. B. Sulaimān al-Ḥalabi, and stated to have died A.H. 1158.

The present copy was collated, as stated at the end, with the autograph draft of the author, in Jumāda I., A.H. 1171. A prayer to be recited after completing the lecture of the *Dalā'il* is appended.

III. Foll. 161b—162a. The prayer of Shaikh 'Abd al-Salām B. Mashīsh, with the heading: هذا صلوات الولي الصالح الشيخ عبد السلام بن بشيش رحمة الله عليه رحمة واسعة

Beg. اللهم صل على من منه انشقت الاسرار وانفلقت الانوار

'Abd al-Salām B. Bashīsh (or Mashīsh) B. Maṣṣūr al-Ḥasani al-Idrīsī was a saint as renowned in the Maghrib as al-Shāfi'ī in Egypt. He dwelt in a cave near Tunis, and is held in high honour by the Shādīlis as Shaikh of the founder of their order, Abu 'l-Hasan 'Alī B. 'Abdallah al-Shādīli, who died A.H. 656. He was a disciple of Sayyid 'Abd al-Raḥmān al-Madani al-Zayyāt. See al-Mafākhīr al-'Alīyah fil-Ma'āthir al-Shādīliyyah, Cairo, A.H. 1093, p. 12; al-Sha'rānī, Add. 7348, fol. 6; al-Munāwī, Add. 23,369, fol. 254b; and Ḥusn al-Muḥāḍarah, vol. i., p. 298. For copies and commentaries see the Berlin Catalogue, no. 3911-12, and the Khedive's Library, vol. ii., pp. 202, 204, vii., pp. 374, 410.

IV. Foll. 162a—181a. A commentary upon the preceding prayer, شرح صلوات الشيخ

عبد السلام بن مشيش, by Muḥammad B. Shaikh Sulaimān al-Arīḥāwī, author of art. II.

Beg. حمدا لمن غمرنا بعميم صلاته وامرنا بالصلاة على معلم صلاته

The author says that, having travelled from Ḥalab to Egypt, and having proceeded thence to Constantinople A.H. 1140, he there composed, at the request of a friend, the present commentary. The above date is repeated at the end as that of composition.

A Turkish commentary, by Ismā'il Ḥaḳḳī, upon the same prayer, is noticed in the Vienna Catalogue, vol. iii., no. 1709. It has been printed in Constantinople, A.H. 1256 (Zenker, vol. ii., no. 1216). Another and shorter Arabic commentary has been printed in Damascus, A.H. 1300.

V. Foll. 181b—183b. An extract from داعى الفلاح, relating to the transfer of the reward of pious observances to the dead. The author is called 'Aḳīlah al-Ḥanafī, الشيخ المشتهر بعقيلة الحنفى

Appended are some shorter extracts and a Turkish Ta'bir-Namah.

253.

Or. 3874.—Foll. 78; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 3 $\frac{1}{2}$ in. long; written in Neskhi; dated (fol. 71) Muḥarram, A.H. 1169 (A.D. 1755). [GLASER, no. 162.]

A collection of Aurād, or litanies, by al-Sayyid Muṣṭafa al-Sibt al-Bakrī al-Khalwātī al-Ḥanafī, with this title: كتاب الاوراد المصاحفة: الاسعاد والامداد لمن لازمها واصب عليها في اوقاتها وعدتها اربعين وردا لحضرة القطب العارف... السيد مصطفى السبط البكرى الخلووى الحنفى نقعنا الله وافاض علينا من امداداته

الفصح الجديد والدر النضيد وهو اول ورد فتح به
على المؤلف استاذنا السيد مصطفى البكري سنة ١١١٨
يا فتاح يا عليم صلى الله على سيدنا ومولانا محمد الخ

The author died A.H. 1162. See no. 246.

The Aurād have separate titles, and the first nineteen are numbered in the margin. The collection concludes with litanies to be recited night and day, on each of the days of the week, from Friday to Thursday.

Foll. 63—73 contain additional prayers and notices of saints. The most important are: 1. A catena, سلسلة, of the Khalwati order, brought down to Muḥammad al-Ḥafnāwī, a disciple of Muṣṭafa al-Bakrī, foll. 65—67. 2. The "Wird" entitled الفصح القدسي, composed A.H. 1122 by Muṣṭafa al-Bakrī, foll. 72—76 (commonly called ورد السحر; see the Khedive's Library, vol. vii., pp. 267, 511, and the Berlin Catalogue, nos. 3784—86. 3. A notice of Shaikh Muḥammad B. Sālim al-Ḥafnāwī, who died A.H. 1181, fol. 77 (also called al-Ḥafnā, from his native village Ḥafnah, near Bilbais; see Silk al-Durar, vol. iv., p. 49).

254.

STOWE, Or. 3.—Foll. 100; 5¼ in. by 3¾; 8 lines, 2¾ in. long; written in a stiff and angular Maghribi character, apparently in the 17th century.

A collection of prayers, wrongly endorsed Dela el-Keyrat (دلائل الخيرات), containing:

I. Fol. 1a. The prayer of the coat of mail, and how it was imparted to Muḥammad by the angel Gabriel.

Beg. فضائل دعاء للجوشن نفعا الله بهى وجعلنا من اهلهى عامين

روى عن رسول الله صلى الله عليه وسلم انه كان في غزوة وقد لبس جوشنا ثقيلنا لم يقدر عليه من شد الحر

See Pertsch, no. 825, and the Berlin Catalogue, no. 3649, art. 18.

II. Fol. 13a. The vision of Shaikh 'Abd al-Raḥmān al-Tha'ālībī, in which Abu Bakr, 'Umar, and lastly the Prophet, appeared to him.

Beg. هذه راية الشيخ الولى الصالح سيد عبد الرحمن الثعالبي رضى الله عنه . . . اما بعد اخوانى وفقنا الله واياكم لما يحبه ويرضاه وجعلنا من الفائزين يوم لقاءه فبينما انا ذائم ذات ليلة الخ

This is followed, fol. 30b, by a long prayer beginning thus: وهذه الدعاء المبارك . . . يا من يسبح الرعد بمحمدى والملائكة من خيفتهى يا من هو اعلم بمن ضل عن سبيلهى الخ

III. Fol. 57b. Description of the personal features of the Prophet, with remarks on the efficacy of its recitation.

Beg. هذه بعض شمائل المصطفى . . . كان رسول الله صلى الله عليه وسلم سحنى الكف افرق الحواجبين

IV. Fol. 62a. Another prayer, with a pre-amble stating how Muḥammad received it from Gabriel, and traditions regarding its efficacy.

Beg. هذا دعاء عظيم نزل بهى جبريل الامين على محمد الكريم صل الله عليه وسلم انه قال نزل على جبريل عليه السلام وانا فى المقام اصلى

The prayer begins, fol. 74a, as follows: سبحانك انت الله رب العالمين سبحانك انت العزيز الحكيم

V. Fol. 86a. Another prayer, called للمحجبات الاسمى

Beg. روى عن رسول الله صل الله عليه وسلم انه قال من كتب هذا الحرز وهذه الاسماء وعلقها عليه لم يعرض له شيطان بقدرة الله

255.

Or. 4251.—Foll. 106; $6\frac{1}{4}$ in. by $3\frac{3}{4}$; 11 lines, 2 in. long; written in neat, fully vocalized Neskhi, with 'Unwān and gold-ruled margins; dated A.H. 1170 (A.D. 1757).

[BUDGE.]

Al-Fātiḥah, Sūrat al-An'ām, Sūrat Yāsīn and the shorter Sūrahs, fol. 8b. The 99

names of God, with a Turkish introduction, fol. 62b. The Ḥilyat al-Nabi, or description of the person of the Prophet, fol. 69b. Coloured drawings, representing the hand of Muḥammad, the sword Dulfakār, and the Ka'bah, fol. 72b.

The rest of the volume contains prayers and traditions in Arabic and Turkish.

L A W.

THE BASES OF JURISPRUDENCE
(USUL AL-FIKH).

256.

Or. 3093.—Foll. 84; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{2}$ in. long; written in fair large Neskhi; dated 29 Rabi' II., A.H. 739 (A.D. 1338) in the Madrasat al-Saifiyyah, Cairo.

[KREMER, no. 103.]

A commentary by Tāj al-Dīn 'Abd al-Raḥmān B. Ibrāhīm B. Sibā' al-Shāfi'ī al-Anṣārī al-Badri al-Fazārī al-Miṣrī al-Dimashqī, called al-Firkāḥ, upon the Warakāt, or manual on the fundamentals of jurisprudence, according to the Shāfi'ī school, by Imām al-Haramain 'Abd al-Malik B. 'Abdallāh al-Juwainī (died A.H. 478). See Ibn Khallikan, vol. ii., p. 120, and Haj. Khal., vol. vi., p. 433.

The following title is prefixed by the same hand as the text: شرح ورقات امام الحرمين في اصول الفقه للشيخ الامام العلامة المحقق القدوة قاج الدين عبد الرحمن بن ابراهيم بن سباع لسان الشريعة مفتي

الفرق الشافعى الانصارى البدرى الفزارى المصرى ثم
الدمشقى عرف بابن الفركاح رحمه الله تعالى

قال والدى ابقاه الله تعالى الحمد لله كما
يليق بكمال وجهه وعز جلاله اما بعد حمد الله
سبحانه . . . فاني توجهت الى اشارة كريمة امرها حكم
وطاعتها غنم بتعليق على كتاب الورقات في اصول
الفقه

The text agrees with that of Add. 9621, iii., described in the Arabic Catalogue, p. 252b. For other copies see Pertsch, Gotha Catalogue, no. 922, and De Slane, Paris Catalogue, no. 1266, 2.

The commentator, born A.H. 624, was in his day the greatest legist of Damascus. He died on the 5th of Jumāda II., A.H. 690, in the Madrasat al-Badrāniyyah, where he was teaching. He got his nickname al-Firkāḥ (not Ibn al-Firkāḥ) from a bodily malformation (v. Kāmūs : بين الفرقة تباعد ما بين الاليتين). See notices of his life in Ta'rikh al-Islām, Or. 1540, fol. 101; al-Isnawī, fol. 127b; Ṭabaḳāt Ibn Kāḍī Shuhbah,

fol. 84; and al-Wāfi bil-Wafayāt, Add. 23,358, fol. 195*b*.

From the initial words of the present copy it appears that the text was handed down by the author's son. This was, no doubt, Burhān al-Dīn Ibrāhīm Ibn al-Firkāh, who succeeded his father as teacher in the Badrāniyyah, and died A.H. 729. See al-Isnāwī, fol. 128*a*.

The commentary does not include the whole text of the Warakāt, but only the passages explained, which are preceded by قوله

It is stated at the end that the MS. was collated, A.H. 739, with the original in the handwriting of the author.

Copyist: علي بن احمد بن القدسي

257.

Or. 3101.—Foll. 12; 8 in. by 5½; 21 lines, 3¼ in. long; written in neat Neskhi, probably in the 18th century.

[KREMER, no. 111.]

A commentary upon the same work, al-Warakāt, by Jalāl al-Dīn Abu 'Abdallāh Muḥammad (B. Aḥmad) al-Maḥalli al-Miṣri al-Shāfi'i (who died A.H. 864; v. Haj. Khal., vol. vi., p. 433).

Beg. [sic] قال الشيخ الامام العالم العلامة جمال الدين علامه المحققين رحمة الله عليه والاصوليين ابو عبد الله محمد المحلى المصرى الشافعى تغمده الله برحمته هذه ورقات قليلة تشتمل على معرفة فصول من اصول الفقه ينتفع بها المبتدى وغيره

The commentary is much shorter than the preceding; but it includes the whole text, which is distinguished by a red line drawn over it.

For other copies see Pertsch, Gotha Catalogue, no. 923, and the Khedive's Library, vol. ii., pp. 254, 259.

258.

Or. 3511.—Foll. 247; 13 in. by 7½; 13 lines, 3 in. long; written in large Neskhi, apparently in India, in the 18th century.

[Presented by B. B. PORTAL.]

A work known as Kitāb al-Uṣūl, treating of the bases of jurisprudence, according to the Hanafi school, by Abu 'l-Ḥasan 'Ali B. Muḥammad al-Bazdawī.

Beg. الحمد لله خالق النسم ورازق القسم قال الشيخ الامام الزاهد ابو الحسن على بن محمد البزدوى العلم نوعان علم التوحيد والصفات وعلم الفقه والاحكام والشرائع

The author, whose full name is Fakhr al-Islām Abu 'l-Ḥasan 'Ali B. Muḥ. B. al-Ḥusain B. 'Abd al-Karīm al-Nasafi al-Bazdawī, so called from Bazdah, or Pazdah, a fortress at six Farsakhs from Nasaf (Yāḳūt, vol. i., p. 604, Sam'āni, fol. 78*b*), and designated as the legist of Māwarā al-Nahr, died on the 5th of Rajab, A.H. 482, and was buried in Samarkand. See Ibn Kutlubuga, p. 30, no. 122; Ibn al-Hinnā'i, fol. 34*a*; and Haj. Khal., vol. i., p. 335.

Science, the author says in the preface, is of two kinds: the first deals with the unity and attributes of God; the second with the precepts of the law. The first has been expounded by Abu Ḥanīfah in his *الفقه الاكبر*, and in other works, such as *كتاب العالم والمتعلم* and *كتاب الرسالة*. The second, or Fikḥ, has three branches, viz.: 1. Knowledge of the ordinances in themselves; 2. Knowledge of the texts and their meaning, and deter-

mination of the various sources from which the ordinances are derived; 3. Practical observation of the law. The present work deals with the second of these three branches. Its scope is set forth, fol. 4b, as follows: وهذا الكتاب لبيان النصوص بمعانيها وتعريف الاصول بفروعها على شرط الايجاز والاختصار

The last section, باب الطعن, beginning fol. 244a, deals with certain Hadiths declared spurious and untrustworthy.

The margins are well filled with annotations in a small character.

For other copies see the Paris Catalogue, no. 836; Rosen Institut, no. 16; Sprenger, no. 597; and the Khedive's Library, vol. ii., p. 236.

259.

Or. 4032.—Foll. 196; 9 in. by 6 $\frac{3}{4}$; 17 lines, 4 $\frac{1}{4}$ in. long; written in fine bold, but sparsely pointed, Neskhi; dated Šan'ā, Shawwāl, A.H. 671 (A.D. 1273). [GLASER, no. 334.]

The third volume of al-Maḥṣūl, a work upon the bases of jurisprudence according to the Shāfi'i school, by Muḥammad B. 'Umar al-Rāzi, who died A.H. 606, with this title: الجز الثالث من كتاب المحصول في اصول الفقه

الكلام في القياس وهو مرتب على مقدمة. Beg. واقسام اما المقدمة ففيها مسائل مسئلة في حد القياس

The author's name is given at the end:

قال المصنف رضى الله عنه محمد بن عمر الرازي

Added to the original text, and mixed up with it, are critical comments and refuting argumentations by a Zaidi writer, whose name does not appear. His standpoint is made clear by the following passage, fol. 32a, in which he declares against the doctrine of

Qiyās, or inference by analogy, held by Sunni schools, and in favour of the authority of the descendants of the Prophet: وكما انا نعلم بالضرورة بعد مخالطة اصحاب النقل ان مذهب الشافعى وابى حنيفة ومالك القول بالقياس فكذلك نعلم بالضرورة ان مذهب اهل البيت كالصادق والباقر انكار القياس وقد تقدم في باب الاجماع ان اجماع العترة حجة

In another passage he refers to a previous work of his on the impeccability of the prophets, الكتاب الذى صنفناه في عصمة الانبيا

The chapter on Qiyās is divided into an introduction, مقدمة, fol. 2b, and the following three Qisims:

Fol. 8a. 1. في اثبات ان القياس حجة

Fol. 139b. 2. في الطرق الدالة على كون الوصف المعين علة لحكم الاصل

Fol. 97a. 3. في المباحث المتعلقة بالحكم والاصل والفرع

Then come the following chapters:

Fol. 107a. الكلام في التعادل والترجيح

Fol. 139b. الكلام في الاجتهاد

Fol. 159a. الكلام في المفتى والمستفتى

Fol. 167a. الكلام فيما اختلف فيه المجتهدون من ادلة الشرع

The Maḥṣūl is mentioned among the works of Rāzi by Ibn Khallikān, translation, vol. ii., p. 652; Ibn Abi Uṣaibī'ah, vol. ii., p. 29; and Haj. Khal., vol. v., p. 423. For MSS. see Uri, no. 267; the Paris Catalogue, no. 790; the Khedive's Library, vol. ii., p. 263; and Loth, no. 292.

Copyist: حسين بن جعفر بن الحسين الموسوى العلوى الشافعى

260.

Or. 3100.—Foll. 119; 7 $\frac{3}{4}$ in. by 5; 15 lines, 3 $\frac{3}{4}$ in. long; written in flowing and elegant Neskhi, with occasional vowels; dated in the first decade of Du'lka'dah, A.H. 705 (A.D. 1306). [KREMER, no. 110.]

An abridgment by Ibn Abi 'l-Faṭḥ al-Ba'li of al-Rauḍah, a treatise on the bases of jurisprudence according to the doctrine of Ibn Ḥanbal, by Muwaffiq al-Din Abu Muḥ. 'Abdallah B. Aḥmad B. Muḥ. B. Qudamah al-Maḥḍisi, with the following title: تلخيص روضة الناظر وجنة المناظر في أصول الفقه على مذهب الامام ابي عبد الله احمد بن محمد بن حنبل لخصها ابن ابي الفتح البعلی

قال الشيخ الامام العالم العلامة شمس الدين Beg. ابو عبد الله محمد بن ابي الفتح ابن ابي الفضل البعلی احسن الله اليه . الحمد لله على نعمه الغزار واشهد اما بعد فاني لما قرأت كتاب الروضة في اصول الفقه تأليف العالم الرباني موفق الدين ابي محمد عبد الله بن احمد بن محمد بن قدامة المقدسي قدس الله روحه

The author of the original work, which in the text is only designated as *الروضة في اصول الفقه*, was born at Jammā'il, district of Nābulus, A.H. 541, and spent most of his life in Damascus, where he died A.H. 620. He was a man of great learning and piety, and was regarded as the great doctor of the Hanbali school. Two of his disciples, Abu 'l-Muzaffar Sibṭ al-Jauzi and Abu Shāmāh, devote to him long notices in their annals, Add. 23,279, fol. 163, and Or. 1539, foll. 32—35. See also al-Wāfi bil-Wafayāt, Add. 23,358, fol. 22; Yāqūt, vol. ii., p. 113; and Wüstenfeld, *Geschichtschreiber*, no. 305.

The author of the abridgment, Shams al-Din Abu 'Abdallah Muḥ. B. Abi 'l-Faṭḥ B. Abi 'l-

Faḍl al-Ḥanbali al-Ba'li, or al-Ba'labakki, a native of Balbek, was born A.H. 645. He studied law and grammar, the latter under Ibn Mālik, and wrote a full commentary upon al-Murjāniyyah. Towards the end of his life he went to Egypt, where he fell ill and died in the hospital, A.H. 709. See al-Durar al-Kāminah, Or. 3044, fol. 108b. The present copy was therefore written in his lifetime.

The work begins with an introduction dealing with definitions and with the principles of dialectics. It is divided into Bābs and subdivided into Faṣls. The main divisions are as follows:

Fol. 10a.	باب احكام المتكلفين
Fol. 20a.	باب في ادلة الاحكام
Fol. 22a.	باب النسخ
Fol. 52a.	باب في تقاسيم الكلام والاسماء
Fol. 58a.	باب الامر
Fol. 67b.	باب العموم
Fol. 84a.	باب القياس
Fol. 94a.	باب اركان القياس
Fol. 117b.	باب في ترتيب الادلة ومعرفة الترجيع

محمد بن احمد بن يحيى بن محمد بن ابي بكر بن نصر بن ابي بكر بن محمد الحارثي

The Rauḍah is not mentioned by Haj. Khal., who notices, however, several works of the same author on the Hanbali Furū'; see vol. vii., p. 1178, no. 6632.

261.

Or. 3680.—Foll. 228; 10 $\frac{1}{2}$ in. by 7; 23 lines, 5 $\frac{1}{4}$ in. long; written in fair Neskhi, with occasional vowels, in Cairo, apparently in the 15th century. [BUDGE.]

التحقيق فى شرح المنتخب فى اصول المذهب

An extensive commentary on a compendious treatise on the sources of the law, according to the Hanafi school, by Ḥusām al-Dīn Muḥammad B. Muḥ. B. 'Umar al-Akhsikati, who died A.H. 644. See Ibn Ḳutlubugha, no. 167, and Haj. Khal., vol. vi., p. 163.

الحمد لله الذى مهد مباني الاسلام بالايات
الظاهرة

The author of the commentary, 'Abd al-'Azīz B. Aḥmad B. Muḥ. al-Bukhārī, died, as stated by Haj. Khal., l.c., A.H. 730. See also Ibn Ḳutlubugha, no. 103. After dwelling in the preface on the great importance of the science which deals with the bases of the law, علم اصول الفقه, he says that the Muntakhab far surpasses all the compendious treatises written on that subject. He wrote the present commentary at the request of his disciples and friends, after completing his كشف الاسرار [a commentary upon اصول, another treatise upon the fundamentals of the law; see no. 258]. He says further on that he had received the text of the Muntakhab from his paternal uncle, the Imām Fakhr al-Dīn Muḥ. B. Muḥ. B. Ilyās al-Māyāmurghī (Ibn Kutlubugha, no. 63, Yāḳūt, vol. iv., p. 408), who had it from the author.

For copies of the same commentary see the Leyden Catalogue, no. 1816; the Khedive's Library, vol. ii., p. 239; and the Arabic Catalogue, p. 714a. For copies of the text, generally called المنتخب الحسامي, see Loth, nos. 293—97; the Khedive's Library, vol. ii., p. 260, 266; and for other commentaries the Arabic Catalogue, p. 118b; the

Paris Catalogue, no. 802; and Daḳā'ik al-Uṣūl, a commentary by Faḍl Ḥaḳḳ Akhundzādah, lithographed in Dehli, A.H. 1300.

Copyist: محمد بن قطلوبك الكماخي

262.

Or. 3970.—Foll. 72; 9 in. by 6½; 20 lines, 3¼ in. long; written in fair Neskhi, apparently in the 19th century.

[GLASER, no. 264.]

غاية الوصول وايضاح السبل فى شرح مختصر منتهى السؤل والامل

A commentary by Abu Maṣṣūr Jamāl al-Dīn Ḥasan B. Yūsuf B. 'Alī B. al-Muṭaḥhar al-Ḥilli (who died A.H. 726), upon the abridged treatise on Uṣūl al-Fiḥ known as Mukhtaṣar al-Muntaha, by Jamāl al-Dīn 'Uthmān B. 'Umar Ibn al-Ḥajīb al-Māliki (died A.H. 646).

الحمد لله ذى العزة والجلال والقدرة والجمال ...
اما بعد فقد اطبقت العقلا واتفقت العلما على ان شرف
النفس الانسانية بتكميلها فى قوتها العملية سبب معد
لتحصيل السعادة الاخرية

The commentary includes the text of the original work, which is designated in the preface as مختصر منتهى السؤل والامل فى علمي. It is distinguished from the commentary by قال and اقول. The present copy contains only a small part of the whole. It breaks off in the section relating to the Coran as the first source of the law. The last paragraph begins: قال مسئلة اشتراط بقاء
المعنى فى كون المشتق حقيقة الهم

The present commentary appears with the

above title among the author's numerous works in *Majālis al-Mūminīn*, Add. 16,716, fol. 281, and in the *Ḳiṣaṣ al-'Ulamā*, p. 274, no. 14. It is also mentioned, but without title, by Haj. Khal., vol. v., p. 175. For the *Mukhtaṣar al-Muntaha*, see *ib.*, p. 170; Loth, no. 298; Pertsch, no. 1048; and, for other commentaries upon the same work, the Khedive's Library, vol. ii., pp. 249, 251, 253, and vol. vii., p. 678.

263.

Or. 4213.—Foll. 111; $9\frac{3}{4}$ in. by $5\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long; written in neat Persian Neskhi; dated end of Ṣafar, A.H. 1029 (A.D. 1620).

[LANE.]

تهذيب الوصول الى علم الاصول

A treatise on the *Uṣūl al-Fiḥ*, according to the Shī'ah school, with copious marginal notes.

Beg. الحمد لله رافع درجات العارفين الى ذروة العلا
... اما بعد فهذا كتاب تهذيب الوصول الى علم
الاصول حررت فيه طرق الاحكام على الاجمال من غير
تطويل ولا اخلال اجابة لالتماس ولدى محمد

The author, whose name does not appear in the MS., is the celebrated Shī'ah legist, Jamāl al-Din Ḥasan B. Yūsuf B. 'Alī B. al-Muṭahhar, who was born A.H. 648 and died A.H. 726. See the Arabic Catalogue, p. 725b, 769b; Haj. Khal., vol. ii., p. 478; *Majālis al-Mūminīn*, fol. 278; *Muntaha 'l-Maḳāl*, p. 105; and *Ḳiṣaṣ al-'Ulamā*, p. 274, where the *Tabḍīb al-Wuṣūl* is mentioned as the 27th work of the author.

The work consists of twelve *Maḳsads*, treating respectively of the following subjects:

1. المقدمات, fol. 3a; 2. اللغات, fol. 6b; 3. الامر

والنهي, fol. 20b; 4. العام والخاص, fol. 35b; 5. الجمل والمبني, fol. 49a; 6. الافعال, fol. 53b; 7. النسخ, fol. 56b; 8. الاجماع, fol. 64b; 9. الاخبار, fol. 72a; 10. القياس, fol. 83a; 11. التعادل, fol. 98b; 12. الاجتهاد, fol. 101a.

Copyist: على رضا

264.

Or. 3826.—Foll. 169; 8 in. by $5\frac{1}{2}$; 22 lines, 4 in. long; written in fair, but sparsely pointed, Neskhi; dated Tuesday, 18 Jumada II., A.H. 894 (A.D. 1489). [GLASER, no. 114.]

التوضيح في حل غوامض التنقيح

A commentary by Ṣadr al-Sharī'ah 'Ubaid-Allah B. Mas'ūd B. Tāj al-Sharī'ah al-Mahbūbi al-Bukhārī al-Ḥanafī (died A.H. 747) upon his own treatise on *Uṣūl al-Fiḥ*, entitled *al-Tanḳiḥ*.

حامدا لله اولا وثانيا ... وبعد فان العبد
المتوسل الى الله تعالى باقوى الذريعة عبید الله بن
مسعود ابن تاج الشريعة

See Haj. Khal., vol. ii., pp. 443-44, and for other copies the Arabic Catalogue, p. 119b; Uri, no. 223; the Paris Catalogue, no. 796; the Vienna Catalogue, no. 1774; Pertsch, no. 933; Loth, nos. 319-321; and the Khedive's Library, vol. ii., pp. 242, 261, 262. The work has been printed in Dehli, A.H. 1267, and in Lucknow, A.H. 1281.

265.

Or. 3799.—Foll. 233; 8 in. by 6; about 26 lines, $4\frac{1}{4}$ in. long; written in cursive Neskhi; dated A.H. 1051-1053 (A.D. 1641-43). [GLASER, no. 85.]

I. Foll. 1—178. A commentary by Jalāl al-Dīn Muḥammad B. Aḥmad al-Maḥallī (died A.H. 864) upon a Shāfi'i treatise on Uṣūl al-Fiḥ, entitled *جمع الجوامع*, by Tāj al-Dīn 'Abd al-Waḥhāb B. 'Alī al-Subkī al-Shāfi'i (died A.H. 771), with the title: *كتاب شرح فتح الصانع تأليف الشيخ الامام مفتي الانام . . . جلال الدين محمد بن احمد بن ابراهيم المحلى تغمده الله برحمته*

Beg. الحمد لله على افضاله . . . هذا ما اشتدت اليه حاجة المتفهمين لجمع الجوامع من شرح يحل الغاطه

See Haj. Khal., vol. ii., p. 610, and, for other copies, the Leyden Catalogue, vol. iv., p. 143-44; Aumer, no. 360; the Paris Catalogue, nos. 803-4; and the Khedive's Library, vol. ii., p. 250.

II. Foll. 181—186. A treatise on the names of animals mentioned in al-Hāwī (probably *الحاوى الصغير*, by 'Abd al-Ghaffār al-Ḳazwīnī, Haj. Khal., iii., p. 5) and other legal books, under the rubric *باب الاطعمة*, explained according to the dialect of Yemen, by Raḍī al-Dīn Ibn al-Khayyāt.

Beg. هذه معرفة اسما الحيوانات والطيور المذكورة في باب الاطعمة في الحاوى وغيره مفسرة بلغة اهل اليمن خاصة جواب الامام العلامة رضى الدين بن الخياط

III. Foll. 187—190. A metrical treatise (Urjūzah) on Uṣūl al-Fiḥ, by Diyā al-Dīn Ibrāhīm B. Abi 'l-Ḳāsim Muṭair, with this title: *هذه منظومة سلم الوصول الى علم الاصول تصنيف شيخنا وبركتنا ضيا الدين ابراهيم بن ابي القاسم مطير نفع الله بعلمه ورحمه رحمة الابرار*

Beg. الحمد لله الذى علمنا ولاكتساب شرعه الهما

The title is conveyed in the following line: *سميتها بسلم الوصول لكل من يرقا الى الاصول*

IV. Foll. 191—232. The author's commentary on the preceding metrical treatise.

Beg. الحمد لله الذى رضى لنا من الشرع اسهله . . . اما بعد فهذا تعليق لطيف على منظومتى فى اصول الفقه

The author says in the preface that al-Shāfi'i was the first who wrote on the science of Uṣūl al-Fiḥ, in a treatise addressed to 'Abd al-Raḥmān B. al-Maḥdī, and sent from Egypt to Khorasan. He mentions also the Tamhīd of al-Isnawī (Haj. Khal., ii., p. 423), and its abridgment by al-Azraḳ in the 2nd Ḳism of his Nafā'is.

The MS. was written for Faḳīh Wajīh al-Dīn 'Abd al-Raḥīm B. 'Abd al-Raḥmān B. al-Walī al-Nazīlī.

Zaidi Works.

266.

Or. 3721.—Foll. 138; 11½ in. by 8; 22 lines, 5 in. long; written in fair Neskhi; dated Saturday, 10 Dulka'dah, A.H. 1089 (A.D. 1678). [GLASER, no. 5.]

الموضع المسرع الى تمام المقنع

Continuation by Sayyid Abu 'Abdallah al-Manṣūr-billah Muḥammad B. 'Izz al-Dīn al-Hādī B. al-Muḳtadir billah Tāj al-Dīn Aḥmad, etc., of a treatise on Uṣūl al-Fiḥ, entitled al-Muḳnī.

Beg. الحمد لله رب الارباب الذى خضعت لقدرته الرقاب . . . اما بعد فاني لما ضربت فى العلم بنصيب وافر وسجعت منه فى كل بحر زاجر

The author says that the best book written on the bases of jurisprudence was al-Muḳnī, by Imām al-Mu'taḍid-billah al-Dā'i

B. al-Muḥsin, which, however, was left unfinished by the author at his death. He had, therefore, been urged by a friend to complete it on the same plan.

The original work was intended to treat of the following ten subjects: 1. الأمر والنهي; 2. الأفعال; 3. العجل والمبين; 4. العموم والخصوص; 5. الأخبار; 6. الإجماع; 7. القياس والاجتهاد; 8. صفة المفتي والمستفتي

The first five had been dealt with in the first and only completed volume of the original work. The present continuation contains five discourses, namely: 6. الإجماع, fol. 2a; 7. الأخبار, fol. 26b; 8. القياس والاجتهاد, fol. 59b; 9. الحظر والإباحة, fol. 126a; 10. صفة المفتي والمستفتي, fol. 130b.

The first author, Yaḥya B. al-Muḥsin B. Maḥfūz, a descendant of Imam al-Ḥādī Yaḥya B. al-Ḥusain, claimed the Imāmat, under the name of al-Mu'taḍid billah, after the death of al-Manṣūr, A.H. 614, but his title was contested by the latter's son Muḥammad. He died A.H. 636. See Ibn Ja'mān, fol. 189, who mentions his work al-Muknī, and its continuation.

The continuator's name and title are given in the title-page as follows: تأليف السيد الامام ركن الاسلام . . . بدر الدنيا والدين شجاع المحمدين لسان المتكلمين . . . ابي عبد الله المنصور بالله محمد بن شيخ ال الرسول عز الدين الهادي بن المقتدر بالله تاج الدين احمد بن الداعي الى الله بدر الدين محمد بن احمد بن يحيى بن يحيى بن الهادي

He belonged to the noble family of the Sādāt al-Jibāl, and lived about the close of

the seventh century of the Hijrah. His grandfather Tāj al-Dīn Aḥmad died A.H. 644, and his paternal uncle Imam al-Mahdī Ibrāhīm B. Tāj al-Dīn Aḥmad died A.H. 683. See al-Tarjumān, foll. 150 and 160.

267.

Or. 3795.—Foll. 184; 12 in. by 7 $\frac{3}{4}$; written in fair, but sparsely pointed, Neskhi; dated (fol. 119b) Monday, 8 Ramadan, A.H. 1062 (A.D. 1652). [GLASER, no. 80.]

I. Foll. 5—119; 15 lines, 4 $\frac{1}{4}$ in. long.

A treatise on Uṣūl al-Fikḥ, or the bases of jurisprudence, by Sayyid Ṣārim al-Dīn Ibrāhīm B. Muḥ. B. al-Ḥādī, called Ibn al-Wazīr, who died A.H. 914 (v. Hidāyat al-Afkār, Or. 3792), with the following title:

كتاب الفصول اللولوية الجامعة لاقتوال ال الرسول تأليف السيد الامام . . . صارم الملة والاسلام . . . ابراهيم بن محمد بن الهادي بن ابراهيم . . . الشهير بابن الوزير قدس الله روحه

الحمد لله رب العالمين . . . وبعد فهذه نخب مصطفاة من اقوال ائمتنا ونخب مصفاة من سلسال علمائنا اعتصرتها من افانين دوحات معارفهم الواسعة واختصرتها من قوانين مصنفاتهم الحافلة الجامعة

The work consists of a Muḥaddimah, dealing with preliminary notions and technical terms, and of the following Bābs: باب الأمر, fol. 24a; الأمر والنهي, fol. 28a; العموم, fol. 31a; المطلق والمقيد, fol. 35b; الخصوص, fol. 42a; الظاهر والمؤول, fol. 43a; المبين, fol. 45b; المجمع, fol. 47a; مفهومات الخطاب, fol. 48b; الإجماع, fol. 52a; المنسوخ, fol. 57b; القياس, fol. 59a; الأخبار, fol. 63b;

fol. 104b; الاجتهاد والتقليد وصفة المفتى والمستفتى
الحظر والاباحة, fol. 113a; الاستصحاب, fol. 114a;
التعادل والترجيح, fol. 115b.

The author states at the end that he completed the work on Monday, 19 Safar, A.H. 879. This copy was taken from a transcript of the author's original MS. For another copy of the text see Ahlwardt, Glaser'sche Sammlung, no. 68, and for a gloss upon the same, ib., no. 180.

II. Foll. 121—180; 33 or 34 lines, $5\frac{1}{4}$ in. long.

A commentary upon the preceding work, by Luṭf-allah B. al-Ghiyāth, with the following title: شرح الفصول اللولويه لشيخ الاسلام فخر العلماء الكرام لطف الله بن الغياث جزاه الله ما اعد له لانبيائه الثقات

Beg. اعلم انها قد جرت عادة اكثر المصنفين في اصول الفقه ان يقدموا على المقصود طائفة من الكلام

Shaikh Luṭf-allah B. Muḥ. al-Ghiyāth B. al-Shujā' al-Zafīrī, an eminent scholar and prolific writer, died in al-Zafīr, A.H. 1035. See Khulāṣat al-Athar, vol. iii., p. 303; Sirat al-Kāsim, Or. 3329, fol. 39; and Bughyat al-Murīd, Or. 3719, fol. 11b, where the present commentary is mentioned among his numerous works. His contemporary, the author of Ṭib al-Samar, Or. 2428, foll. 160, calls him Shaikh Luṭf-allah B. al-Mahdi B. al-Ghiyāth. See also Ahlwardt, Glaser'sche Sammlung, no. 124.

The commentary includes the text, written in red. It leaves out the preface, and extends from the beginning of the Mukaddimah to the sixth Faṣl of باب النهى (fol. 29a of the present MS.). It is stated at the end, that death stayed at that point the hand of the author.

268.

Or. 3993.—Foll. 197; $12\frac{3}{4}$ in. by $8\frac{3}{4}$; 30 lines, $5\frac{3}{4}$ in. long; written in small cursive, almost unpointed, Neskhi; dated Friday, 16 Dulka'dah, A.H. 1161 (A.D. 1749).

[GLASER, no. 287.]

A full commentary upon the first treatise of the preceding volume, al-Fuṣūl al-Lulu'iyah, by Sayyid al-Ḥasan B. Aḥmad B. Muḥammad al-Jalāl, who died A.H. 1079 (see Daḥ al-Nahār, Or. 3996), with this title:

نظام الفصول للسيد الامام المحقق . . . شرف الال

الحسن بن احمد بن محمد الجلال قدس روحه

الحمد لله الذي احكم تدبير العالم بنظام

الفصول . . . وبعد فانه لما رغب مهج فوادى واعيان

اهلى واولادى فى سماع الفصول اللولويه

The author wrote this commentary, as he states in a short preamble, for the use of his children, who wished to read the text with him, and with the object of correcting some weak points which he had noticed in the original work. The commentary includes the whole text, written in red.

Copyist : ابراهيم بن حسين بن على بن الهادى
المحبرى

269.

Or. 3764.—Foll. 199; 8 in. by 6; 6 lines, $3\frac{1}{2}$ in. long; written in fair large Neskhi; dated Friday, 27 Shawwāl, A.H. 1037 (A.D. 1628). [GLASER, no. 48.]

A treatise on the bases of jurisprudence, by Sharaf al-Dīn al-Ḥusain B. Amīr al-Mūminīn al-Kāsim B. Muḥ. B. 'Alī, with this title: كتاب غاية السؤل فى علم الاصول المشيد

لمذهب أئمة آل الرسول تأليف السيد . . . شرف الدين الحسين بن أمير المؤمنين القاسم بن محمد بن علي أطال الله بقاءه

الحمد لله الذي جعل شريعته الفراء سراجا . . . وهاجا . . . وبعد فهذا غاية السؤل في علم الاصول حافل باقوال العلماء على الشمول

The author was the third son of Imam al-Manṣūr billah al-Ḳāsim. He was born A.H. 999, and died in Ḍamār A.H. 1050. The present work, and the author's commentary upon it, entitled *هداية العقول*, are both mentioned with praise in the notices of his life, *Bughyat al-Murid*, Or. 3719, foll. 114—122, and *Khulāṣat al-Athar*, vol. ii., p. 104. The author is mentioned in the former work, fol. 11b, as a pupil of Shaikh Luṭf-allah B. al-Ghiyāth (v. no. 267, II.).

The treatise is divided into an introduction, fol. 11b, and eight Maḳṣads, treating of the following subjects: I. الكتاب, fol. 46b; II. السنة, fol. 48b; III. الاجماع, fol. 53a; IV. امور عامة, fol. 63b; V. القياس, fol. 143b; VI. التعادل, fol. 178b; VII. الاجتهاد والاستفتا, fol. 189b; and VIII. احكام العقل, fol. 196b.

Foll. 3—8 contain a chapter on particles, such as *من ما اتى من*, etc., and their meaning in legal texts, *باب حروف المعاني*. It is stated at the end to be extracted from a commentary by Mūsa B. Aḥmad B. Yūsuf al-Wiṣāli al-Hamdāni upon the *Luma'*: *منقول من كتاب* شرح اللمع في الاصول وتحقيق الاصل والمعقول على مذهب الشافعي تأليف العلامة موسى بن احمد بن يوسف الوصالي الهمداني

The work entitled *الفقه في اصول* is by Abu Ishāḳ Ibrāhīm B. 'Alī B. Yūsuf al-

Shīrāzi, who died A.H. 476. It is mentioned, as well as the author's commentary upon it, entitled *التبصرة*, by al-Isnawi, Or. 3037, fol. 92b, and by Ibn Ḳāḍi Shuhbah, fol. 44b. See also Ibn Khallikān, vol. i., p. 9. Haj. Khal., vol. v., p. 331, calls the author wrongly Ibrāhīm B. Muḥammad.

270.

Or. 4019.—Foll. 315; 12 in. by 8; 26 lines, 4 $\frac{3}{4}$ in. long; written in fair, but sparsely pointed, Neskhi; with red-ruled margins, apparently in the 17th century.

[GLASER, no. 321.]

A voluminous gloss, by Kadi Sharaf al-Dīn al-Ḥasan B. Yaḥya B. Sailān, upon *Hidāyat al-Uḳūl*, a commentary written by Sayyid al-Ḥusain B. al-Ḳāsim, upon his own treatise on *Usūl al-Fiḳh*, entitled *Ghāyat al-Sūl* (see the preceding no.). The following title is prefixed: *ضيا من رام الوصول الى توضيح خفيات*

هداية العقول في علم الاصول تأليف القاضي العلامة شرف الدين الحسن بن يحيى بن سيلان رحمه الله تعالى

الحمد لله الذي افاض علينا من انعامه غاية . . . *السؤل* . . . *وبعد فان الشرح المشهور الموسوم بهداية العقول لمولانا العلامة . . . السيد الحسين بن مولانا الامام القسم رفع الله درجتهم في عليين*

From the above, it appears that the gloss was written after the death of Sayyid al-Ḥusain, which took place A.H. 1050; but probably not long after that date, for the present MS. can hardly be later than A.H. 1100. A note on the title-page shows that it passed from the owner to his son, A.H. 1124.

The last four leaves have been supplied by a later hand, dating A.H. 1028 (read 1128).

A A

STATUTES OF THE LAW (AL-FURU').

Hanafis.

271.

Or. 3617.—Foll. 125; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 23 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi; dated A.H. 1076 (A.D. 1665-66).

[G. C. RENOUEAU.]

كتاب الخراج

A treatise on the legal prescriptions concerning taxation, tithes, legal alms, etc., written, in answer to the inquiries of Hārūn al-Rashid, by Abu Yūsuf Ya'qūb B. Ibrāhīm al-Hanafī (the disciple of Abu Ḥanīfah), who died A.H. 182. See Ibn Khallikān, *De Slane's translation*, vol. iv., p. 272, and *Haj. Khal.*, vol. v., p. 79.

نسخة كتاب ابي يوسف بن يعقوب بن
ابراهيم القاضي الى هارون الرشيد في الخراج اطل الله بقا
امير المؤمنين وادام له الاعزاز . . . ان امير المؤمنين
سالى ان اصنع له كتابا جامعاً يعمل به في جباية الخراج
والعشر والصدقات والجوالى وغير ذلك

The work has been printed at Bulak, A.H. 1302. Other copies are noticed in the *Paris Catalogue*, nos. 2452-53, and in the *Khedive's Library*, vol. iii., p. 123.

The copyist, Muḥammad al-Mudarris, was, as it appears from a note on the first page, a teacher attached to the *Madrasah of Ayyūb*, Constantinople.

This MS. belonged to Dr. John Lee. See his catalogue, no. 32.

272.

Or. 3095.—Foll. 143; $9\frac{3}{4}$ in. by 7.

[KREMER, no. 105.]

I. Foll. 1—128; 27 lines, $5\frac{1}{2}$ in. long; written in neat Neskhi, with frequent omission of diacritical points, apparently in the 13th century.

A commentary by Iftikhār al-Dīn Abu Ḥashim 'Abd al-Muṭṭalib B. al-Faḍl B. 'Abd al-Muṭṭalib B. al-Ḥusain al-Ḥashimi, upon the *Corpus of Hanafī law*, entitled *al-Jāmi' al-Kabīr*, by Muḥammad B. al-Ḥasan al-Shaibānī (see *Haj. Khal.*, vol. ii., p. 564).

The following title is prefixed by the same hand as the text: *المجلد الاول من شرح الجامع الكبير تصنيف الشيخ الامام الصدر الكبير افتخار الدين شيخ الاسلام بقيقه السلف سيد العلماء ناصر السنة قدوة الطوائف ذى الشرفين ابي هاشم عبد المطلب بن الفضل بن عبد المطلب الهاشمى قدس الله روحه ونور ضريحه*

The first three words have been purposely erased, but are still faintly visible.

قال العبد الفقير الى رحمة الله تعالى عبد
المطلب بن الفضل بن عبد المطلب بن الحسين الهاشمى
غفر الله ذنوبه ونصره وعيونه [وبصره عيوبه] الحمد لله
الذى نور قلوب العلماء بمصابيح الحكم واحلهم محل
الانبيا في سالف الامم . . . اما بعد فان اولى ما
اعملت فيه القرايح وعلقت به الافكار الواقف

The author of *al-Jāmi' al-Kabīr*, Abu 'Abdallāh Muḥ. B. al-Ḥasan B. Farkād, a Maula of the Banu Shaibān, was a disciple of Abu Ḥanīfah and of Abu Yūsuf. He was born in Wāsiṭ, A.H. 132, and died in Rai, A.H. 189. See *Sam'āni*, fol. 342b; the *Fihrist*, p. 203; and *Ibn Khallikān*, *De Slane's version*, vol. ii., p. 590.

The commentator, a Sayyid born in Balkh, A.H. 539, settled in Ḥalab, where he taught in the *Madrasat al-Ḥalāwiyyīn*, and died A.H. 616. See *Abu Shāmāh*, Or. 1539,

fol. 8 ; Mir'at al-Zamān, Add. 23,279, fol. 155b ; Ibn Kutlubuga, p. 26, no. 106 ; and Haj. Khal., l.c., p. 566.

After dwelling on the importance of a knowledge of the divine law, as handed down by inspired doctors, the commentator describes the Jāmi' al-Kabīr of Muḥ. B. al-Ḥasan al-Shaibānī as a book that had never been equalled. Although many of the learned had commented upon it at length, he determined to write himself a commentary of moderate extent, holding a middle course between the extremes of conciseness and prolixity.

The commentary, which does not include the text, begins as follows : باب الصلوة فيه فصلان فصل في المحاذاة والاصل فيه ان محاذاة المرأة الرجل في صلوة مشتركة مفسدة صلوة الرجل بناء على ان الترتيب في المقام بين الرجال والنساء في الصلوة بجماعة شرط صحة صلوة الرجل عندنا

The sections relating to prayer and legal alms are followed by كتاب الايمان, or book of oaths, which begins fol. 19a, and كتاب النكاح, or book of marriage, which begins at fol. 105a, and occupies the remainder of the volume.

The rubric of the last section is : باب من الوكالة والنقض من الوكيل وذلك قبل الاجازة

At the end is written by another hand : تم المجلد الاول من شرح جامع الكبير

A copy of the Jāmi' al-Kabīr, and the 2nd volume of the commentary of Iftikhār al-Dīn al-Ḥāshimī are noticed in the Khedive's Library, vol. iii., pp. 34, 67.

A metrical version of the Jāmi' al-Kabīr, written A.H. 515, by Aḥmad B. Abi'l-Mu'ayyad al-Maḥmūdī al-Nasafī, is mentioned by De Slane, Paris Catalogue, no. 820, and by Rosen, Notices Sommaires, no. 104.

II. Foll. 129—142 ; 17 lines, 5 in. long ; written in rather cursive and angular Nesklī, apparently in the 14th century.

قنية الامام

A commentary by al-Ḥāj Muḥammad B. 'Abd al-Raḥmān B. Aubā' (?) al-Janādī, upon a metrical treatise on the errors of recitation which invalidate the legal prayer, entitled Zallat al-Ḳārī, by Burhān al-Dīn Aḥmad B. Abi Ḥafṣ B. Yūsuf al-Fūrābī.

The following contemporary title is prefixed : كتاب قنية الامام جمعه في نشر الابيات الموسومة بركة القارى الضعيف الحاج محمد بن عبد الرحمن بن ارباع نشي الجندى غفر الله له ولوالديه

The metrical treatise, which is included entire in the commentary, begins as follows :

الحمد لله ذى طول واحسان
بدا وعودا وجازى كل انساني

It was composed A.H. 570. The date, the title and the author's name appear in the epilogue :

قد انتهت زلة القارى منظمة
نظم التقاصير من در ومرجان
يحار في درك ما فيها حجبى فطن
يحور في لفظها هرمان حيران
ولختم في ليلة الاثنين اذ جمعت
بيض الليالى وذا في نصف شعبان
وثلت آذار في تاريخ خمسمائه
عام وسبعين من اعوام هجران
ذا احمد بن ابى حفص بن يوسف من
فاراب ناظمها سعيا لغفران

The commentary begins : اما بعد يقول الشيخ الامام والقرم الهمام الحاج الجندى رحمة الله عليه فقد

سألنى ولحفنى بعض الاصحاب والأتارب والحلان فى شرح القصيدة النونية المغنية عن زلل القارى للقرآن التى نظمها استاذ الزمان صدر الشريعة سلطان الحقيقة شيخ شيوخ الاسلام والطريقة سيد العلماء فى العالمين برهان الملة والدين الفارابى قدس الله روحه ونور ضريحه

The commentator was evidently a Hanafi, as well as the author of the text. He refers frequently to the authority of Abu Hanīfah and his disciple Abu Yūsuf. The poem has been divided by him into a number of short sections, headed باب, the first of which is باب ذكر كلمة مكان كلمة

Two works on the same subject are noticed by Haj. Khal., vol. iii., p. 541, under القارى. See also the Persian Catalogue, p. 350a, and Ahlwardt, Berlin Catalogue, nos. 571—75.

Among some miscellaneous notes and extracts, which occupy the last three pages of the MS., is an entry relating to the birth of a son, A.H. 778.

273.

Or. 2407.—Foll. 190 ; 10 in. by 7 ; 25 lines, 5 in. long ; written in free Neskhi, leaning to Nestalik ; dated Shawwāl, A.H. 960 (A.D. 1553). [SHAPIRA.]

شرح ادب القاضى

A commentary by Ḥusām al-Dīn Burhān al-A'immaḥ Abu 'l-Ma'ālī 'Umar B. Burhān al-Dīn 'Abd al-'Azīz B. 'Umar B. 'Abd al-'Azīz, upon the Adab al-Qāḍī, or "the Judge's rule of conduct," a Hanafi treatise, by Abu Bakr Aḥmad B. 'Amr al-Khaṣṣāf, with the following title : كتاب شرح ادب القاضى المنسوب الى القاضى الامام ابى بكر احمد بن عمرو الخصاص شرحه الشيخ الاستاذ حسام الدين شمس الاسلام برهان الائمة ابو المعالى عمر بن الشيخ الامام

برهان الائمة عبد العزيز بن عمر بن عبد العزيز برد الله مضاجعهم

الحمد لله حق حمده والصلوة قال Beg. الشيخ الامام . . . حسام الدين . . . اما بعد فقد طلب منى بعض اصحابى ان اذكر لكل مسئلة من مسائل كتاب ادب القاضى الذى جمعه القاضى الامام ابو بكر احمد بن عمرو الخصاص رحمه الله نكتة وجيزة قدر ما يحتاج الناظر اليها للتفهيم فاجبتهم الى ذلك

The above short preamble is followed by a full table of the hundred and twenty Bābs of which the original work consists. (There are 122 Bābs in the body of the work.) Then comes an introductory chapter by the commentator upon the nature of the Qāḍī's office, القضا, and on the qualifications required for its proper discharge.

The first Bāb begins, fol. 7a, as follows : الباب الاول فى الدخول فى القضا افتتح صاحب الكتاب بحديث عايشة رضى الله عنها انها قالت يجاء بالقاضى العادل يوم القيمة الخ

The text of the original work is only occasionally quoted, such passages being in some instances preceded by قال احمد بن عمرو, or by قال الخصاص

Abu Bakr Aḥmad B. 'Amr (or 'Umar) B. Muḥair al-Shaibānī al-Khaṣṣāf died A.H. 261. See Filhrīst, p. 206 ; Kutlubuga, no. 12 ; and Hammer, Literaturgesch., vol. iv., p. 145. A copy of his Adab al-Qāḍī, with a commentary (occasionally quoted in the present work) by Abu Bakr Aḥmad B. 'Alī al-Rāzī al-Jaṣṣās, who died A.H. 370, is noticed in the Leyden Catalogue, no. 1777.

The commentator, known as Burhān al-A'immaḥ, or al-Ṣadr al-Shahīd, was born A.H. 483. He fell into the hands of the Turks who captured Sultan Sinjar, and was put to death A.H. 536. See Kutlubuga,

no. 139, and the Kāmil, vol. xi., p. 57. The present commentary is stated by Haj. Khal., vol. i., p. 220, to be the most commonly used. A copy is mentioned with the title شرح الصدر الشهيد, in the Khedive's Library, vol. iii., p. 72.

In the colophon the original date تسعماية has been altered to خمسمائة.

274.

Or. 4284.—Foll. 159; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; about 13 lines, $4\frac{1}{4}$ in. long; written in cursive Neskhi; dated 12 Rabī' I, A.H. 1121 (A.D. 1709).

[BUDGE.]

مختصر القدوری

A compendium of law according to the Hanafi school, by Abu'l-Ḥusain Aḥmad B. Muḥ. al-Kudūri (d. A.H. 428).

الحمد لله رب العالمين والعاقبة للمتقين . . . Beg.
كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا اذا
قمتم الى الصلوة فاغسلوا وجوهكم انم

The spaces between the lines, as well as the margins, are crowded with glosses.

Copyist : مسلمان ابن خصيب الحديشي

The work has been lithographed in Lahore, A.H. 1287; Lucknow, A.D. 1876; Bombay, A.H. 1303; Dehli, A.H. 1305; and printed in Constantinople, A.H. 1281. For MSS. see Loth, no. 202; Pertsch, no. 994; the Paris Catalogue, nos. 827—834; and the Khedive's Library, vol. iii, p. 127.

275.

Or. 1031.—Foll. 195; 8 in. by $4\frac{1}{2}$; 25 and 23 lines, $2\frac{1}{4}$ in. long; written in neat Nes-

talik, with red-ruled margins; with dates ranging from Sha'ban, A.H. 1059, to the 6th of Dulhijjah, A.H. 1067 (A.D. 1649—1657).

I. Foll. 1—117. طلبة الطلبة

Ṭalibat al-Ṭalabah, a glossary of terms used in the Ḥanafī books of law, arranged according to the usual division of legal works, by Abu Ḥaṣṣ 'Umar B. Muḥ. B. Aḥmad al-Nasafī, who died A.H. 537. See Haj. Khal., vol. iv., p. 165.

كتاب الطهارة افتتحت الكتاب بقول النبي Beg. صلى الله عليه وسلم مفتاح الصلوة الطهور وهو على السنة الفقهاء بفهم الطاء ومسموعى من اهل الاتقان من مشايخي رحمهم الله بضمها وهو الصحيح

There is no preface, nor does the title or the author's name appear in the text. But the above title is written in the hand of the transcriber at the top of the first page, and there is in the upper margin of the second page a short notice of the author, from the اوصاف الاخيار, in which the Ṭalibat al-Ṭalabah is mentioned among his works. The same title appears also, at the head of the list, in the biographical notice of the author, Ibn Kutlubuga, p. 34, no. 140.

The fly-leaf contains a table of the divisions termed Kitāb, the order of which is followed in the glossary. The first is كتاب الطهارة, the last, كتاب الاستخلاف والتزكية.

II. Foll. 118—157. A treatise on legal ordinances applying to peculiar classes of persons, or to special cases, by Abu 'l-'Abbās Aḥmad B. Muḥ. al-Nāṭifi al-Ṭabari, with the following title, written by the same hand as the text: كتاب الجمل في الاحكام للإمام ابي العباس الناطقي

قال ابو العباس سمعت الشيخ ابا الحسن ابن Beg.

سراة العامرى القرايضى يقول المرأة اذا رأت دم الحيض
تعلق احكام وهي تحريم الصلوة والصوم الخ

The author, only designated in the text as Abu 'l-'Abbās, is named in full in the following notice, fol. 120a: ابو العباس الناطقى احمد بن محمد الطبرى تفقه على ابي عبد الله الجرجاني محمد بن يحيى وتوفى سنة ست واربعين وادبعمائة ومولفاته هذا الكتاب والواقعات والنوازل والفروق دفن بالرى نسب الى عمل الناطف وبيعه

Ibn Kutlubuga states also, p. 6, no. 16, that he died in Rai, A.H. 446. The same date is given by al-Dahabi, Ta'rikh al-Islām, Or. 49, fol. 209, who adds to the author's name al-Jurjāni al-Hanafi. Haj. Khal. notices the present work under الاحكام, vol. i., p. 176, and under جملة الاحكام, vol. ii., p. 622.

The work is divided into unnumbered sections of very unequal length. The first, which has no heading, relates to the ordinances concerning women. The subsequent sections relate to the following classes of persons: children, احكام الصبيان, fol. 128a; male and female slaves, احكام العبيد والاماء, fol. 131a; drunkards, احكام السكارى, fol. 135a; persons acting under compulsion, احكام المكرهين, fol. 135b; insane, احكام المجانين, fol. 136b; persons who have disappeared, احكام الغيب, fol. 137b; wives who have borne children, احكام امهات الاولاد, fol. 139a, etc.

In the Khedive's Library, vol. iii., p. 3, the work is called احكام الناطقى, and stated to consist of 28 Bābs.

III. Foll. 159—195. The well-known treatise of Sirāj al-Dīn Muḥ. B. Muḥ. al-Sajāwandi on the law of inheritance, الفرائض. See the Arabic Catalogue, p. 409; Loth, no. 239; and Pertsch, no. 1099.

The text of this last tract is written in a larger character than the preceding, with 11 lines in a page. The margins are covered with extensive notes in a minute handwriting. They are taken from the commentary entitled al-Minhāj, by Shams al-Dīn Maḥmūd B. Abi Bakr B. Abi 'l-'Alā al-Kulābādi al-Bukhārī, who died A.H. 700 (v. Ibn Kutlubuga, p. 52, no. 210, and Haj. Khal., vol. iv., p. 404), and from a supercommentary upon the Minhāj, شرح المنهاج

The transcriber, Aḥmad B. al-Ḥaj Ḥasan al-Sarā'i, describes himself in one colophon, fol. 194b, as dwelling in one of the eight Madrasahs (of Constantinople), A.H. 1059, and in another, fol. 117b, as Kādi of Dehpul, A.H. 1067.

276-7.

Or. 1108 and 1109.—Two uniform volumes, consisting respectively of foll. 261 and 236; 14½ in. by 8¼; 27 lines, 5¼ in. long; written in plain Neskhi, apparently in the 18th century. [WARREN HASTINGS.]

Two detached volumes of al-Mabsūṭ, an extensive work on the Furū' of the Ḥanafis, by Shams al-A'imma Fakhr al-Islām Abu Bakr Muḥammad [B. Aḥmad] Ibn Abi Sahl al-Sarakhsi.

The following title is prefixed to the first volume: الجزء الثامن من الكتاب المبسوط شرح الشيخ الامام الاجل الزاهد شمس الائمة وفخر الاسلام ابي بكر محمد بن ابي سهل السرخسى نفع الله تعالى به وبعلمه

The author's name is repeated in the same form at the beginning of every book. It is related that, in consequence of some bold words of rebuke addressed to the prince, he had been confined in a well in Ūzjand, and that there he dictated the present work from memory to his disciples standing round the

mouth of the pit. See Ibn Kutlubugha, Flügel's edition, p. 38, no. 157, and the Vienna Catalogue, vol. iii., p. 201.

After his release the author proceeded to Ferghānah, where he died about A.H. 500. Other dates are assigned to his death, viz. A.H. 490, by Ibn al-Hinnā'i, Add. 23,363, fol. 32, and A.H. 483, by Haj. Khal., vol. v., p. 363. The last author says in another place, vol. v., p. 22, that the Mabsūṭ is a commentary on the Kāfi, الكافي في فروع الحنفية, of al-Hākim al-Shahīd [Abu 'l-Faḍl] Muḥ. B. Muḥ. [B. Aḥmad al-Marwazi], who was put to death A.H. 334 (v. Ibn al-Hinnā'i, fol. 28b, and the Khedive's Library, vol. iii., p. 101).

The extent of the Mabsūṭ is variously estimated at ten, fourteen, or fifteen, volumes. The present MSS. appear to have formed part of a copy in nine volumes. We read at the end of Or. 1108, النسخة تسعة مجلدات

A MS. dated A.H. 1150, described by Loth, no. 204, and formerly belonging also to Hastings, probably formed a part of the same set.

Or. 1108, designated as vol. viii., begins: واعلم بان الاذن في التجارة فك الحجر الثابت بالرق and contains the following books:

Fol. 1b.	كتاب الماذون
Fol. 92a.	كتاب الديات
Fol. 177a.	كتاب الجنايات
Fol. 193b.	كتاب العاقل
Foll. 200b—261a.	كتاب الوصايا

It is stated at the end that the next book was to be كتاب العين والدين. At the beginning of كتاب العاقل it is said that the author dictated that Kitāb on Wednesday, the 14th of Rabī' II., A.H. 466.

Or. 1109, a previous volume of the same

work, is imperfect at beginning and end. It begins abruptly: وهو مذهبنا ايضا وان كانت قيمته خمسة عشر فالراهن يرجع على باب رهن الوصى. It belongs, like the preceding pages, to كتاب الرهن. The subsequent books are:

Fol. 48b.	كتاب المضاربة
Fol. 108b.	المزارة —
Fol. 164a.	الشرب —
Fol. 179b.	الاشربة —
Fol. 193a.	الاكراه —
Fol. 233a.	الحجر —

The last book ends abruptly in a passage beginning: ثم قد تم الكتاب على قول ابي حنيفة رحمه الله وانما التفريع بعد هذا على قول من يرى الحجر فيقول بين من يرى الحجر بسبب السفة اختلاف في صفة الحجر الخ

Another volume of the Mabsūṭ is noticed by Pertsch, Gotha Catalogue, no. 997. A complete copy in ten volumes is described, with extracts from the preface, in the Khedive's Library, vol. iii., p. 108.

278.

Or. 4214.—Foll. 131; 6 in. by 4; 9 lines, 2 in. long; written in fair Neskhī, apparently in the 17th century. [LANE.]

A short manual of Hanafi law, with this title: كتاب عمدة المفتي على مذهب الامام الاعظم ابي حنيفة

الحمد لله رب العالمين والعاقبة للمتقين . . . Beg. باب ما يجوز به الوضوء وما لا يجوز الماء الحار يجوز الاغتسال والوضوء منه ولا يتجنس بوقوع النجاسة ما لم يظهر اثرها فيه

This is evidently the work mentioned in the Khedive's Library, vol. iii., p. 81, under the title of *عمدة المفتى والمستفتى*, and ascribed to al-Ṣadr al-Shahīd.

The jurist thus designated is the author of *شرح ادب القاضي*, no. 273, namely, Ḥusām al-Dīn Burhān al-A'immaḥ 'Umar B. 'Abd al-'Azīz B. Māzah, who was put to death A.H. 536. The present work is in all probability substantially identical with the *عمدة الفتاوى* of the same author mentioned by Haj. Khal., vol. iv., p. 262, although the initial words there quoted do not agree with those of our MS.

An anonymous MS. with the same beginning, dated A.H. 858, is described by Pertsch, no. 1041.

The work deals with ablutions, fol. 2b, and with prayer, the latter section beginning fol. 42b with *باب حد القبلة*. Then come the following Kitābs: *الزكاة*, fol. 92b; *الصوم*, fol. 99b; *الحج*, fol. 110a; *النكاح*, fol. 113a; *الرضاع*, fol. 129a; and *الطلاق*, fol. 130b. The last Kitāb breaks off on the third page.

279.

Or. 2331.—Foll. 239; 10½ in. by 6¼; 29 lines, 3¾ in. long; written in minute and neat Turkish Nestalik, with a 'Unwān; dated 25 *Dulhijjah*, A.H. 986 (A.D. 1579).

[Presented by COL. S. B. MILES.]

Glosses upon the *Hidāyah* and its commentary *al-'Ināyah*, by Sa'd Allah B. 'Īsa; collected and edited by his disciple 'Abd al-Raḥmān. See Haj. Khal., vol. vi., p. 485.

الحمد لمن لا غاية لعنايته الزلية ولا نهاية
لهدايته العلية وبعد فإن العبد الفقير الى عناية

الله الملك المستعان المدعو بعبد الرحمن يقول

After extolling the learning and various

merits of his late patron, Sa'd [Allah] B. 'Īsa B. Amīr Khān, the editor says of him that he was in the habit of covering the margins of his books with notes. When he was raised to the office of Mufti, he collected his notes to the *Tafsīr* of al-Baiḍāwī into a book, but died soon after. The editor, who was then Kāḍi of Adrianople, came some time later, in the train of the Sultan, to Constantinople, succeeded in securing his late master's copies of the *Hidāyah* and the *'Ināyah*, both copiously annotated, and collected those notes in the present work.

The *Hidāyah*, the popular text-book of the Ḥanafī school, is the work of Burhān al-Dīn 'Alī B. Abī Bakr al-Marghīnānī, who died A.H. 593 (Ibn Kutlubuga, p. 31, no. 124). Akmal al-Dīn Muḥammad B. Muḥ. B. Maḥmūd al-Bābarti, author of the *'Ināyah*, was born in Egypt a few years after A.H. 710, and died as Shaikh of the monastery called *al-Shaikhūniyyah*, Cairo, A.H. 786. See *Inbā al-Ghumr*, fol. 53, and *al-Durar al-Kāminah*, Or. 3044, fol. 127b.

The author of the present gloss, Sa'd Allah B. 'Īsa, better known as Sa'dī Efendi, succeeded Ibn Kamāl Pasha as Shaikh al-Islām, A.H. 940, and died in that office, A.H. 945. See *Taḫwīm al-Tawārikh*, p. 182. His disciple, 'Abd al-Raḥmān B. Sayyid 'Alī al-Amāsī, survived his master many years, and was twice raised to the Seraskierate of Rumili, A.H. 958—64 and A.H. 981. He died shortly after his deposition from that office, A.H. 983. See *Dail al-Shaḥā'ik*, Add. 18,519, fol. 99, and *Taḫwīm al-Tawārikh*, p. 188.

The notes extend to the *Hidāyah* and its commentary from beginning to end. The passages of the former are preceded by the words *قال المص* in red ink, those of the latter by the word *قوله*, also in red ink. A copy of the same gloss is mentioned in the Khedive's Library, vol. iii., p. 37.

280.

Or. 4305.—Foll. 107; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in fair Neskhi, apparently in the 15th century. [BUDGE.]

A treatise on the drawing up of legal documents, by Zahir al-Din al-Marghinani.

الحمد لله رب العالمين . . . قال الشيخ الامام
العالم العلامة ظهير الدين المرغيناني في فتاواه
القسم الثاني من الشروط وانه يشتمل على احد عشر
فصلا

This is the second part of the author's *Fatawā* (Haj. Khal., iv., p. 368). It treats of *Shurūṭ*, or legal instruments, in eleven chapters. The author is evidently identical with Zahir al-Din Hasan B. 'Ali al-Marghinani mentioned by Haj. Khal., vol. iv., p. 46, among those who wrote on *Shurūṭ*. His full name is Zahir al-Din Abu 'l-Mahasin al-Hasan B. 'Ali B. 'Abd al-'Aziz al-Marghinani. He lived about A.H. 600, and was looked upon as the first of the 'Ulamā of his time. See Ibn Kutlubuga, no. 59, and p. 153, note 474.

The eleven chapters, a table of which is given at the beginning, have the following headings: I. في الحلى والشيات, fol. 1b; II. في العتق والتدبير, fol. 8b; III. في الاشربة, fol. 15b; IV. في الاجارات والمزارعات, fol. 35a; V. في الكفالات, fol. 48a; VI. في الهبات والصدقات والعارى والاقرار, fol. 60a; VII. في رسوم الاحكام, fol. 66b; VIII. في الحوالات, fol. 52b; IX. في رسوم الاحكام, fol. 66b; X. في رسوم الاحكام, fol. 66b; XI. في رسوم الاحكام, fol. 69b.

The first chapter is of some philological value; it contains the terms used in legal documents for describing the age and bodily

features of men and animals. The last chapter comprises a great number of models of legal deeds. It is imperfect at the end.

281.

Or. 4286.—Foll. 250; $9\frac{1}{4}$ in. by $6\frac{3}{4}$; 23 lines, $4\frac{1}{4}$ in. long; written in fair Neskhi, apparently in the 14th century. [BUDGE.]

قنية المنية لتسميم [لتتميم] الغنية

A work on Hanafi Furu', by Najm al-Din Abu 'l-Raja Mukhtar B. Mahmud al-Zahidi al-Ghizmini, who died A.H. 658 (Haj. Khal., iv., p. 572, and Ibn Kutlubuga, no. 223).

الحمد لله الذى اوضح معالم العلوم واعلى
مزارها . . . وبعد يقول الشيخ الامام الاجل قدوة العلماء
. . . ابو الرجاء مختار بن محمود نجم الحق والدين
الزاهدى . . . لما خلت عوالم الفضائل عن فقهاء البرية
البحر

The author says in the preface, that he extracted the present work from the treatise entitled *قنية الفقهاء*, by his master Fakhr al-Din Abu Mansur al-'Arabi (or rather, Fakhr al-Din Badi' B. Abi Mansur al-'Iraki; see Haj. Khal., vol. vi., p. 226).

The MS. is imperfect at the end; it breaks off at the 8th line of the كتاب الجنائيات. From a table of chapters prefixed, it appears to have lost the following books: الوصايا, الحيل and الشروط, الفرائض.

For other copies see the Arabic Catalogue, p. 117a; Aumer, no. 288; Rosen, Notices Sommaires, no. 116; and the Khedive's Library, vol. iii., p. 99.

282.

Or. 3099.—Foll. 149; $9\frac{1}{4}$ in. by 6; 9 lines, $3\frac{1}{2}$ in. long; written in a cursive Turkish

B B

hand; dated Erzerum, A.H. 973 (A.D. 1565-6). [KREMER, no. 109.]

A manual of Ḥanafi Furū', wrongly endorsed كتاب وقايه

Beg. كتاب الطهارة من اراد الصلوة وهو محدث فليتوضاء وفرض الوضوء غسل الوجه واليدين مع المرفقين

There is no author's name. Another title, and probably the true one, is found in the colophon: تمت الكتاب بعون الملك الوهاب مختار متن اختيار فتوى

According to this, we have here the work entitled المختار للفتوى. Its author, Majd al-Dīn Abu 'l-Faḍl 'Abdallāh B. Maḥmūd B. Maudūd Ibn Baldajī al-Mauṣilī, was born in al-Mauṣil A.H. 599, was appointed Kadi of Kufah, and afterwards teacher in the Madrasah attached to the monument of Abu Ḥanīfah, Baghdād. He died in the latter office in Muḥarram, A.H. 683. He had composed al-Mukhtār lil-Fatwa in his youth, and, later in life, he wrote a commentary upon it entitled الاختيار لتعليل المختار. See Ta'rikh al-Islām, Or. 53, fol. 19; Ibn Kutlubuga, p. 23, no. 88; and Haj. Khal., vol. v., p. 436.

The present copy leaves out the preface, beginning at once with the book of purification. It ends with the book of inheritance, كتاب الفرائض

For copies of the Mukhtār and its commentary, see the Catalogues of Leyden, vol. iv., p. 126; Munich, nos. 290-94; Paris, nos. 875-79; Loth, no. 238; Gotha, nos. 1009-1011; and the Khedive's Library, vol. iii., pp. 3 and 126.

283.

Or. 2329.—Foll. 119; 8½ in. by 6; 13 lines,

3½ in. long; written in fair Neskhi; apparently in the 18th century.

[Presented by COL. S. B. MILES.]

Another copy of al-Mukhtār lil-Fatwa, with the preface, which begins: الحمد لله على جزيل نعمائه احمده على جليل الاثنه واشكره على جميل علائنه

The author's name does not appear. On the first page is written by a later hand كتاب مختارات النوازل, and in the preface another wrong title, الجامع الصغير, has been substituted for the original writing, which is completely erased.

The MS. breaks off two pages after the beginning of كتاب الوصايا, in a passage corresponding with fol. 147a, line 9, of the preceding copy. The following spurious colophon has been added: تم الكتاب المسمى بجامع الصغير سنة ٧٢٩

284.

Or. 4289.—Foll. 274; 9¼ in. by 7¼; 7 lines, 3½ in. long; written in Neskhi, apparently in the 18th century. [BUDGE.]

مجمع البحرين وملتقى النيرين

A compendium of Ḥanafi Furū', by Muzaḥfir al-Dīn Aḥmad B. 'Alī B. Taghlib Ibn al-Sā'atī al-Baghdādī al-Ba'labakki, who died A.H. 694. See Haj. Khal., vol. v., p. 396, and Ibn Kutlubuga, no. 10.

Beg. الحمد لله جاعل العلماء انجما للاهتداء... اما بعد فهذا كتاب يصغر للحافظ حجة الخ

The work begins with كتاب الطهارة, and ends with كتاب الفرائض

For other copies see the Arabic Catalogue, p. 117b; Uri, nos. 213, 268; Aumer, no. 295; Loth, no. 249; Pertsch, no. 1012; Paris, no. 881; and the Khedive's Library, vol. iii., p. 109.

285.

Or. 1194.—Foll. 133; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 11 lines, $4\frac{1}{4}$ in. long; written in cursive and close Neskhi by a Turkish hand, apparently in the 16th century. [ALEX. JABA.]

وقاية الرواية في مسائل الهداية

The well-known manual of Hanafi Furu', called al-Wikāyah.

Beg. حمد من جعل العلم جل المواهب الهنية . . . وأسناها . . . وبعد فان الولد الاعز عبيد الله صرف الله ايامه فيها يحبه ويرضاه الخ

The author, whose name is not found in this copy, is Burhān al-Sharī'ah Maḥmūd B. Ṣadr al-Sharī'ah 'Ubaid Allah B. Maḥmūd al-Maḥbūbi, who lived in the seventh century of the Hijrah. See Flügel, Ibn Kutlubuga, p. 115, note 378, and Haj. Khal., vol. vi., p. 458.

The margins are covered with notes written in a minute character, and extracted from various commentaries, especially from التوفيق, the author of which was, according to Haj. Khal., l.c., Zain al-Dīn Junaid B. Sandal al-Hanafi. A table of chapters by a later hand occupies three pages at the beginning.

For other copies of the Wikāyah and its commentary Ṣadr al-Sharī'ah, see the Arabic Catalogue, p. 119b; the Leyden Catalogue, vol. iv., p. 120; Pertsch, Gotha Catalogue, no. 1024; Loth, nos. 319—28; De Slane, Paris Catalogue, nos. 905-6; and the Khedive's Library, vol. iii., p. 148.

286.

Or. 1195.—Foll. 246; $8\frac{1}{4}$ in. by 6; 19 lines, 4 in. long; written in small cursive Neskhi, apparently in the 16th century.

[ALEX. JABA.]

Another copy of the Wikāyah, with a

Turkish paraphrase. See the Turkish Catalogue, p. 15a.

287.

Or. 3683.—Foll. 267; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{4}$ in. long; written in a Persian Neskhi, leaning to Nestalik, apparently in the 17th century. [BUDGE.]

شرح الوقاية

The well-known commentary of Ṣadr al-Sharī'ah 'Ubaid Allah B. Mas'ūd al-Maḥbūbi upon the Wikāyah, a treatise of Hanafi law, by his maternal grandfather, Burhān al-Sharī'ah Maḥmūd B. 'Ubaid Allah al-Maḥbūbi. See the Arabic Catalogue, p. 119b.

Beg. الحمد لله رب العالمين والصلوة على خير خلقه . . . وبعد فيقول العبد المتوسل الى الله تعالى باتوى الذريعة الخ

Notices of both writers are given by Ibn Kṣṭlubugā; see nos. 118, 216, and note 378. In an anonymous notice, Or. 3328, fol. 201, it is stated that Ṣadr al-Sharī'ah died about A.H. 750, while in the Khedive's Library a precise date, A.H. 745, is assigned to his death.

For MSS. and printed editions see Pertsch, Gotha Catalogue, no. 1024; De Slane, Paris Catalogue, nos. 908—913; and the Khedive's Library, vol. iii., p. 71.

A table of contents has been supplied by a later hand, as well as the first six and the last six folios of the text. There are numerous marginal annotations.

288.

Or. 4290.—Foll. 122; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 15 lines, 3 in. long; written in plain Neskhi; dated Mossul, Friday, Rajab, A.H. 1108 (A.D. 1697). [BUDGE.]

كنز الدقائق

A compendium of Ḥanafi Furū', by Ḥāfiẓ al-Dīn Abu 'l-Barakāt 'Abdallāh B. Aḥmad B. Maḥmūd al-Nasafi, who died A.H. 710. See Haj. Khal., vol. v., p. 249, and Ibn Kutlubuga, no. 86.

الحمد لله الذى اعز العلم فى الاعصار واعلى
جزبه فى الامصار

The work begins with كتاب الطهارة, and ends with كتاب الفرائض. It has been printed in Dehli, A.H. 1287, in Bombay, A.H. 1294 and 1297, and in Lucknow, A.D. 1874 and 1877. For MSS. see the Arabic Catalogue, pp. 119a, 417b; the Leyden Catalogue, no. 1830; Pertsch, no. 1013; Loth, no. 255; the Paris Catalogue, no. 891; the Khedive's Library, vol. iii., p. 105, etc.

Copyist: عبد الصمد بن الشيخ على المفتى

289.

Or. 3092.—Foll. 76; 8 in. by $5\frac{1}{4}$; 23 lines, $3\frac{3}{8}$ in. long; written in coarse Neskhi, apparently in the 19th century.

[KREMER, no. 102.]

Another copy of the Kanz al-Daḳā'ik.

290.

STOWE, Or. 4.—Foll. 68; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{8}$ in. long; written in Neskhi, apparently in the 17th century.

منية المصلى وغنية المبتدى

The well-known treatise of Sadid al-Din al-Kāshghari on the ordinances relating to ablution and prayer, according to the Ḥanafi school. See the Arabic Catalogue, p. 88b, and for other copies the Catalogues of Leyden, vol. iv., p. 125; Upsala, no. 442; Berlin, no. 3542; Gotha, no. 766; Paris,

nos. 1132—38 (the first of these is said to be of the 14th century); Marsigli Collection, nos. 206—15; the Khedive's Library, vol. iii., p. 139, vol. vii., p. 407, etc.

The work has been lithographed in Bombay, A.H. 1302, and, with marginal notes extracted from al-Ḥalabi's commentary, in Dehli, A.D. 1873, and in Lahore, A.D. 1876. The text with the last-named commentary has been printed in Constantinople, 1878.

291-2.

Or. 4300-4301.—Two uniform volumes, consisting respectively of foll. 136 and 148; $8\frac{1}{4}$ in. by 6; 17 lines, $4\frac{1}{2}$ in. long; written in large and rude Neskhi; dated Monday, 4 Dul-hijjah, A.H. 1177 (A.D. 1764). [BUDGE.]

An abridgment by Ibrāhīm B. Muḥ. al-Ḥalabi (d. A.H. 956) of his own commentary upon the preceding work.

Beg. ... الحمد لله الذى جعل العبادة مفتاح السعادة وبعد فيقول المفتقر الى رحمة ربه الغنى ابراهيم ابن محمد ابن ابراهيم الحلبي قد كنت شرحت كتاب منية المصلى شرحا وسميته بغنية المتملى لكن رايت فيه بعض الاطلاة ... فاحببت ان اختصر من فرائد دلائله وازيد فى فوائده مسائله

The extensive commentary is entitled كتاب غنية المتملى (v. Haj. Khal., vol. vi., p. 228; the Arabic Catalogue, p. 89a; Khedive's Library, vol. iii., p. 86, etc.). The abridgment has no special title, although in the present copy it bears the heading: كتاب غنية: المتملى فى شرح منية المصلى

For other copies see the Arabic Catalogue, p. 89, no. 133; Pertsch, no. 766; the Berlin Catalogue, no. 3544; Leyden, no. 1813; Paris, nos. 1149—51; the Khedive's Library, vol. iii., p. 69, etc.

The contents of the first volume correspond with foll. 1—124 of the complete copy, Add. 7256. The second completes the work.

Copyist: شيخ وهب الصفارين محمد الصفار الحنفى
مذهبا الرفاعى طريقنا الموصلى وطننا

293.

Or. 4212.—Foll. 299; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, 3 in. long; written in fair Neskhi; dated Wednesday, 5 Rabi' II., A.H. 1162 (A.D. 1749). [LANE.]

Another copy of the preceding work.

294.

Or. 4211.—Foll. 113; $8\frac{1}{2}$ in. by 6; 21 lines, $3\frac{1}{4}$ in. long; written in fair Neskhi in the 18th century. [LANE.]

كتاب الحياة لشرح شروط الصلاة

A commentary upon the *Shurūṭ al-Ṣalāt*, a manual on the legal prescriptions relating to prayer, according to the Ḥanafī school.

Beg. الحمد لله الذى خلق ادم بقدرته واسجد له
جميع ملايكته

The commentator calls himself at the end, Ibrāhīm B. Ḥijāzī al-Rashīdī, and states that he completed the work in Dulka'dah, A.H. 1161, in Miṣr al-Qāhīrah. He begins with a sketch of Muḥammad's birth and genealogy, followed by a list of 75 works which he had consulted.

The text, written in red ink, begins fol. 9b, as follows: باب شروط الصلاة وهى ثمانية الاول
الوضوء بالماء المطلق

Then come the following main divisions:

Fol. 24b. باب اركان الصلاة وهى ستة

Fol. 43b. باب ما يجب فى الصلاة وهى سبعة

Fol. 51b. باب سنن الصلاة وهى اربعة عشر

Fol. 69a. باب ما يكره فى الصلاة وهى عشرة

Fol. 89b. باب سنن الوضوء وهى عشرة

A few shorter sections relating to ablutions, supererogatory prayers, etc., complete the work.

Similarly entitled treatises are mentioned without author's name, by Uri, no. 143, s, and Turk. MSS., no. 80, s; Fleischer, Leipzig Catalogue, p. 441b; Flügel, Vienna Catalogue, no. 4, s; Upsala, nos. 425, 427; Pertsch, no. 777, s; Berlin, no. 3538; and the Khedive's Library, vol. vii., pp. 28, 29.

The present commentator ascribes the text, fol. 107b, to Shams al-Dīn al-Fanāri, author of numerous and popular works. Shams al-Dīn Muḥammad B. Ḥamzah al-Fanāri, the great Turkish scholar, died A.H. 834. See *Inbā al-Ghumr*, fol. 299, and *Shakā'ik*, fol. 9. Among his writings mentioned by Haj. Khal. is a *Muḥaddimat al-Ṣalāt*, vol. vi., p. 83, probably identical with the present work.

A commentary with the same title and initial words as the present is attributed in the Khedive's Library, vol. iii., p. 42, to another author, namely, Muṣliḥ al-Dīn Muṣṭafa B. Ḥamzah B. Ibrāhīm B. Walī al-Dīn, who lived in the eleventh century of the Hijrah, and was a disciple of Nūḥ Efendi, who died A.H. 1007. One of the three copies there mentioned is dated A.H. 1017.

295.

Or. 1192.—Foll. 401; $8\frac{1}{4}$ in. by $4\frac{1}{4}$; 25 lines, $2\frac{1}{2}$ in. long; written in minute and elegant Nestalik, with 'Unwān and gold-ruled margins; dated 24 Rajab, A.H. 1085 (A.D. 1674).

[ALEX. JABA.]

در الحکام فی شرح غرر الاحکام

A commentary by Muḥammad B. Farā-marz B. 'Alī upon his own treatise on Hanafi Furū', entitled Ghurar al-Aḥkam. See the Arabic Catalogue, p. 121*b*, and Haj. Khal., vol. iv., p. 312.

الحمد لله الذى احکم احکام الشرع القويم بمحكم كتابه

The author, better known as Menla Khusrev, son of a Greek convert, and a celebrated legist, stood high in the favour of Sultan Muḥammad the Conqueror, by whom he was appointed as second Kādi of Constantinople, and afterwards raised to the offices of Kadi'l-'Askar and Mufti. He died in the capital, A.H. 885. See the Shaḥā'ik, fol. 41*a*. His work, a popular text-book in Turkey, was printed, with a marginal gloss by Ḥasan B. 'Ammār al-Shurunbilāli, Cairo, A.H. 1294. For MSS. see the Leyden Catalogue, vol. iv., p. 213; Aumer, no. 316; Rosen, Notices Sommaires, nos. 129—32; the Khedive's Library, vol. iii., p. 48; De Slane, Paris Catalogue, nos. 936—42, etc. The commentary was written, as stated by the author at the end, A.H. 877—883.

In the early part of the volume there are marginal notes, mostly from the commentaries of Wāni (Muḥ. B. Muṣṭafa, d. A.H. 1000) and of 'Azmi Zādah (Muṣṭafa B. Pīr Muḥ., d. A.H. 1040). See Haj. Khal., vol. iv., p. 315).

A tabulated index occupies six pages at the beginning.

على بن احمد الشهير بكتندازاده المورى :
عن قلع انابولى

The last three folios contain a short treatise by the same author on the right of tutelage, exercised with regard to emanci-

pated slaves by their masters, with the heading: هذه الرسالة للحسوية فى الولاء :

الحمد لله [الذى] احکم احکام الشرع المتين
وعظم قدر من فقهه فى الدين اما بعد فان ملوك
هذه المملكة خلد الله تعالى ايام دولته

It is written by another hand, and dated A.H. 1131.

The Risālah fil-Wilā is mentioned in the Shaḥā'ik, i.e., as one of the works of Menla Khusrev. See also Haj. Khal., vol. iii., p. 455, where it is stated that the tract was written A.H. 873. Copies are mentioned in the Khedive's Library, vol. vii., pp. 611, 630.

296.

Or. 2330.—Foll. 436; 8½ in. by 5½; 21 lines, 3½ in. long; written in small and cursive Neskhi, with red-ruled margins, apparently in the 17th or early 18th century.

[Presented by COL. S. B. MILES.]

Another copy of the Durar al-Hukkām, with marginal notes, some of which are from the commentary of al-Shurunbilāli (Ḥasan B. 'Ammār, d. A.H. 1069; Haj. Khal., vol. iv., p. 317).

297.

Or. 3682.—Foll. 80; 8½ in. by 6; written in small and cursive, but legible, Neskhi; dated middle of Jumāda I., A.H. 1111 (A.D. 1699). [BUDGE.]

ملقى البحر

The well-known treatise on the Furū' according to the Hanafi school, by Ibrāhīm B. Muḥ. B. Ibrāhīm al-Ḥalabi, who died A.H. 956. See the Arabic Catalogue, p. 122*a*, and, for other copies and printed editions, Pertsch, Gotha Catalogue, no. 1032;

De Slane, Paris Catalogue, nos. 956—964; the Khedive's Library, vol. iii., p. 135; Rosen, Marsigli Collection, nos. 189—193, etc.

A French translation has been published by M. H. Sauvaire, Marseille, 1882.

A tabulated index of contents occupies four pages at the beginning.

Copyist: حسين بن مراد الموصلي

298.

Or. 4292.—Foll. 206; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Neskhi, A.H. 1230 (A.D. 1815). [BUDGE.]

Another copy of the Multaka 'l-Abhur.

299.

Or. 1110.—Foll. 844; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 17 lines, 4 in. long; written in fair Neskhi, apparently in India in the 18th century.

[WARREN HASTINGS.]

الفتاوى العالمكيري

A volume of al-Fatawā al-‘Ālamgiriyyah, a vast compilation of legal opinions by Hanafi doctors, collected and arranged under the usual headings, by order of the Emperor ‘Ālamgīr (Aurangzīb), by Shaikh Nizām and other Indian jurists.

The work was written in the early part of the reign of Aurangzīb, and is mentioned in the ‘Ālamgīr Nāmah, Bibliotheca Indica, pp. 1086-87. It has been printed in Calcutta, A.H. 1243, in six volumes, and in Cairo, A.H. 1282.

The present volume, which is endorsed جلد ثالث از فتاوى عالمكيري, consists of two detached portions of the work. The first, foll. 1—446, begins with كتاب البيوع, and

ends with كتاب ادب القاضى. It corresponds with pp. 1—535 of vol. iii. of the Calcutta edition. The second, foll. 447—843, begins with كتاب الغصب, and ends with كتاب الهبة. It corresponds with pp. 520—759 of vol. iv., and pp. 1—247 of vol. v. of the same edition.

The last book is slightly imperfect at the end. The MS. breaks off in the paragraph beginning: مهتر محبة اذا اخذ شيا. See vol. v., p. 247, line 14.

There is a table of chapters occupying two pages at the end.

For MSS. and printed editions see الفتاوى الهنديه, Khedive's Library, vol. iii., p. 93.

300.

Or. 1111.—Foll. 677; $9\frac{3}{4}$ in. by $7\frac{1}{4}$; 19 lines, 5 in. long; written in Neskhi by several hands, apparently in India in the 18th century. [WARREN HASTINGS.]

The last volume of the same work, beginning with كتاب الشفعة, and ending with كتاب الفرائض

The MS. is imperfect at beginning and end. According to the original folioing, it has lost the first three leaves. It begins with باب الشفعة في الصلح الخ (vol. v. of the Calcutta edition, p. 25a, line 22), and breaks off before the end of the 13th Bāb of كتاب الفرائض with these words: يسبقى خمسة ابسطها حبات: يكن خمسة عشر اقسما, corresponding with p. 658, line 18, of vol. vi.

301.

Or. 3103.—Foll. 180; $9\frac{1}{4}$ in. by $6\frac{1}{4}$; 17 lines, $2\frac{3}{4}$ in. long; written in cursive Neskhi in the 18th century. [KREMER, no. 113.]

الفتاوى التاجية في الوقائع البعلية

A collection of legal opinions, by Muḥammad B. 'Abd al-Raḥmān B. Tāj al-Dīn, Mufti of Balbek, arranged by the author under the usual headings of law books.

هذا لك يا من مننت علينا بأكمل الهداية
في البداية والنهاية وبعد فيقول تراب اقدام
العلماء العاملين قليل البضاعة بين العالمين محمد بن عبد
الرحمن بن تاج الدين خادم العلوم الشرعية والسنة النبوية
بالديار البعلية

The author, who had applied himself from his boyhood to the study of law, filled the offices of (Hanafi) Mufti and professor in his native place, Balbek. He collected his Fatwas in the present work in order to refresh his memory in old age, and to assist other Muftis in their functions.

The work appears to have been compiled between A.H. 1111 and 1119. The former is the date of a question sent to the author from Ṭarābulus, fol. 64b. The latter is the date attached to a short extract from Sharḥ al-Multaḳa on the first page.

Malikis.

302.

Or. 2989.—Foll. 81; 10 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 25 lines, 5 $\frac{1}{2}$ in. long; written in a neat Maghribi character, with ruled margins and headings in pale gold, blue and red; dated Monday, 22 Ṣafar, A.H. 1301, 20 February, A.D. 1884.

I. Foll. 1—165. كفاية الطالب الرباني رسالة
ابن ابي زيد القيرواني

A commentary upon the Risālah of Ibn Abi Zaid al-Ḳairawāni (d. A.H. 386; v. Arabic Catalogue, pp. 103a, 766a), by Abu 'l-Ḥasan 'Ali B. Muḥ. al-Manūfi al-Māliki.

وبعد فيقول الفقير الى رحمة ربه الغنى عن
ما سواه المرجو رحمة ربه القدير على ابو الحسن المالكي
غفر الله له ولوالديه ولشايعه ولجميع المسلمين هذا تعليق
لطيف لخصته من شرح الوسط وذلك [والكبير] على
رسالة ابن ابي زيد القيرواني

A supercommentary by 'Ali al-Ṣa'idi al-'Adawi, including nearly the whole of the above commentary, was printed in Bulak, A.H. 1281, and reprinted there A.H. 1288. The author is called there Abu 'l-Ḥasan 'Ali B. Muḥ. B. Muḥ. B. Muḥ. B. Khalaf al-Manūfi. It is further stated that he was born in Cairo, A.H. 857, was a pupil of al-Suyūṭi, and died on the 14th of Ṣafar, A.H. 939. He wrote no fewer than six commentaries upon the Risālat Ibn Abi Zaid, under the following titles: 1. غاية الاماني, the large commentary referred to in the preface; 2. تحقيق المباني, the intermediate commentary designated in the same passage as الوسط (a copy of which is noticed in the Arabic Catalogue, p. 128a, II.); 3. توضيح الفيض; 4. تلخيص التحقيق; 5. الالفاظ والمعاني; 6. كفاية الطالب الرباني, the present work.

At the end of this copy, fol. 164b, is found a biographical notice of the author, agreeing in the main with the preceding statements, and containing a full list of his numerous works. His name is written there: الشيخ الامام العالم العامل . . . نور الدين ابو الحسن على ابن الشيخ العدل ناصر الدين ولد محمد بن محمد بن يخلق بن جبريل المنوفي المالكي المصري المولد

See also al-Sanā al-Bāhir, Add. 16,648, fol. 259b, where a list of his works is also given.

The commentary was completed, as stated at the end, on the 27 Dulhijjah, A.H. 925.

It includes the entire text of the Risālah, in short passages or single words, written in blue or red ink. For other MSS. see Casiri, no. 1221; the Leyden Catalogue, vol. iv., p. 110; Pertsch, no. 1046; Krafft, p. 173, no. 470; the Khedive's Library, vol. iii., p. 176; and De Slane, Paris Catalogue, no. 1062. See also Haj. Khal., vol. vi., p. 653, no. 209.

II. Foll. 166b—179a. A commentary by Abu 'Abdallah Muḥ. B. Muḥ. B. 'Abd al-Raḥmān al-Ḥaṭṭāb al-Mālikī, upon a metrical treatise by Muḥammad Ibn Ghāzī in elucidation of some obscure points of the Risālah of Ibn Abi Zaid.

Beg. of the Comm.: قال الشيخ الفقيه العالم العلامة ابو عبد الله محمد بن الشيخ الامام العلامة محمد بن عبد الرحمن الخطاب المالكي رحمه الله ورضي عنه الحمد لله الذي جعل في صدور العلماء خزائن لجواهر الاحكام . . . وبعد فلما وقعت على نظم الامام العلامة المحقق الخطيب البليغ ابي عبد [الله] محمد بن غازي تغمده الله برحمته . . . في نظائر رسالة الشيخ الامام . . . محمد بن عبد الله بن ابي زيد

Beg. of the poem:

قال ابن غازي اسمه محمد
الله ربي الكريم احد
.....
واستعين الله في مقالة
تحتوي نظائرا [من] الرسالة

The author's full name, as given in the commentary, is Abu 'Abdallah Muḥ. B. Aḥmad B. 'Alī B. Ghāzī al-'Uthmānī (so called from Banu 'Uthmān, a tribe of the Maghrib) al-Miknāsī. He was Imām and Khaṭīb of the Jāmi' al-Karawīyyīn in Fās, and died A.H. 919. According to the Sanā al-Bāhir, Add. 16,648, fol. 206b, he was born A.H. 841, was the greatest divine of

the Maghrib in his day, and died in Fās (or according to Casiri, vol. i., p. 369, in Miknāsah) in the year above stated. Among his works enumerated in that notice is the present, designated as نظم مشكلات الرسالة

The poem is stated at the end to have been completed A.H. 867:

كامل عام السبع والستين بعد الثمانية سنين

The commentator adds that he finished his work on the 6th of Dulhijjah, A.H. 943. Although a Maghribi by descent, he was born in Mecca, A.H. 902, and died in Cairo, A.H. 954. See al-Sanā al-Bāhir, fol. 298, where among his numerous works the present commentary is mentioned as تحرير مقاله في شرح نظائر الرسالة

III. Fol. 179a. A short metrical treatise on the solar months of the Julian year, and the number and length of days in each, by Abu 'Abdallah Sayyidi Muḥ. B. 'Uthmān al-Kurṭubī, with the heading: قال الشيخ الولي الصالح العالم العلامة ابو عبد الله سيدي محمد بن عثمان القرطبي نفعا الله ببركاته

Beg. الحمد لله على الانعام وختمها علينا بالسلام

It was composed, as stated in the epilogue, in Ṣafar, A.H. 961. The tract is there designated as ارجوزة الترحيل, and its specific title is given in this line:

سميتها اليقوتة المعة [اليقوتة المعة؟]

The author gives his name, at variance with the above heading, in the concluding verses:

نظمها محمد نجل علي
نسبته رجاجة نجل الولي
في زجر يا ساكن القيطوني
هذا انتهى القصد عن الفنون

IV. Foll. 130a—131a. The well-known

c c

legend relating to the advice given by Satan to Muḥammad: نصيحة الشيطان لعنه الله وغضب عليه

روى عن ابن عباس رضى الله عنه انه قال
كنا مع رسول الله صلى الله عليه وسلم في مسجده جالسين

المداني بن الحسن بريدة القاسي ثم
الاندلسي ثم الانصاري

303.

Or. 1438.—Foll. 293; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 34 lines, and, from fol. 226 to the end, 45 lines, 6 in. long in a page; written in a fair Maghribi character; dated Ṣafar, A.H. 1149 (A.D. 1736).

The second half of an extensive commentary upon the Mukhtaṣar, or compendium of Māliki law, of Khalīl B. Ishāq (see the Arabic Catalogue, p. 127).

Beg. واعلم انه تجاذب الخزانة امران احدهما النكاح
لانه منشاه والآخر البيع لان الخاضع عليه حفظ
المخضون

باب ذكر فيه البيع وهو اول النصف الثاني من هذا
المختصر جرى مولفه على طريق المتأخرين من اهل
المذهب في وضعهم النكاح وتوابعه في النصف الاول

The MS. has neither title nor author's name; but it is found to contain the latter half of the larger commentary of al-Kharashi, which was printed, with the supercommentary of 'Alī B. Aḥmad al-Sa'īdi al-'Adawī, in eight volumes, Bulak, A.H. 1299.

The author, Abu 'Abdallāh Muḥ. B. 'Abdallāh B. 'Alī al-Kharashi, of the tribe of Aulād Ṣabāḥ al-Khair, derived his Nisbah from his native place Abu Kharāsh, a village of al-Buḥairah, Egypt. He was a disciple of al-Burhān al-Laḡānī (d. A.H. 1041, vide Arabic Catalogue, p. 766b) and of 'Alī al-

Ujhūrī (d. A.H. 1066, ib. p. 129b, 768a). He became the greatest Māliki doctor of his time, and was looked upon as a saint. He died in Cairo on the 27th of Duḥijjah, A.H. 1101. See the notice prefixed to the Bulak edition, and Jabartī, vol. i., p. 65.

In the present, or larger commentary, the author refers to the text of Khalīl (الاصل) with a **ص** in red ink, while the extracts from his previously written short commentary are marked with **ش**.

The present volume begins with the chapter on sales, and ends with the chapter on the division of estates, باب ذكر فيه الفرائض. Its contents correspond with volumes v.—viii. of the Bulak edition of the commentary. The portion of the text included corresponds with vol. iii., p. 170—563, and voll. iv.—vi. of Perron's French translation.

Al-Kharashi's commentary in four volumes is noticed by Haj. Khal., vol. v., p. 447. Detached volumes of the short commentary are mentioned by De Slane, Paris Catalogue, nos. 1093—96; by Pertsch, Gotha Catalogue, nos. 1056—57; and in the Khedive's Library, vol. iii., p. 168. Compare Perron, Aperçu préliminaire, pp. xx. and xxii.

The margins contain corrections and notes in a minute Maghribi character. On the first page is a deed of gift to Sidi Muḥammad, son of the Saint 'Abdallāh B. Sa'īd, and, failing issue, to al-Shaikh al-Sanūsī.

Shafi'is.

304.

Or. 3094.—Foll. 77; $10\frac{3}{4}$ in. by 7; 27 lines, $4\frac{3}{4}$ in. long; written in cursive and angular Neskhī, with occasional vowels, apparently in the 15th century. [KREMER, no. 104.]

An explanation of the difficult words of Mukhtaṣar al-Muzani, by Abu 'l-Manṣūr al-Azhari, with the following title, written by the same hand as the text: كتاب فيه تفسير ما استغرب من مختصر المزني من كلام الامام الشافعي رضى الله عنه لابي المنصور الازهرى رحمه الله

الحمد لله الهادي لمن يشا بفضل المصل لمن يشا بعده . . . اما بعد فاني لما كثر تصحفي لجوامع ايات التنزيل وما اودعها الله جل ذكره من البيان

After praising al-Shāfi'ī for his insight, elegance of speech and profound learning, the author says that he had contemplated the compiling of a full glossary of all the difficult words used by him, but that subsequently, afraid of the magnitude of the task, he confined himself to an elucidation of the rare words occurring in the compendium of Abu Ibrāhīm Ismā'il B. Yaḥya al-Muzani: فاعملت رائي في تفسير ما استغرب منها في الجامع الذي

اختصرة ابو ابراهيم اسماعيل بن يحيى المزني من جميعها

The Mukhtaṣar al-Muzani, a compendium of the legal teaching of al-Shāfi'ī, is the principal text-book of his school. The author, Abu Ibrāhīm Ismā'il B. Yaḥya B. Ismā'il al-Muzani, a native of Egypt, and the chief disciple of al-Shāfi'ī, died in Miṣr, A.H. 264. See Ibn Khallikān, *De Slane's translation*, vol. i., p. 200; *Fihrist*, p. 212; al-Isnāwī, fol. 7a; and Haj. Khal., vol. v., p. 459. Copies of the Mukhtaṣar are noticed by Pertsch, *Gotha Catalogue*, no. 938, and in the Khedive's Library, vol. iii., p. 273.

The commentator, Abu Manṣūr Muḥammad B. Aḥmad B. al-Azhar B. Ṭalḥah al-Azhari, an eminent philologist and Shāfi'ī doctor, was a native of Herat, and died in that city, A.H. 370, at the age of eighty-two. See Ibn Khallikān, vol. iii., p. 48; *Ta'rikh al-Islām*, Or. 48, fol. 116b; al-Isnāwī, fol. 7b; *Bughyat al-Wu'āt*, Or. 3042, fol. 5b; and Haj. Khal., vol. v., p. 461. In the above

works the present commentary is called تفسير الفاظ مختصر المزني. The words are explained in the order in which they occur in the Mukhtaṣar. The first rubric is: ما جا في ابواب الطهارة; the last is الاقضية

It is stated at the end that the MS. was transcribed from a copy dated A.H. 579.

On the title-page is a short notice of the commentator, extracted from al-Isnāwī.

The last five leaves, foll. 73b—77b, contain a short fragment on the signs of the resurrection, and a longer one, being part of a commentary upon a versified treatise on the law of inheritance, by Ṣāliḥ B. Thāmir B. Ḥāmid al-Ja'bari (Tāj al-Dīn Abu 'l-Faḍl, who died A.H. 706), entitled الجعبرية في الفرائض. See Or. 3098, and Haj. Khal., vol. iv., p. 535.

305.

Or. 3606.—Foll. 250; 11 in. by 7½; from 19 to 22 lines, 4¾ in. long; written in a large cursive and scholarlike hand, with frequent omission of the diacritical points, apparently in the 14th century.

العزير في شرح الوجيز

A commentary by Abu 'l-Kāsim 'Abd al-Karīm B. Muḥ. B. 'Abd al-Karīm al-Rāfi'ī al-Kazwīni upon al-Wajīz, a manual of Shāfi'ī jurisprudence, by Abu Ḥāmid Muḥ. B. Muḥ. al-Ghazzālī, who died A.H. 505. See Haj. Khal., vol. vi., p. 428.

Beg. احمد الله ذا الجلال والاکرام . . . واقول ان المبتدئين لتحصيل المذهب من ابناء الزمان قد تولعوا بكتاب الوجيز

This commentary is the most accredited text-book of the Shāfi'ī school. The author died in Kazwin at the age of sixty-six, A.H. 623. See the *Arabic Catalogue*, p. 438, note a; al-Isnāwī, fol. 73b; Ibn Kāḍī Shuh.

bah, fol. 68; *Ṭabaḳāt al-Subki*, fol. 213b; and *Wüstenfeld, Geschichtschreiber*, no. 308.

In the present copy, which contains only the first book, *كتاب الطهارة*, the text of al-Rāfi'i is enlarged by considerable additions from two later works, viz. *الروضة في الفروع*, by Yaḥya B. Sharaf al-Nawawī (d. A.H. 676; Haj. Khal., vol. iii., p. 506), and *المهمات على* *الروضة*, by 'Abd al-Raḥīm B. Ḥasan al-Isnāwī (d. A.H. 772; Haj. Khal., vol. vi., p. 278). The author of the compilation, *Tāj al-Dīn B. Bahādur*, who is also the writer of this MS., is thus designated in a note written by an early hand on the first page: هذا الكتاب :

بخط الشيخ تاج الدين بن بهادر رحمه الله تعالى جمع فيه بين كلام الرافي والنووي في الروضة والمهمات وهو شيخ شيخنا الشيخ شمس الدين بن حامد وكان يثنى عليه ثناء عظيما ويقول عنه انه كان من العلماء العاملين رحمه الله

The above mentioned disciple of *Tāj al-Dīn*, namely *Shams al-Dīn Muḥ. B. Zain al-Dīn Ḥamid B. Aḥmad al-Anṣārī*, Kadi of Jerusalem, died A.H. 782. See *al-Uns al-Jalīl*, Or. 1546, fol. 192b, and *Inbā al-Ghumr*, fol. 39.

The MS. breaks off before the end of the Book of Purification. The last passage explained relates to the *Tayammum*, or ablution with sand, allowed in cases of illness or wounds, and begins: قال ثم مهما تيمم لمرض او جراحة اعاده لكل صلاة ولم يعد الوضوء ولا المسح

Some volumes of al-Rāfi'i's commentary, the first of which is described as the author's autograph, are noticed by De Slane, *Paris Catalogue*, nos. 986—89. That popular work is represented by numerous MSS. in the *Khedive's Library*, vol. iii., pp. 251—254. They are entered, however, under the title adopted by Haj. Khal., namely *فتح العزيز على*

كتاب الوجيز. The real title, as stated by *Ibn Kāḍi Shuhbah*, l.c., is as above: العزيز في شرح الوجيز

A special glossary to that work, *al-Misbāḥ al-Munīr*, has been often printed in Cairo.

306.

Or. 4287.—Foll. 329; 10½ in. by 7½; 25 lines, 5 in. long; written in fair Neskhī with red headings; dated 11 Rajab, A.H. 764 (A.D. 1363). [BUDGE.]

روضة الطالبين

The third volume of the *Rauḍat al-Ṭālibīn*, a manual of Shāfi'i law, abridged from the *Sharḥ al-Wajīz* of al-Rāfi'i (no. 305) by *Abu Zakariyyā Yaḥya al-Nawawī* (d. A.H. 676; v. Haj. Khal., vol. iii., p. 506), with the following title: *الجزء الثالث من روضة الطالبين*

على مذهب الامام الشافعي المطلبى . . . تأليف الشيخ الامام . . . محيى [الدين] ابي زكريا محيى النووى

كتاب الاقرار هو اخبار عن حق سابق وفيه اربعة ابواب

It comprises the following *Kitābs*: الاقرار, fol. 1b; العارية, fol. 29b; الغصب, fol. 36b; المساقاة, fol. 60b; القراض, fol. 78b; الشفعة, fol. 91a; الاجارة, fol. 99a; الجعالة, fol. 132b; الهبة, fol. 147b; الوقف, fol. 135b; الموات, fol. 165a; اللقيط, fol. 174a; اللقطة, fol. 184a; الوصايا, fol. 233b; الفرائض, fol. 309b; قسم الفئى والغنيمة, fol. 319a—328.

At the end is written يتلوه كتاب النكاح

For other MSS. see *Uri*, nos. 216, 225, 242, 258; *Nicoll*, no. 345; the *Paris Catalogue*, no. 990; *Wüstenfeld, Leben des Nawawī*, p. 53; and the *Khedive's Library*, vol. iii., pp. 229—31.

307.

Or. 4293.—Foll. 33 ; $8\frac{1}{2}$ in. by 6 ; 13 lines, $4\frac{1}{2}$ in. long ; written in large and fully vocalized Neskhi, apparently in the 17th century. [BUDGE.]

غاية الاختصار

A brief compendium of Shāfi'ī Furū', by Abu Shujā' Aḥmad B. al-Ḥusain (or al-Ḥasan) B. Aḥmad al-Iṣbahānī, who was born A.H. 434, and died some time after A.H. 500 (see Yāqūt, vol. iii., p. 598).

The first leaf is torn, and a portion of the initial lines lost. See the Arabic Catalogue, p. 409b, and further on Or. 3935, art. i.

The Ghāyat al-Ikhtisār, also called Ghāyat al-Taḥrīb (Haj. Khal., vol. iv., pp. 269, 300), or al-Taḥrīb, has been printed in Bombay, A.H. 1297, and, with a commentary entitled *فتح القريب المجيب في شرح الفاظ التقريب*, in Cairo, A.H. 1278, 1281, 1285, 1296, 1298, etc. (v. the Khedive's Library, vol. iii., p. 255). The text has been edited, with a French translation, by S. Keyzer, Leyde, 1859. For other copies see the Leyden Catalogue, no. 1788; Aumer, no. 364; Pertsch, no. 942; and the Khedive's Library, vol. vii., p. 317, where a wrong date, A.H. 488, is given for the author's death.

308.

Or. 3739.—Foll. 197 ; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; about 35 lines, $5\frac{1}{4}$ in. long ; written in small and close Neskhi ; dated Sunday, 13 Ṣafar, A.H. 614 (A.D. 1217). [GLASER, no. 23.]

The third volume of al-Bayān, an extensive work on the Shāfi'ī Furū', by Yaḥya B. Abi 'l-Khair B. Sālim al-Imrānī, with the following title : *الجزء الثالث من كتاب البيان في الفقه على مذهب امام الاثمة وفخر الامة ابي عبد الله محمد بن*

ادريس الشافعي المطلبى واصحابه وذكر من خالفهم
تصنيف الشيخ الجليل جمال الاسلام يحيى بن ابي الخير
بن سالم العمراني رحمة الله عليه ورضاه

The author is called the Shaikh of the Shāfi'is of Yemen. He was born A.H. 489, and his great work, al-Bayān, consisting of ten volumes, was begun A.H. 528, and completed A.H. 533. He died A.H. 558. See Ibn Kāḍi Shuhbah, fol. 57b ; al-Isnāwī, fol. 29a ; and al-Subki, fol. 282b.

In the works just referred to the author is called, as above, Abu 'l-Khair Yaḥya B. Abi 'l-Khair B. Sālim al-Imrānī, while Haj. Khal., leaving out the father's name, calls him Abu 'l-Khair Yaḥya B. Sālim. The date of the author's death, A.H. 558, is recorded at the end of the MS.

This volume begins : *كتاب الودعة الودعة*
مشتقة من السكون فكانها ساكنة عند المودع مستقرة
وقيل انها مشتقة من الدعة

It includes the following main divisions
(كتاب) : *الودعة*, fol. 2b ; *العارية*, fol. 8a ; *النصب*, fol. 14a ; *الشفعة*, fol. 29b ; *القراض*, fol. 43a ; *السبق والرمي*, fol. 53b ; *الاجارة*, fol. 58a ; *المساقاة*, fol. 77b ; *اللقطة*, fol. 85b ; *احياء الاموات*, fol. 91a ; *الهبة*, fol. 98b ; *الوقف*, fol. 106b ; *العتق*, fol. 114a ; *الوصايا*, fol. 120a ; *عتق امهات الاولاد*, fol. 146b ; *المكاتب*, fol. 160b ; *الفرايض*, foll. 178a ; *الفرايض*, foll. 184a—197b.

It is stated at the end that the next volume was to begin with *كتاب النكاح*

Eight volumes of the Bayān are preserved in the Khedive's Library ; see vol. iii., p. 199. Two detached volumes of a commentary upon it are noticed by Ahlwardt, Glaser'sche Sammlung, nos. 57, 172.

309.

Or. 4017.—Foll. 59; $9\frac{3}{4}$ in. by $7\frac{1}{2}$; about 30 lines, $5\frac{1}{2}$ in. long; written in cursive and very sparsely pointed Neskhi, apparently in the 13th century. [GLASER, no. 315.]

Fragment of a Shāfi'i work on Furū', without title or author's name.

It is another portion of the preceding work, belonging apparently to the third volume. It begins abruptly in the Kitāb al-Shufah كِتَاب الشُّفْهَة, the first paragraph commencing as follows: مسألة إذا اشترى رجل شقصا من دار أو أراض فثبتت فيه الشفعة فافلس المشتري وحجر عليه قبل أن يأخذ الشفيع الح

The next book is كِتَاب الْحَجَر, which begins, fol. 8b, as follows: الحجر في اللغة المنع والحظر والتضييق قال الله تعالى يوم يرون المثةكة لا بشري يومئذ (Coran, xxv., v. 24).

The next following books are—الصلح, fol. 14b; الخوالة, fol. 20; الضمان, fol. 24b; الشركة, fol. 36; الوكالة, fol. 42b.

The last book breaks off fol. 56b. Foll. 57—59 are leaves detached from a Coran written in a fine Thulth character, with ten lines in a page; they contain Surah xlvii., v. 24—32, and Surah xlviii., v. 24—28.

310.

Or. 4285.—Foll. 143; $10\frac{1}{4}$ in. by $7\frac{1}{2}$; 15 lines, $4\frac{3}{4}$ in. long; written in neat Neskhi with vowels, apparently in the 15th or 16th century. [BUDGE.]

المحرر

A volume of the Muharrar, a treatise on Shāfi'i Furū', with this title: هذا كتاب المحرر من ربع المناكحات الى ربع الجنائيات

The author, whose name does not appear, is Imām al-Dīn Abu'l-Kāsim 'Abd al-Karīm B. Muḥ. B. 'Abd al-Karīm al-Rāfi' al-Ḳazwīnī (d. A.H. 623; see above, no. 305, and Haj. Khal., vol. v., p. 419).

Beg. كِتَاب النِّكَاح قَالَ اللَّهُ تَعَالَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

The MS. appears to be defective in some parts, and it comes to an abrupt termination. It contains the following Kitābs: النِّكَاح, fol. 1b; الخلع, fol. 19b; القسم والنشوز, fol. 14b; الصداق, fol. 21b; الرجعة, fol. 35a; الإيلاء, fol. 36a; اللعان, fol. 39a; الكفارة, fol. 38a; الظهار, fol. 41a; النفقات, fol. 43b; العدة, fol. 53a; الجراح, fol. 60a; الديات, fol. 70a; القسامة ودعوى الدم, fol. 83a; الردة, fol. 80b; قتال أهل البغي, fol. 87b; حد القذف, fol. 85b; حد الزنا, fol. 84b; حد السرقة, fol. 92b; باب الأشربة, fol. 88a; حد السراقة, fol. 96a; السير, fol. 93b; الصيال وضمان الولاية, fol. 108a; الضحايا, fol. 105a; الصيد والذبائح, fol. 110b; السبق والرمي, fol. 109b; الإطعمة, fol. 112b; الإيمان, fol. 117a; النذور, fol. 119b; الدعوى والبيّنات, fol. 127b; الشهادات, fol. 133b; العتق, fol. 139b.

The above books begin mostly with a Coranic verse or Hadith on which the respective laws are based. For other copies see Loth, no. 278, and the Khedive's Library, vol. iii., p. 272.

311.

Or. 4296.—Foll. 240; 12 in. by $8\frac{1}{2}$; 31 lines, $5\frac{1}{2}$ in. long; written in small and cursive Neskhi; dated Rabi' II., A.H. 1063 (A.D. 1653). [BUDGE.]

الوضوح في شرح المحرر

A volume of a commentary upon the Muḥarrar (no. 310), without author's name.

كتاب اللعان هو مصدر لاعتن يلاعن ملاعنة
والملاعنة مفاعلة من اللعن بمعنى الطرد والبعد وفي
الشرع عبارة عن ملاعنة بين الزوجين

The above title is found in the colophon.
The author is, according to Haj. Khal.,
vol. v., p. 420, Abu Bakr al-Shahrūzūrī.

This volume, which is designated in the endorsement as forming the third quarter of the work, *الوضوح*, contains the text distinguished by a red line drawn over it, and comprises the following Kitābs: اللعان, fol. 2a; العدة, fol. 7a; النفقات, fol. 21b; القسامة ودعوى, fol. 52b; الديات, fol. 34b; الجراح, fol. 76b; الردة, fol. 82b; قتال اهل البغى, fol. 86b; حد الزنا, fol. 94a; حد القذف, fol. 89b; حد السرقة, fol. 95a; الاشربة, fol. 106a; دفع, fol. 115a; السير, fol. 109a; الصائل وضمان الولاية, fol. 136b; الصيد والذبايح, fol. 128a; عقد الجزية, fol. 143a; السبق, fol. 146b; الاطعمة, fol. 151b; والرمي, fol. 156a; النذر, fol. 168b; الشهادات, fol. 174a; ادب القضاء, fol. 195b; العتق, fol. 210a; الدعوى والبيئات, fol. 220a; الكتابة, fol. 226b; التدبير, fol. 230a.

A writer frequently quoted is Tāj al-Dīn al-Isfahāndī. Tāj al-Dīn B. Maḥmūd al-Isfahāndī al-'Ajami was born in Persia, A.H. 729. After performing his pilgrimage to Mecca he took up his abode in Ḥalab, where he taught numerous pupils and wrote a commentary upon the Muḥarrar. He spent his last years in Shamākhī, where he died, A.H. 807 (Inbā al-Ghumr, fol. 154b). He

is mentioned by Haj. Khal., vol. v., p. 420, who calls him Tāj al-Dīn Maḥmūd B. Muḥ. al-Isfahāndī al-Kirmānī.

The MS. was transcribed from a copy dated A.H. 1010, the colophon of which is given.

Copyist: زكريا بن حسين بن مصطفى بن
حسين بن يار علي

312.

Or. 4295.—Foll. 238; 11 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$; 9 lines, 4 in. long; written in Neskhi, apparently in the 15th or 16th century. [BUDGE.]

A text-book of Shāfi'ī Furū', imperfect at both ends, and without title or author's name.

The MS. begins abruptly in the Book of Purification. The first complete section commences, fol. 3, as follows: فصل للمتوضي ان يمسح على بعض اعلى الخفين يوما وليتته من الحدث بعد اللبس ان كان مقيما

The Book of Prayer begins, fol. 4b, as follows: كتاب الصلوة قال الله تعالى واتيموا الصلوة وقت الظهر يزوال الشمس الى زيادة ظل الشئ مثله ثم هو وقت العصر الى الغروب ثم هو وقت المغرب

The last extant book, كتاب التدبير, begins, fol. 237b: عن جابر رضى الله عنه ان رجلا دبر غلاما: ليس له مال غيره فقال عليه السلام من يشتريه معنى التدبير تعليق العتق بدبر الحيوة

Comparison with no. 310 shows that the present work is an abridgment of the Muḥarrar. It follows closely its divisions, and agrees with it to some extent verbally, but with much condensation.

Copious notes in a small character crowd the margins and the spaces between the

lines. Many of them are ascribed to القنوى, i.e., 'Alā al-Dīn 'Alī B. Ismā'il al-Kūnawī, a learned Turk, who commented the *Hāwī* and the *Mukhtaṣar al-Minhāj*, and died A.H. 729 (*Durar al-Kāminah*, vol. ii., fol. 5). Others are taken from a commentary upon the *Muḥarrar*, شرح مكرر, not further specified.

313.

Or. 4291.—Foll. 264; 11 in. by $7\frac{1}{4}$; 25 lines, $5\frac{1}{4}$ in. long; written in fair Neskhi; dated 2 Jumada I., A.H. 863 (A.D. 1459).

[BUDGE.]

بداية المحتاج في شرح المنهاج

A commentary upon the *Minhāj al-Ṭalibīn*, by Badr al-Dīn B. Taqī al-Dīn [Abi Bakr] B. Aḥmad, called Ibn Kāḍi Shuhbah al-Asadi al-Shāfi'i, who died A.H. 874. See Haj. Khal., vol. vi., p. 209, and the Arabic Catalogue, pp. 136*b* and 769*a*.

الحمد لله الموفق لطلب [العلم] وتحصيله . . . وبعد فقد استخرت الله تعالى في كتابة شرح مختصر على المنهاج في الفقه لشيخ الاسلام العلامة محيي الدين ابى زكريا يحيى النووى . . . يكون في حجم العجالة للشيخ سراج الدين ابن الملحق

Minhāj al-Ṭalibīn is an abridgment by Yaḥya B. Sharaf al-Nawāwī (d. A.H. 676) of the *Muḥarrar* of al-Rāfi'i (no. 310). See Haj. Khal., vol. vi., p. 204. It has been published with a French translation, by van den Berg, Batavia, 1882—84. For MSS. and commentaries see the Arabic Catalogue, p. 410*a*; Loth, nos. 279—284; Pertsch, nos. 955—963; the Paris Catalogue, nos. 1002—1011; and the Khedive's Library, vol. iii., pp. 279, 240.

The commentator is named in the colophon: الشيخ الامام . . . بدر الدين ابن شيخ الاسلام ومفتي

الانام الشيخ تقي الدين بن احمد بن محمد بن عمر . . . الشهير بابن قاضي شهاب الاسدي الشافعي

He says that he followed the *Tjālah*, a previous commentary by Sirāj al-Dīn Ibn al-Mulaḥḥin ('Umar B. 'Alī, d. A.H. 804; v. Haj. Khal., vol. vi., p. 205, and the Arabic Catalogue, p. 136*a*), but only in order to improve upon it, to correct the errors of the writer, and to refute his arguments. This is the shorter of two commentaries written upon the *Minhāj* by the author. It must have been written before A.H. 851, for the author refers in the preface to his father, who died in that year, as still living. For the larger commentary, entitled ارشاد المحتاج الى شرح المنهاج, see the Khedive's Library, vol. iii., p. 191.

The commentary includes the entire text of the *Minhāj*, written in red, and extends from كتاب الفرائض to كتاب الطهارة, the latter beginning fol. 251*a*.

It is stated in the colophon that this copy was transcribed from the author's own MS. for Shaikh Zain al-Dīn 'Umar B. Aḥmad B. Taqī al-Dīn B. Ṭarīḥ al-Ṭabari.

314.

Or. 4294.—Foll. 172; 11 in. by $8\frac{3}{4}$; 35 lines, $5\frac{1}{2}$ in. long; written in small Neskhi, apparently in the 16th century. [BUDGE.]

A commentary upon a law-book, imperfect at beginning and end, and endorsed شرح المنهج للقاضي زكريا

فتح الوهاب. It is the commentary entitled فتح الوهاب, written by Zain al-Dīn Abu Yaḥya Zakariyyā B. Muḥ. al-Anṣārī al-Sunaiki (d. A.H. 926) upon his own compendium of the *Minhāj al-Ṭalibīn* of al-

Nawawi (no. 313), entitled *منهج الطلاب*. See Haj. Khal., vol. vi., p. 209, and the Arabic Catalogue, pp. 136*b* and 769*a*.

The *Manhaj al-Ṭullāb* has been printed in Cairo, A.H. 1285, and the author's commentary will be found on the margins of the *Hashiyah* of Sulaimān al-Bajirami, printed in four volumes, Cairo, A.H. 1286.

The first words extant of the text are *باب صفة رافعا راسه*. They belong to *باب صفة الصلاة*, the third *Bāb* of *Kitāb al-Ṣalāt* (Cairo edition, p. 12, line 11). The MS. breaks off in the course of the chapter entitled *باب نقاب الجنابة*, the fifth section of *كيفية القود* (Cairo edition, p. 142).

See for the text the Library of the Khedive, vol. iii., p. 289, and, for the commentary, *ib.*, p. 258, Loth, no. 281, and the Leyden Catalogue, no. 1823.

315.

Or. 2898.—Foll. 545; 10½ in. by 6¾; 31 lines, 4¾ in. long; written in small and close Persian Neskhi, with ruled margins; dated *Abarḳūh*, from the 1st of *Dulḳa'dah*, A.H. 837, to the 6th of *Jumāda II.*, A.H. 838 (A.D. 1434-5).

[Presented by COL. S. B. MILES.]

شرح الخاوي

A commentary upon al-Ḥāwī, the standard text-book of Shāfi'ī Furū', by Najm al-Dīn 'Abd al-Ghaffār B. 'Abd al-Karīm al-Kazwīnī, who died A.H. 665. See the Arabic Catalogue, p. 134*b*, and Haj. Khal., under *الخواوي الصغير*, vol. iii., p. 5.

The work is divided into four quarters (ربع), a division not found in the MS. of the original, Add. 6532, noticed in the Arabic Catalogue. The first quarter, treating of

acts of worship, *ربع العبادات*, wants several leaves at the beginning. The first passage explained, *قوله والرقبة ببلى مسح الرأس والاذن*, belongs to the third chapter, *فصل فرض الوضوء*, of the Book of Purification, *باب الطهارة*. It occurs on fol. 9*b*, line 1, of Add. 6532.

The second quarter, *ربع المعاملات*, treating of sales and other civil transactions, begins, fol. 143*a*, as follows: *قوله باب البيوع انما ينعقد البيع الاصل في الباب الاجماع وآيات من الكتاب نحو قوله تعالى واحل الله البيع وقوله الا ان يكون تجارة عن قراض واخبار من السنة نحو حديث رافع بن خديج ان النبي علم سئل عن اطيب الكسب*

The third quarter, *ربع النكاح*, deals with marriage, divorce, etc. It begins, fol. 295*b*: *قوله باب خص النبي صل الى اخره الكتاب والسنة واجماع الملل متطابقة على جواز النكاح وقد افتتح المزني النكاح في المختصر بذكر بعض خصائص رسول الله*

The fourth quarter, *ربع الجنائيات*, begins, fol. 403*a*: *قوله باب معقب تلف معصوم هذا باب الجنائيات وهي تعم القتل والقطع والجراح والقتل بغير حق اكبر الكبائر*

The commentary does not include the text, but only the first words of passages explained, preceded by *قوله*.

The author, whose name does not appear, must have lived in the 8th century of the Hijrah, certainly before A.H. 837, the date of the present copy. He quotes incidentally previous commentators, namely, the author of *al-Miṣbāḥ*, i.e., *Ḍiyā al-Dīn 'Abd al-'Azīz B. Muḥ. al-Ṭūsī*, who died A.H. 706 (v. Haj. Khal., vol. iii., p. 6), and the author of *al-Ta'liqah*, i.e., *'Alā al-Dīn 'Alī B. Ismā'il al-Kūnawī*, who died A.H. 729 (v. Haj. Khal., *ib.*, and *al-Isnawī*, fol. 136*b*).

D F

Copyist : أبو بكر بن أبي سعد بن علي بن أبي
سعد

The passages of the text, only partially included in the commentary, have been completed in the margin by a later scribe, Aḥmad B. Maḥmūd al-Ījī, A.H. 910.

For copies of al-Ḥāwī and its commentaries see the Bodleian Catalogue, vol. i., no. 186, vol. ii., no. 94, and p. 517b; Pertsch, Gotha Catalogue, no. 950; De Slane, Paris Catalogue, nos. 997-98; and the Khedive's Library, vol. iii., p. 236-37.

316.

Or. 3834.—Foll. 298; $8\frac{1}{2}$ in. by $6\frac{3}{4}$; from 20 to 22 lines, $4\frac{1}{2}$ in. long; written in small Neskhi, apparently in Yemen, in the 16th century. [GLASER, no. 122.]

شرح الارشاد

A commentary upon al-Irshād, a treatise on the Shāfi'i Furū', by Ibn al-Mukṛī.

Beg. . . . الحمد لله على الارشاد الى سبيل الرشاد . . . وبعد فهذا ما دعت اليه حاجة المتفهمين من شرح الارشاد يبين ما له من مراد مع ما يتعلق به من دليل وتعليل

Beg. of the text : الحمد لله الذى لا تحصى مواهبه ولا تنفذ عجائبه . . . فهذا مختصر حوى المذهب نطقا وضمنا خميص اللفظ بطين من المعنى اختصر فيه الحاوى

The Irshād is an abridgment, with comments and additions, of the work above mentioned, الحاوى الصغير. Its full title is ارشاد الحاوى الى مسالك الحاوى. See the Khedive's Library, vol. iii., p. 191; the Bodleian Catalogue, vol. i., p. 72, no. 186, vol. ii., p. 571; and Ahlwardt, Glaser'sche Sammlung, no. 49.

The author, Sharaf al-Dīn Ismā'il B. Abi

Bakr Ibn al-Mukṛī al-Shāwari (so called from the Banū Shāwar, a tribe in Yemen), was born in Abyāt Ḥusain, district of Surdad, A.H. 755. He taught law in the Madrasahs of Ta'izz and Zabīd, and stood high in the favour of the Rasūli sovereigns, al-Ashraf and al-Nāṣir. He died in Ṣafar, A.H. 837. See al-Aḥdal, Or. 1345, fol. 195, and Ṭirāz, Or. 2425, fol. 198a.

The commentator, whose name does not appear, is probably the author himself, who, as we learn from Haj. Khal., vol. i., p. 256, wrote a commentary upon his own Irshād in two volumes. The title, however, which Nicoll l.c. assigns to that commentary, اخلاص الناوى, is not found in this copy.

The first two pages, containing the preface, have been supplied by a modern hand. The original writing begins, fol. 3a, with the last line of the preface, followed by the heading : باب هواب الطهارة. The chapter on sale, باب فى البيع, which immediately follows the chapter on pilgrimage, begins at fol. 177a. The last heading is باب الاجارة, fol. 292b. The MS. breaks off before the end of that chapter. The words of the text are written in red ink.

317.

Or. 4297.—Foll. 146; $10\frac{1}{2}$ in. by 8; 28 lines, $5\frac{1}{4}$ in. long; written in Neskhi, apparently in the 15th century. Many leaves more or less torn have been repaired, and the text supplemented by later hands. [BUDGE.]

الانوار لاعمال الابرار

A treatise on Shāfi'i Furū'.

Beg. الحمد لله الحميد المجيد المحصى المعيد حمدا يوافق نعمه ويكافى المزيد . . . اما بعد فهذه احكام شرعية ومسائل دينية تعم بها البلوى فى الدرس

والفتوى وتمس الحاجة اليها في العمل والتقوى جمعتها
من الكتب المعتبرة المعتمدة كالشرح الكبير والصغير
والروضة وشرح الباب والمحور والحاوي وتعليقه

The author, whose name is not given, is, according to Haj. Khal., vol. i., p. 484, Jamāl al-Dīn Yūsuf B. Ibrāhīm al-Ardabili al-Shāfi'ī, who died A.H. 799. The headings of the chapters are given by Loth, no. 286. The present MS. contains only the first part of the work, extending from كتاب كتهارة to كتاب الرصية to الطهارة, in which it breaks off.

318.

Or. 2899.—Foll. 408; 9 in. by 6 $\frac{3}{4}$; from 21 to 23 lines, 4 in. long; written in rude and cursive Neskhi, apparently in the 18th century.

[Presented by COL. S. B. MILES.]

غاية البيان في شرح زبد ابن رسلان

A commentary by Jamāl al-Dīn al-Ramli upon a metrical treatise on Shāfi'ī law, entitled *Ṣafwat al-Zubad*, by Aḥmad B. Raslān.

Beg. of the Comm.: الحمد لله الذي اظهر زبد

دينه القويم وهدى من وفقه الى الصراط المستقيم
وبعد فان صفوة الزبد في الفقه للشيخ الامام العالم العلامة
ولى الله تعالى احمد بن رسلان من ابدع كتاب صنف

Beg. of the Poem:

الحمد لله ذى الجلال وشارع الحرام والحلال

The author of the text, whose full name is Shihāb al-Dīn Abu 'l-'Abbās Aḥmad B. Ḥusain B. Ḥasan . . . Ibn Raslān al-Ramli al-Maḥḍisi al-Shāfi'ī, was born in Ramlah, A.H. 773 or 775. He subsequently settled in Jerusalem, where he died in Sha'bān, A.H. 844. He was in high repute as the head of the orthodox Ṣūfis, and left numer-

ous works, relating mostly to law and Hadith, among which the *Ṣafwat al-Zubad* is mentioned, with a full commentary upon it, as well as a shorter one. See al-Uns al-Jalil, Add. 1546, fol. 206a, and a notice extracted from al-Munāwī's commentary and prefixed to the edition of the poem printed in Bulak, A.H. 1285.

The title *Ṣafwat al-Zubad*, by which the work is designated in the present and other commentaries, as well as by Haj. Khal., vol. iv., p. 105, does not occur in the text. The fourth line, وبعد فهذى زبد نظمته, implies, according to the commentator, that the poem is a metrical version of the *Zubad* of al-Bārizi. There is, in fact, a treatise entitled *الزبد في الفقه* among the numerous works of Hibat Allah B. 'Abd al-Raḥīm al-Bārizi, who died A.H. 738. See al-Durar al-Kāminah, Or. 3044, fol. 155.

The name of the commentator is found in this title, prefixed by the same hand as the text: هذا كتاب شرح غاية البيان على زبد ابن رسلان تأليف الامام الاوحد والهامم الامجد ولى الله الملك العلى العلامة لجمال الرملى تفهنا الله به وبعلومه في الدارين

In a copy of the last section of the same commentary noticed by Ahlwardt, Berlin Catalogue, no. 1824, the commentator is called Shihāb al-Dīn Aḥmad al-Ramli. His full name is Shihāb al-Dīn Aḥmad B. Ḥamzah al-Ramli al-Manūfi al-Miṣri. He was a disciple of Shaikh al-Islām Zakariyyā al-Anṣārī, after whose death he enjoyed the highest authority in Egypt. He died in Cairo, A.H. 957. See al-Kawākib al-Sā'irah, fol. 120; al-Sanā al-Bāhir, fol. 305; and Lawākiḥ al-Anwār, Add. 19,914, fol. 333, where his commentary upon *Ṣafwat al-Zubad* is mentioned among his works. In the Khedive's Library, however, vol. iii., p. 246, the

present commentary is ascribed to his son Shams al-Dīn Muḥ. B. Aḥmad B. Ḥamzah al-Ramli, who died A.H. 1004, and who wrote also a commentary, distinct from that of his father, upon the same work. See *Khulāṣat al-Athar*, vol. iii., p. 344.

The main part of the metrical treatise deals with the *Furū'*, but it contains also a *Muḥaddimah* treating of the *Uṣūl*, and a short *Khātimah* on Sufism.

The MS. is imperfect at the end; it breaks off in the explanation of the last line of باب الودعة (see the *Bulak* edition, p. 34).

For copies of the text and other commentaries see the *Arabic Catalogue*, p. 678b; the *Bodleian Catalogue*, vol. i., no. 270, and vol. ii., p. 575a; the *Leyden Catalogue*, vol. iv., p. 152-3; *Pertsch, Gotha Catalogue*, nos. 919-921; *Ahlwardt, Berlin Catalogue*, nos. 1822-23; and the *Khedive's Library*, vol. iii., pp. 232, 272, vol. vii., p. 523.

Hanbalis.

319.

Or. 4288.—Foll. 184; 10½ in. by 6¾; 27 lines, 5½ in. long; written in fine Neskhi, apparently in the 14th century; the latter part, foll. 144-184, in a more cursive character about the same time. [BUDGE.]

شرح الخرق

The first volume of a commentary by Abu 'Abdallāh Shams al-Dīn Muḥammad B. 'Abdallāh al-Zarkashi upon the compendium of Hanbali *Furū'* called *Mukhtaṣar al-Khirāḳi*, with this title: الجزء الاول من شرح الخرق تأليف الشيخ الامام العلامة المحقق فريد دهره ووحيده عصره ناصر السنة وقامع البدعة ابي عبد الله

شمس الدين محمد بن عبد الله الزركشى تغمدہ اللہ
تعالی برحمته

قال الشيخ الامام . . . ابو عبد الله شمس
الدين محمد بن عبد الله الزركشى لخص . . تغمدہ اللہ
تعالی برحمته

كتاب الطهارة ش كتاب خبر مبتدا محذوف اى
هذا كتاب الطهارة وهو مصدر سى به المكتوب كالتحق
سى به المخلوق الن

The author of the text is Abu 'l-Kāsim 'Umar B. al-Ḥusain B. 'Abdallāh al-Khirāḳi al-Hanbali, who died in Damascus, A.H. 334. See Ibn Khallikān, *De Slane's* version, vol. ii., p. 377; *Haj. Khal.*, vol. v., p. 443; and the *Khedive's Library*, vol. iii., p. 298.

The commentator appears to have lived about the close of the seventh century of the Hijrah. He quotes an earlier commentary on the same work, the *Mughni* of Muwaffiḳ al-Dīn 'Abdallāh B. Aḥmad B. Kudāmah, who died A.H. 620 (*Haj. Khal.*, *ib.*), and Abu 'l-Barakāt, author of *al-Muḥarrar*, i.e., *Majd al-Dīn* Abu 'l-Barakāt 'Abd al-Salām B. 'Abdallāh Ibn Taimiyyah, who died A.H. 652 (*Khedive's Library*, vol. iii., p. 297). The commentary is very full; it includes only short passages of the text, preceded by قال, and separated by the letter ش from the following comments.

The volume comprises the following Kitābs: الطهارة, fol. 2b; الصلاة, fol. 36b; الزكاة, fol. 100a; الحج, fol. 121b; الاعتكاف, fol. 132a; الصوم, fol. 134a; and صفة الحج, fol. 162a-184. At the end is written كمل الجزء الاول يتلوه كتاب البيع

On the first page is a note of purchase dated A.H. 812.

Controversy between the Sunni Schools.

320.

Or. 1196.—Foll. 116; 9½ in. by 7; from 12 to 18 lines, about 4 in. long; written in large angular Neskhi, apparently in Yemen, with vowels, but with frequent omission of the diacritical points; dated Rajab, A.H. 787 (A.D. 1385). [ALEX. JABA.]

المنظومة في الخلافات

A metrical treatise on the debated points of law, by Abu Ḥafṣ 'Umar B. Muḥ. al-Nasafi, who died A.H. 537. See the Arabic Catalogue, pp. 127*b*, 541*a*.

Beg. *بسم الله رب كل عبد والحمد لله ولي الحمد*

There are copious marginal notes. For the contents see Fleischer, Dresden Catalogue, no. 130, and, for other copies, the Khedive's Library, vol. iii., p. 138, vol. vii., p. 85; and the Catalogues of Leyden, vol. iv., p. 112; Gotha, no. 1150; and Copenhagen, no. 67, where the headings of chapters are given. For the author's life see Ibn Kutlubuga, p. 34, no. 140.

The last page contains the first seventeen lines of a metrical treatise on the law of inheritance.

Beg. *اول ما نستفتح المقالا بذكر حمد ربنا تعالى*

It is the work known as al-Raḥbiyyah. See Pertsch, no. 1111.

The preceding four pages contain observations on some legal questions, transcribed by 'Alī B. Dā'ūd B. Ḥusain al-Zaila'i.

321.

STOWE, Or. 5.—Foll. 141; 11¼ in. by 7¼; 12 lines, 4¼ in. long; written in large Neskhi with vowels, apparently in the 17th century.

Another copy of the *Manzūmah fi'l-Khilāfiyyāt*, with copious interlinear glosses and more extensive notes, written in a small character in the margins.

322.

Or. 3109.—Foll. 47; 7½ in. by 5¼; 17 lines, 4 in. long; written in rather cursive, but distinct and scholarlike, Neskhi; about A.H. 870 (A.D. 1465).

[KREMER, no. 119.]

I. Foll. 1—14. *الفرج والسور في بيان المذاهب*

A treatise on the four orthodox schools of jurisprudence, by al-Kāfiyaji.

Beg. *الحمد لله الذي هدانا الى سبيل الحق والصواب*

The author's name, which does not appear in the MS., is given by Haj. Khal., vol. iv., p. 412. Shams al-Dīn, afterwards Muḥyi al-Dīn, Abu 'Abdallāh Muḥammad B. Sulaimān B. Sa'd B. Sa'id, surnamed al-Kāfiyaji, was born in كنجة, province of Ṣarukhān, A.H. 801. He entered Cairo shortly after A.H. 830, and became Shaikh of the Shaikh-ūniyyah. Al-Suyūṭi, who attended his teaching for fourteen years and looked upon him as a father, states that he died on the 4th of Jumāda I., A.H. 879. See Bughyat al-Wu'āt, Or. 3042, fol. 26*b*, a full notice by Ibn Ṭulūn, Or. 3046, fol. 131*a*, who enumerates a vast number of his works, but not the present, and Ibn Ayās, Add. 18,515, fol. 180*b*.

The treatise consists of the following three Bābs: I. Definition of the term *Maḍhab*, and discussion of the questions connected with *Ijtihād* and *Taqlid*, fol. 1*b*. II. On the belief of a follower, *إلحاق*, with regard to his own school and to others, fol. 9*b*. III. A short account of the founders of the four schools, viz., Abu Ḥanīfah, Mālik, al-Shāfi'i and Ibn Ḥanbal, fol. 13*b*.

The author states at the end that he completed the work on the last of *Dulka'dah*, A.H. 866.

II. Foll. 15—47. نشاط الصدور في شرح كتاب
الفرح والسرور

A commentary upon the preceding treatise.

الحمد لله بادي الخلق والانام منور قلوب عباده
بنور الاسلام

The author says in the preface that he wrote this commentary by desire of a noble personage, *Amir Kanim*, الامير قانم. As he occasionally refers to the words of the text as قولنا, it is clear that the commentator is no other than the author of the text. The commentary was finished, as he states at the end, on the 6th of *Shawwāl*, A.H. 869.

The copyist, *Aḥmad B. Ibrāhīm B. Muḥ.*, called *Ibn al-Sārim al-Ḥanafī*, says that he transcribed the above statement from the original writing of the author, to whom he refers as still living : قال مولفه نسح الله في مدته

فيما وجدت بخطه الخ

323.

Or. 3097.—Foll. 46 ; 7½ in. by 5¼ ; 19 lines, 4 in. long ; written in a neat Maghribi character, about A.H. 888 (A.D. 1483).

[KREMER, no. 107.]

زهر الرياض في رد ما شنعه القاضي عياض على من
أوجب الصلاة على البشير التذير في التشهد الاخير

A refutation of the attack of *al-Kādi 'Iyād* upon him (i.e. *al-Shāfi'i*), who made the invocation of blessings upon the Prophet an obligatory part of the legal prayer ; by *Kuṭb al-Dīn Abu 'l-Khair Muḥ. B. Muḥ. al-Ḥaidari al-Dimashki al-Shāfi'i*. See *Haj. Khal.*, vol. iii., p. 548.

قال شيخنا الامام العلامة البحر الفهامة الحافظ Beg. الناقد المجهز قطب الدين ابو الخير محمد بن محمد بن الخيصرى الدمشقى الشافعى امتع الله بوجوده الحمد لله مظهر الحق ومعليه ومبيد الباطل ومرديه . . . اما بعد فاني من قبل ان اتانى الانذار بخط العذار ونظمت في سلك التكليف والاختيار

After speaking in terms of great admiration of the *Shifā bita'rif Ḥukūk al-Mustafa'*, by the *Kādi 'Iyād B. Mūsā al-Yaḥṣubi* (v. Arabic Catalogue, p. 976), which he had made his constant companion, the author states that he had written a commentary upon it, entitled *الصفاء بتحرير الفاظ الشفا* (v. *Haj. Khal.*, vol. vi., p. 61), in which he reproved the writer's attack upon *al-Shāfi'i*. He afterwards refuted it at length in his lectures in the *Dār al-Ḥadīth al-Ashrafiyyah*, and, at the request of a friend, he set forth in the present work his arguments in support of *al-Shāfi'i's* opinion.

The treatise is divided into a *Muqaddimah* and two *Faṣls*.

The author, who is called by *Haj. Khal.*, vol. ii., p. 44, and vol. iii., p. 617, *Mufti of Damascus*, مفتى الشام, died, according to the same author, A.H. 894.

In the colophon the author states that he wrote this MS. from his rough draft in Damascus, A.H. 862: فرغه مولفه الفقير الى عفو الله ومغفرته راقمه محمد بن محمد بن الخيصرى ساءحه الله نقلا من المسودة في اويقات يسيرة اخرها صبيحة الخامس عشر من جمدى الاخر سنة اثنتين وستين وثمانماية بدمشق المحروسة

But this has evidently been transcribed from an earlier MS. The writing of the present one is decidedly Maghribi, although it conforms, with regard to the punctuation of *ق* and *ف*, to the Oriental usage.

On the last page and in another hand (that of the author) is a licence granted by him for teaching this treatise and his other works to the writer of the present copy, al-Sharīf Raḍī al-Dīn Muḥ. B. Maṣṣūr al-Ḥusaini al-Ḥalabī, who finished reading it on the 13th of Muḥarram, A.H. 888, in the author's house in Cairo. It is signed Muḥ. B. Muḥ. B. 'Abdallāh al-Ḥaidārī al-Shāfi'i.

324.

Or. 3197.—Foll. 109; 10½ in. by 5¾; 17 lines, 3¼ in. long; written in large and fair Neskhi, with 'Unwān and red-ruled margins; dated Wednesday, 7 Sha'bān, A.H. 1034 (A.D. 1625).

[KREMER, no. 206.]

الميزان الخضرية (fol. 70b).

A treatise showing how the divergencies of the doctors of the law can be reconciled; by 'Abd al-Wahhāb B. Aḥmad al-Sha'rānī, who died A.H. 973. See the Arabic Catalogue, p. 342, note d, and al-Munāwī, fol. 357.

Beg. الحمد لله الذى جعل الشريعة المطهرة بحرا يتفرع منه جميع بحار العلوم وبعد فيقول الفقير عبد الوهاب بن احمد الشعراني عفى الله عنه لما من الله تعالى على بالتجبر في علم الشريعة

The author was troubled in his mind about the discrepancies of the doctors of the law, and could find no one able to settle his doubts, until, in answer to his prayer, "our Lord Abu'l-Abbās Khidr" appeared to him, A.H. 931, on the terrace of the Jāmi' al-Ghamri, and, at his request, gave him the scales, الميزان, by means of which these divergencies could be reconciled.

The Mizān proper ends at fol. 70b. The rest of the volume is occupied by a Khātimah, in which the said standard is applied to

various debated questions relating to purification and prayer.

The work was completed, as stated at the end, in Cairo, on the 17th of Ramaḍān, A.H. 963.

Haj. Khal. calls it ميزان الشعرانية, vol. vi., p. 285. The same title is given by Ahlwardt, Berlin Catalogue, no. 3045, and in the Paris Catalogue, no. 814. This copy was transcribed from the author's autograph MS.

Copyist: احمد بن على العطوي الشبراخسى بلدا
والشعراوى تلميذا

The Mizān has been printed in Cairo, A.H. 1272 and 1279. See also the Khedive's Library, vol. iii., p. 383.

325.

Or. 4298.—Foll. 226; 11¾ in. by 8; 35 lines, 5 in. long; written in neat Neskhi with red-ruled margins; dated Ramadan, A.H. 1113 (A.D. 1701). [BUDGE.]

Another copy of the same work, with the title: كتاب الميزان في المذاهب الثمانية عشر للشج: الامام . . . عبد الوهاب الشعراني

326.

Or. 4299.—Foll. 291; 8½ in. by 5¾; 15 lines, 3½ in. long; written in small and cursive Neskhi, apparently in the 16th century. [BUDGE.]

A treatise on Sunni Furū', imperfect at beginning and end.

The MS. has the appearance of an autograph MS., having several passages erased and others substituted for them. The author, whose name does not appear, follows the usual order of law-books, and gives on every subject a large number of Hadiths

and the opinions of the great doctors, Abu Ḥanīfah, al-Shāfi'i and Mālik, as well as copious quotations from al-Ghazzālī. But he mixes up with the strictly legal questions a great deal of religious and Sufi comments. From this and from the numerous verses of Maulana Rumi added in the margin he would seem to have been a religious character, perhaps a Maulawi, rather than a professional Fakih.

The MS. begins abruptly in the midst of an introduction treating of lawful and unlawful science. Then comes a chapter on understanding, beginning: فصل في العقل قال الغزالي رحمه الله العقل منبع العلم ومطلعه واساسه قال الله تعالى لو كنا نسمع او نعقل ما كنا في اصحاب السعير

The first legal chapter, treating of purification, fol. 11b, has the following heading: باب الحياء وادب الخلاء وما وجب للحدث والجنابة والحيف والخبث وما يرفع هذا من الماء والتقرب والطهارة

The most important of the subsequent headings are as follows:

Fol. 32a. باب وجوب الصلوة وفضلها واوقاتها
والاذان والسنن النخ

Fol. 98a. باب الزكوة والفطر والصدقة والتطوع
والسحا والبخل النخ

Fol. 121b. باب صوم رمضان واركانها وصوم السفر
والتطوع

Fol. 130a. باب في بناء الكعبة واذان بالحج ووجوب
الحج والمعرة النخ

Then come chapters on the holiness of the Coran and of the several Surahs, on various prayers, and on what is lawful or unlawful. The latter part of the work treats of civil law in the usual order: البيع, fol. 202; الرهن, fol. 216a; الشفعة, fol. 219a; المساقاة, fol. 221a;

القرض, fol. 225b; الشركة, fol. 229b, etc. It ends with some rules and observances of religious life.

Endorsed by a recent hand, خرق المذاهب

SECTARIAN LAW-BOOKS.

Ibadis.

327.

Or. 2434.—Foll. 73; 11½ in. by 8; 20 lines, 5¼ in. long; written in a rather rude and cursive Neskhi, apparently in the 19th century.

[Presented by COL. S. B. MILES.]

The Diwan of Aḥmad B. al-Nazr al-Samau'ali al-'Umāni al-Ibāḍi, with the title:

ديوان ابن النظر السمولى العماني الاباضى مذهباً

قال الشيخ احمد بن النظر السمولى العماني في
الاشربة

ما للحكيم وصحبة السفهاء واخى المشيب ولوعة البرحاء

The Diwān is alphabetically arranged, and consists of twenty-five didactic poems, treating severally of the precepts of the law with regard to ablutions, fasting, pilgrimage, sales, divorce, inheritance, unlawful drinks, tithes, and other legal subjects, according to the Ibāḍi sect. Three are strictly theological, and have the following headings:

Fol. 17b. في خلق الافعال والرد على القدرية

Fol. 62a. في التوحيد ونفى التشبيه عن الله تعالى
وتفسيريات مشكلات

Fol. 71b. في الرد على من يقول بخلق القران

Aḥmad B. al-Nazr is quoted in the Kāmūs al-Sharī'ah (see above, p. 122), vol. v., pp. 65, 67.

328.

Or. 2915.—Foll. 193 ; 8½ in. by 6¼ ; 13 lines, 4 in. long ; written in fair Neskhi, apparently in the 19th century.

[Presented by COL. S. B. MILES.]

The second volume of a commentary upon the preceding Diwan, الجزء الثانى من شرح ديوان بن النظر العمانى السمولى الاباضى

Beg. قال فى المكتبة

قرع المسامع بالسماع والقلب موعا غير واع

الشرح قرع اى التقى فى الاذن فادخل فيها من المواعظ اى ضرب

The text of the poems is written entire and in red ink ; but their arrangement is not, as in the preceding MS., alphabetical. The first of the present MS. begins at fol. 38b of the preceding, and the first poem of the latter begins at fol. 123a of the present MS. The commentary deals principally in verbal explanations, and contains copious poetical quotations. The name of its author does not appear. He is probably identical with Muḥammad B. Waṣṣāf, who is mentioned in the *Ḳāmūs al-Sharī'ah*, vol. viii., p. 307, as commentator of the poems of Ibn al-Naẓr : النظر [ابن]

329.

Or. 2085.—Foll. 70 ; 8¼ in. by 6¼ ; 15 lines, 4 in. long ; written in fair Neskhi on European paper in the 19th century.

[Presented by SIR JOHN KIRK.]

كتاب الدلائل على اللوازم والوسائل

A full exposition of creed and law, according to the Ibādī sect, by Darwish B. Jum'ah B. 'Umar al-Maḥrūkī al-Ibādī al-Ādami al-'Umānī.

Beg. الحمد لله الذى اوجد الانسان بعد العدم وخلق له البصر واللسان والسمع والذوق والشم . . . اما بعد فهذا كتاب جمعه والفته من معانى اثار المسلمين وسنيته للجاهل به لا للعالم

Prefixed to the work is a table of the sixty-seven Bābs of which it consists, where the author's name appears as follows : الشيخ درويش بن جمعه بن عمر المحرقى الاباضى الادمى العمانى

According to that table, the work comprised all the usual heads of legal books ; but the present MS. contains only the first nineteen Bābs, which treat of religious belief and obligations. Their headings are as follows :

Fol. 5b. 1. فى طلب العلم وفنونه

Fol. 9b. 2. فى الختان وما يتعلق عليه من طهارة البدن ومن نتف الابط وحلق العانة وتقليم الاظفار وقص الشارب

Fol. 11b. 3. فى توحيد الله تعالى ونفى ما لا يجوز عليه من الصفات

Fol. 19a. 4. فى الولاية والبرأة وما يتعلق بها من الايمان والاسلام

Fol. 23a. 5. فى النجاسات والطهارات وما يتعلق بهنها

Fol. 28a. 6. فى الوضوء وصفته وما يقال فيه وما ينقضه

Fol. 30b. 7. فى ذكر الاذان للصلاة ومعرفة اوقاتها وفى ذكر النية لها والاقامة والتوجيه وتكبيره الاحرام والقراءة والركوع والسجود وما يقال فيهن وتفسير معانى ذلك

Fol. 43a. 8. فيما ينقض الصلاة وما لا ينقضها من فعل الانسان

The next following Bābs, 9—16, foll. 46b—58a, treat of special kinds of prayers, such as صلاة الجماعة, صلاة المريض, صلاة السفر, etc.

Then come the following Bābs:

Fol. 59a. 17. فى اداء الزكاة من ثمار ونقود وما
اشبه ذلك

Fol. 65b. 18. فى صفة زكاة الماشية من كم يؤخذ
من الغنم

Fol. 67b. 19. فى ذكر صوم شهر رمضان وما ينقضه
وما لا ينقضه وفى ذكر صلاة التراويح

Shi'ah.

330.

Or. 3327.—Foll. 470; 10½ in. by 7¼; 24 lines, 3¼ in. long; written in fair Neskhī; dated Isfahān, from 1 Jumāda II., A.H. 1045, to 20 Dulhijjah, A.H. 1046 (A.D. 1635—37).

[H. A. STERN.]

كتاب من لا يحضره الفقيه

A treatise of law according to the Shi'ah tradition, by Abu Ja'far Muḥammad B. 'Alī B. al-Ḥusain, called Ibn Bābawaih al-Ḥummi, who died in Rai, A.H. 381. See Tusy's List of Shi'ah books, p. 304; Majālis al-Mūminin, fol. 223; Kisaṣ al-'Ulamā, pp. 293—99; Muntaha'l-Maḳāl, p. 282; and the Arabic Catalogue, p. 385b.

Beg. اللهم انى احمداك واشكرك واومن بك
قال الشيخ الامام السعيد الفقيه ابو جعفر محمد بن على
بن الحسين بن موسى بن بابويه القمي مصنف هذا
الكتاب قدس الله روحه اما بعد فانه لما صاقتنى القضاء
الى بلاد الغربة وحصلنى القدر بها بارض بلخ

The author composed this book at the request of the Sharif Muḥ. B. al-Ḥasan B. Ishāq, called Ni'mat Allah, whom he met in

Balkh, and who suggested to him the above title in imitation of the work of al-Rāzi, entitled كتاب من لا يحضره الطبيب

The work is divided into four Juz, each of which comprises a great number of sections called Bābs. Juz I. treats of ablution and prayer. It begins, fol. 2a, with باب المياه and ends with باب نواذر الصلوة وطهرها ونجاستها. Juz II. treats of the legal alms, of fasting and pilgrimage. It begins, fol. 117b, with باب علة and ends with prescriptions relating to the visitation of the tombs of the Imāms. Juz III. and IV. treat of civil law. Juz III. begins, fol. 235b, with باب من يجوز and ends with باب معرفة التحاكم اليه ومن لا يجوز. Juz IV. begins, fol. 350b, with باب الكباير التى اوعده الله عز وجل عليها بالنار and ends with باب النواذر وهو آخر ابواب الكتاب.

The last chapter contains precepts addressed by Muḥammad to 'Alī, and other utterances of the Prophet. In an appendix, foll. 449b—469b, the author gives his Isnāds for all the Hadiths quoted in the work.

Copyist: مير محمد سليمان بن مير معصوم الحسنی

On the last page is a licence dated Dulhijjah, A.H. 1046, granted to the copyist, there called Amīr Sulaimān al-Ḥusaini al-Tūni al-Najafī, by Aḥmad B. Zain al-'Ābidīn al-'Alawī, before whom he had read the work.

Sayyid Nizām al-Dīn Aḥmad B. Zain al-'Ābidīn al-'Alawī al-'Āmīlī, by whom the above licence is signed, was a disciple of Muḥ. Bāḳir Dāmād and of Bahā al-Dīn al-'Āmīlī. One of his numerous works is a refutation of Geronimo Xavier, entitled Maṣḳal i Ṣafā (Persian Catalogue, p. 28b). See Nujūm al-Samā, p. 71.

For other copies of Ibn Bābawaih's work

see the Arabic Catalogue, p. 415a; the Bodleian Catalogue, vol. ii., nos. 84—86; and Loth, no. 289. A commentary upon the same by Muḥ. Taqī Majlisī is noticed in the Petersburg Catalogue, no. 253.

331.

Or. 3585.—Foll. 276; 9¼ in. by 6¼; 25 lines, 5¼ in. long; written in fair old Neskhi, probably in the 12th century, with the exception of foll. 77-78, 157, 161—181, and 275, which have been supplied by a somewhat later hand and are dated al-Ḥillah, Jumāda I., A.H. 697 (A.D. 1298).

[S. CHURCHILL.]

The first volume of an extensive work on Furū' according to the Shī'ah sect, by Muḥammad B. al-Ḥasan al-Ṭūsī, with the following title written by the hand of the original scribe: كتاب المبسوط في الفقه من تصنيف الشيخ الامام الاجل السعيد محمد بن الحسن الطوسي قدس الله روحه

الحمد لله الذي اوضح دلائل معرفته وانهم سبيل هدايته اما بعد فاني لا ازال اسمع معشر مخالفينا من المتفقهة والمتسبين الى علم الفروع يستحقرون فقه اصحابنا الامامية

Abu Ja'far Muḥ. B. al-Ḥasan B. 'Alī al-Ṭūsī, the great doctor of the Shī'ah, emphatically called Shaikh al-Ṭā'ifāh, or simply al-Shaikh, was born A.H. 385, lived chiefly in Baghdād, and died in Najaf, A.H. 460. His Kitāb al-Mabsūṭ is praised as a matchless work, and the eighty-one books it comprises are enumerated in full in "Tusy's List of Shī'ah Books," p. 286. See also Majālis al-Mūminīn, Add. 16,716, fol. 237; Muntahā'l-Maḳāl, p. 269; Kīṣaṣ al-'Ulamā, p. 312; and Ta'rīkh al-Islām, Or. 50, fol. 73.

The author was induced to write this work,

as he states in the preface, by the taunts of legists of adverse sects, who reproached the Imāmiyyah with their deficiency in treatises on the Furū'. He refers to a work written long since by himself, كتاب النهاية, in which he had set forth the leading principles of the law according to the traditions of his school, and he proposes in the present work, to set forth in full detail their application to particular points of law. It embraces, he says, both Uṣūl and Furū', and is more comprehensive than any work of the adversaries, not to speak of the Shī'ah, who, with the exception of his own Kitāb al-Nihāyah, possessed only compendiums.

The work is divided into books, كتاب, some of which are subdivided into chapters, فصل. The following are the Kitābs contained in the present volume: الطهارة, fol. 3a; صلوۃ المسافرين, fol. 27a; الصلوۃ, fol. 16b; الحيض, fol. 51b; الجمعة, fol. 54a; الجماعة, fol. 57b; صلوۃ العيدين, fol. 63a; صلوۃ الخوف, fol. 61a; الزكاة, fol. 64b; الجزائز, fol. 64a; صلوۃ الكشوف, fol. 70b; قسمة الزكاة والاحماس, fol. 87a; الفطرة, fol. 88b; الاعتكاف, fol. 95b; الصوم, fol. 102b; الضحايا والمقيقة, fol. 104b; الحج, fol. 132a; الجزية, fol. 135a; الجهاد وسيرة الامام, fol. 145a; واحكامها, fol. 153a; قسمة الفى والغنايم, fol. 157a; البيوع, fol. 187a; السلم, fol. 195a; الرهن, fol. 212a; الحجر, fol. 221a; التفليس, fol. 223a; الضمان, fol. 230b; الحوالة, fol. 233b; الوكالة, fol. 240a; الشركة, fol. 245b; الاقرار, fol. 260a; العارية, foll. 273a—275a.

The volume is designated in the colophon as the first of al-Mabsūṭ, المبسوط, and it is added that the next volume was to begin with كتاب الغصب

The scribe who wrote the supplementary leaves, including the last, calls himself محمد بن احمد بن عوض الخايري

At the beginning is a table of contents in the handwriting of the original scribe, and at the back of the same leaf, is an entry relating to the birth of a son, Abu 'l-Kāsim 'Ali B. Yūsuf B. Muṭahhar, A.H. 635. This was the elder brother of the well-known Shī'ah scholar, Ḥasan B. Yūsuf B. Muṭahhar al-Hilli, who was born A.H. 648. Both his father, who made the above entry, and his elder brother are mentioned as scholars of note. See Amal al-Āmil, pp. 40, 56, and Muntaha 'l-Maḳāl, p. 335.

332.

Or. 4028.—Foll. 175; $7\frac{3}{4}$ in. by $6\frac{1}{2}$; 14 lines, 3 in. long; written in fair Persian Neskhī, apparently in the 16th century.

[GLASER, no. 330.]

A Shī'ah work on the Furū', imperfect at beginning and end.

The first paragraph begins: الخامس غسل الاموات والنظر في امور اربعة الاول الاحتضار والقرض فيه استقبال الميت الى القبلة

Kitāb al-Ṣalāt begins, fol. 8a, as follows: كتاب الصلوة والنظر في المقدمات والمقاصد فالمقدمات سبع الاولى في الاعداد والواجبات تسع الصلوة الخمس والجمعة والعيدين والكسوف والزلزلة والايات والاموات والطواف

The next following books are كتاب الزكوة, fol. 30a; كتاب الصوم, fol. 37a; كتاب الحس, fol. 38a; كتاب الحج, fol. 44a; كتاب الاعتكاف, fol. 45a; كتاب التجارة, fol. 68a; كتاب الجهاد, fol. 73a, etc.

The last books are كتاب القصاص, fol. 166b, and كتاب الديات, fol. 172a. The MS. breaks off after the first four leaves of the last.

The work proves to be النافع مختصر الشرائع, an abridgment by Najm al-Dīn Abu 'l-Kāsim Ja'far B. al-Ḥasan al-Hilli, of his own work entitled شرائع الاسلام في مسائل الحلال والحرام, noticed in the Arabic Catalogue, pp. 725a, 415a. The Mukhtaṣar al-Nāfi' has been lithographed in the press of Nawal Kishor, Lucknow. The contents of the MS. correspond with pp. 7—146 of that edition.

The author, whose full name is Najm al-Dīn Abu 'l-Kāsim Ja'far B. al-Ḥasan B. Yaḥya B. al-Ḥasan B. Sa'id al-Hilli, enjoys the highest authority with the Shī'ah, who call him al-Muḥaḳḳiḳ al-Awwal. He was born A.H. 602 in Hillah, and died there, in consequence of a fall from the top of his house, A.H. 676. The Nāfi' is mentioned among his numerous works in the notices of his life. See Muntaha 'l-Maḳāl, p. 75; Kīṣāṣ al-'Ulamā, p. 276; Amal al-Āmil, p. 36; and Majālis al-Mūminin, Add. 16,716, fol. 278b.

333.

Or. 3530.—Foll. 268; $10\frac{1}{2}$ in. by $7\frac{3}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in fair Neskhī; dated 25 Ramaḍān, A.H. 1019 (A.D. 1610).

The last volume of an extensive work on Shī'ah law, imperfect at the beginning, and containing neither title nor author's name.

It is part of the work entitled قواعد الاحكام في معرفة الحلال والحرام, by Jamāl al-Dīn Abu Maṣṣūr al-Ḥasan B. Yūsuf B. 'Ali B. al-Muṭahhar al-Hilli, the great Shī'ah doctor, commonly called al-'Allāmah, who was born A.H. 648 and died A.H. 726. See Majālis al-Mūminin, Add. 16,716, fol. 278; Amal

al-Āmil, p. 40; Kīṣāṣ al-'Ulamā, p. 269; and Muntaha 'l-Maḳāl, p. 105.

The identity of the work is established by the Waṣiyyah, or pious exhortation, addressed by the author to his son, with which it concludes, foll. 265b—267a, and which is found quoted in extenso in the Majālis al-Mūminin, fol. 282. There the author describes his work as follows: *انى قد لخصت لك في هذا الكتاب لب فتاوى الاحكام وبينت لك فيه قواعد شرايع الاسلام بالفاظ مختصرة وعبارة محررة*

He says, further on, that he had then completed his fiftieth year, which must have been A.H. 698. In conclusion he enjoins his son to complete and correct such of his works as he should leave unfinished. The latter was Fakhr al-Dīn Abu Ṭālib Muḥammad B. al-Ḥasan, called Fakhr al-Muḥakkikīn, born A.H. 680, and deceased A.H. 771. He wrote upon the present work a commentary known as al-Idāḥ, the full title of which is *ايضاح الفوائد في حل مشكلات القواعد*, and he performed the task committed to him by his father. See Kīṣāṣ al-'Ulamā, p. 267; Amal al-Āmil, p. 62; and Majālis al-Mūminin, fol. 281.

The present volume begins abruptly in the third Bāb of Kitāb al-Nikāḥ. It contains, besides, the following books: *كتاب الفراق*, or dissolution of marriage, in five Bābs, fol. 39b; *كتاب الايمان*, fol. 68a; *كتاب العتق*, fol. 98b; *كتاب الفرائض*, fol. 118b; *كتاب الصيد*, fol. 128a; *كتاب الحدود*, fol. 162b; *كتاب القضا*, fol. 200b; and *كتاب الجنائيات*, foll. 219a—265b.

The first of the above books begins: *كتاب الفراق وفيه ابواب الباب الاول في الطلاق وفيه مقاصد المقصد الاول في اركانه وفيه فصول الاول المطلق ويشترط فيه امور اربعة*

Copious extracts from the commentary above-mentioned, al-Idāḥ, are written in a minute character on the margins, and, in some cases, on inserted slips.

Appended is a short treatise of three pages on errors committed in the legal prayer, without author's name: *هذه رسالة في السهو الذي لم يذكر في الكتب المشهورة*

On the fly-leaf is written *كتاب شرايع المسلمين*, Lex-Mohammedanorum, ad Joseph H. Churipertinet, emptus Beryti, die 20 Septembris, 1861.

For the beginning and preface of the work see Rosen, Notices Sommaires, no. 135, and the Leyden Catalogue, vol. iv., no. 1875.

334.

Or. 1297.—Foll. 287; 12 in. by 8; 26 lines, 5 in. long; written in Neskhī; dated Sunday, 5 Muḥarram, A.H. 1254 (A.D. 1838).

[SCHINDLER.]

الروضة البهية في شرح اللمعة الدمشقية

A commentary by Zain al-Dīn B. 'Alī B. Aḥmad al-Shāmi al-'Āmili upon a treatise of Shī'ah law, by al-Shahīd Muḥammad B. Makki, entitled al-Lum'ah al-Dimashkiyyah, or more fully (fol. 5a) *اللمعة الدمشقية في فقه الامامية*

Beg. of the Lum'ah: *الله احمد استتماما لنعيمته* اما بعد فهذه اللمعة الدمشقية في فقه الامامية اجابة لالتماس بعض الديانين وحسبنا الله ونعم المعين

Beg. of the Comm.: *الحمد لله الذي شرح صدورنا* . . . وبعد فهذه تعليقة لطيفة وفوائد خفيفة اصفقتها الى المختصر الشريف والمولف المنيف المشتمل على امهات المطالب الشرعية الموسومة باللمعة الدمشقية

The author of the Lum'ah, Shams al-Dīn Muḥammad B. Makki al-Āmili, who is called by the Shi'ah the first martyr, الشهيد الاول, was thrown into prison as a Rāfiḍi by Baidamur, governor of Damascus, upon the denunciation of the Kādi Ibn Jamā'ah, and was put to death after a year's confinement. It is said that he wrote the Lum'ah in prison, and without any books, in the space of seven days, and sent it as a present to Sultan 'Alī Mu'ayyad of Khorasan, who had invited him to his Court. Two dates are assigned to his death, A.H. 782 (Kīṣāṣ al-Ulamā, p. 255) and A.H. 786 (Majālis al-Mūminīn, Add. 16,716, fol. 283, and Amal al-Āmil, p. 30). The earlier date alone can be reconciled with the fact that he was put to death by order of Baidamur; for that Amīr (Saif al-Dīn Baidamur al-Khuwārazmī) was deposed from the governorship of Damascus A.H. 782. See Inbā al-Ghumr, fol. 35b.

The commentator, Zain al-Dīn B. 'Alī, was born A.H. 911 at a place called جبع, near Ṣaidā, and was also put to death as a Shi'ah, it is said in Constantinople, A.H. 966. He is therefore called by his co-religionists the second martyr, الشهيد الثاني. See for his life and numerous works Naḥd al-Rijāl, fol. 86; Amal al-Āmil, p. 14; Kīṣāṣ al-Ulamā, p. 197; and Muntaha'l-Maḳāl, p. 141, where the present work is mentioned.

The commentary contains the entire text of the Lum'ah, in short passages, distinguished by a red line drawn over them. The work is divided into two parts (Juz) of equal extent. The first begins with كتاب الطهارة, and ends with كتاب المزارعة. The second begins, fol. 140, with كتاب الاجارة, and ends with كتاب الديات.

The commentator says at the end that he finished the work on the eve of Saturday, the 21st of Jumāda I., A.H. 957.

Copyist : ابو القاسم بن عبد الجبار بن عبد النبي
الخبراني

335.

Or. 3578.—Foll. 199; 6 $\frac{3}{4}$ in. by 4; 14 lines, 1 $\frac{7}{8}$ in. long; written in small Persian Neskhī, in the latter half of the 19th century.

[S. CHURCHILL.]

شرح نبراس الهدى

A commentary by Mullā Hādī Sabzawāri upon his own metrical treatise on Shi'ah law.

Beg. of the Comm. : الحمد لله الذي كلت عن
احصاء ثنائه السنة كل العباد . . . اما بعد فاني آنست
نارا من وادي عالم العقل اينداسا فاقتبست من تلك
النار لحفل الفقاهة نبراسا

Beg. of the Poem :

الحمد لله الذي توهنا
بنور نبراس الهدى فقهنا

The author's name is given in this line, fol. 5b :

وبعد ان هادي الاسرار حشرة الله مع الاختيار
ابن مهدي to which the commentary adds
السبزواري

Mullā Hādī B. al-Hāj Mullā Mahdī al-Sabzawāri is noticed in the Riyād al-Ārifin, lithographed in Teheran, A.H. 1305, p. 241. He studied philosophy in Isfahan under Maulānā Ismā'il Iṣfahānī and Mullā 'Alī Nūri. He subsequently settled in his native place, Sabzawār, where he was still alive at the date of composition, i.e., A.H. 1278, being then sixty-three years old. His poetical name was Asrār. He had written, besides the present work, a Manzūmah on philosophy, another on logic, glosses to the works of Ṣadr al-Dīn Shīrāzi, etc. Gobineau, writing in 1865, speaks of him as still living. See

"Les Religions et les Philosophies dans l'Asie Centrale," p. 99.

The above title is found in the preface to the commentary, fol. 2*b*. In the poem itself the work is called *محفّل التفقّه* نبراس

The work, which deals largely with the hidden or spiritual sense of the legal ordinances, extends only to the first portion of the usual divisions of legal works. The main sections, which are termed *محفّل*, treat of the following subjects: الطهارة, fol. 10*a*; الصلوة, fol. 52*a*; الزكاة, fol. 79*a*; الصيام, fol. 93*b*; الحج, fol. 102*b*; النكاح, foll. 152*a*—199*a*.

This copy belonged originally to Prince Jalāl ud-Din Mirza, who wrote his name in it, with the date A.H. 1291.

Zaidis.

336.

Or. 3971.—Foll. 31; 12½ in. by 8½; about 40 lines, 5½ in. long; written in cursive and ill-shaped Neskhi, with ruled margins; dated Šan'ā, the last day of Ramadan, A.H. 1215 (A.D. 1801). [GLASER, no. 265.]

I. Foll. 1—15. Answers of Imam Yahya B. al-Husain to legal questions put to him by Abu Ja'far Muḥammad B. Sulaimān al-Kūfi, written down by the latter.

Beg. قال ابو جعفر محمد بن سليمان الكوفي سألت امام المسلمين في عصره يحيى بن الحسين بن القسم ... عن رجل تزوج امرأة من ابوها وقد رضىت

On the first page is written this title: كتاب الفنون للهادى عليه السلام يحيى بن الحسين الخ

Imam al-Hādi was proclaimed in Yemen A.H. 283, and died A.H. 298. See his life, Or. 3901, where Abu Ja'far B. Sulaimān is

often quoted as one of his principal followers. Kitāb al-Funūn is mentioned as one of his legal works. See Ḥadā'ik, Or. 3786, fol. 18*a*; Yawākīt al-Siyar, fol. 157; and al-Tarjumān, fol. 126. The answers are arranged under the usual headings of law-books, beginning with النكاح, and ending with الوصايا

II. Foll. 15—21. Kitāb al-Raḍā', كتاب الرضاع, on laws relating to the suckling of infants and to foster-relatives, by the same Imam.

Beg. قال يحيى بن الحسين صلوات الله قال الله تبارك وتعالى حرمت عليكم امهاتكم

The Kitāb al-Raḍā' is mentioned by the above-stated authorities as one of the works of al-Hādi. See above, no. 206, xxxii.

III. Foll. 21—25. A work in support of the claims of 'Ali to the Imamate, تثبيت في الامامة, by the same.

Beg. الحمد لله الذى خلق السموات والارض وجعل الظلمات

See no. 206, xxxiii.

IV. Foll. 25—28. A tract on the above subject by the same Imam, or, according to others, by Zaid B. 'Ali (d. A.H. 122), وله ايضا عليه السلام كتاب تثبيت الامامة وقيل انه لزيد بن على عليه السلام

Beg. هذا كتاب من اعتزل الشك والدعوى والاهوا واخذ باليقين والنور

See *ib.*, xxxiv.

V. Foll. 28*b*—29*a*. The covenant of al-Hādi Yahya B. al-Husain, الى هذا عهد الهادى الحق امير المؤمنين يحيى بن الحسين

See *ib.*, xxxv.

VI. Foll. 29*a*—31*a*. A tract on the "Throne," by the same, وله ايضا كتاب العرش والكرسى

It sets forth the spiritual meaning of the bodily attributes applied to God. See *ib.*, xxxvi.

The last five tracts, ii.—vi., form the concluding portion of an extensive collection of theological and legal treatises by al-Hādī, described under no. 206.

337.

Or. 3940.—Foll. 189; 10 in. by 6½; 23 or 24 lines, 5 in. long; written in fair Neskhi, apparently in the 13th century, except foll. 2—10 and 186—189, which have been supplied by another hand, A.H. 1073 (A.D. 1662-3). [GLASER, no. 234.]

كتاب المنتخب

Kitāb al-Muntakhab, a book of law, consisting of the answers of Imam Yaḥya B. al-Ḥusain to the questions of Abu Ja'far Muḥ. B. Sulaimān al-Kūfi (see the preceding no.), compiled by the latter, and arranged under the usual headings of legal works.

The title is : كتاب المنتخب في الفقه نقله ابو جعفر محمد بن سليمان الكوفي عن امام اليمن ومحيي فرائض السنن . . . امير المؤمنين وحجة الله على المتقين يحيى بن الحسين بن القسم بن رسول الله

الحمد لله رب العالمين . . . قال ابو جعفر Beg. محمد بن سليمان الكوفي اني لما رايت الامة قد اختلفت في دينها وتضادت في حلالها وحرامها

The compiler says that he submitted all disputed questions to the Imam, as the only legitimate authority, and he proceeds to demonstrate that Yaḥya B. al-Ḥusain was possessed of all the necessary qualifications of a rightful Imam. The first chapter, fol. 7a, باب معرفة الاصول, contains the Imam's answers respecting the bases of the law.

The second, fol. 8b, مسائل الوضوء, relates to ablution. The remaining subjects are dealt with, in the usual order, in sections termed Bābs, and the work concludes with the questions relating to bodily punishments. The last chapter is باب القول في المحاربين

The Kitāb al-Muntakhab is mentioned in the Ḥadā'ik, Or. 3786, fol. 18a, and in al-Tarjamān, fol. 125b, as one of al-Hādī's works.

338.

Or. 4031.—Foll. 126; 9¼ in. by 6; about 27 lines, 5 in. long; written in bold and distinct, but sparsely pointed, Neskhi; dated Saturday, last day of Šafar, A.H. 721 (A.D. 1321). [GLASER, no. 333.]

الافادة

The Ifādah, or legal teachings of Imam al-Mu'ayyad-billah Abu 'l-Ḥusain Aḥmad B. al-Ḥusain, arranged by al-Ustād Abu 'l-Kāsim Ja'far B. al-Ḥasan B. 'Alī al-Ḥūsami.

The following title is prefixed in the handwriting of the copyist : كتاب الافادة تاليف الاستاد الزاهد العابد ابو القسم [ابى] جعفر بن الحسن بن على الهوسنى رضى الله عنه على مذهب السيد الاجل الامام المويد بالله ابى الحسين احمد بن الحسين بن رسول الله

كتاب الطهارة باب المياه لا يجوز الطهارة بما Beg. الورد وشبهه مما كان معتصرا من شى

Imam al-Mu'ayyad billah, called al-Hārūni, one of the great authorities of the Zaidis, was born in Āmul, A.H. 333, and died in Lanjā, in the Dailam country, A.H. 411. See Yawāqit al-Siyar, Or. 3771, fol. 163, and al-Ḥadā'ik, Or. 3786, fol. 72—97. Ustād Abu 'l-Kāsim, one of his disciples, wrote

down and arranged his principal works on law, the Ifādah and the Ziyādāt. See al-Tarjumān, Add. 18,513, fol. 133.

The first portion of the MS. contains the following Kitābs in the usual order : الطهارة, fol. 1b ; الصلاة, fol. 4a ; الجنائز, fol. 10a ; الزكاة, fol. 11a ; الصوم, fol. 14b ; الحج, fol. 17a ; النكاح, fol. 22b ; الطلاق, fol. 28a. In the remaining portion, folios have been transposed, others are missing, and in the absence of catch-words or of another copy, restoring the original order would be a difficult task. Kitāb al-Siyar, which should conclude the work, begins at fol. 76b. The last section, fol. 126a, is فصل في التوبة

339.

Or. 3858.—Foll. 317; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 31 lines, 5 in. long; written in fair Neskhi; dated Friday, the 1st of Dulhijjah, A.H. 1078 (A.D. 1668). [GLASER, no. 146.]

الجواهر والدرر المستخرجة من شرح ابى مضر

A new and improved recension, by Muḥyi al-Dīn Abu 'Abdallāh Muḥammad B. Aḥmad B. 'Alī Ibn al-Walīd, of the commentary of Abu Muḍar upon the Ziyādāt.

Beg. الحمد لله الواحد العدل . . . قال الشيخ الاجل .
الواحد الافضل محيى الدين وزين الموحدين محمد بن
احمد ابن الوليد طول الله مدته . . . الحمد لله ذى
الجلال والعظم والافضل . . . اما بعد فان نعم الله
سبحانه وان فاتت التعداد ومسطور القلم وبلغت حيث
تبلغ الانوار والظلم

The author says that he had perused most of the books which his master Shams al-Dīn Ja'far B. Aḥmad B. 'Abd al-Salām B. Abi

Yahya had brought back from Irak. He had especially read with him the شرح الزيادات, or commentary of Kadi 'Imād al-Dīn Abu Muḍar Shuraiḥ B. al-Mu'ayyad al-Mu'ayyadi al-Shuraiḥi upon the Ziyādāt, or "additional decisions" of Imam al-Mu'ayyad-billah Abu'l-Ḥusain Aḥmad B. al-Ḥusain al-Hārūnī al-Ḥasani (see the preceding no.). His object in the present work was to reduce its contents to a more systematic order for the sake of easy reference.

The legal teachings of Imam al-Mu'ayyad were compiled in his life-time, by one of his Faḳih, Abu'l-Ḳāsim B. Tāl, in two works, entitled al-Ifādah and al-Ziyādāt. The latter was commented upon about the same time by Kadi Abu Muḍar Shuraiḥ B. al-Mu'ayyad, whose father, al-Mu'ayyad, held the office of Kadi under the above-said Imam. See al-Ḥadā'ik al-Wardiyyah, Or. 3786, foll. 72—97, and al-Tarjumān, fol. 132.

In the Riwayāt, which the author gives at the end of his preface for both the commentary and the Ziyādāt, Ustād Abu'l-Ḳāsim is mentioned as the compiler of the latter.

The author of the present recension lived in the time of Imam al-Manṣūr-billah 'Abdallāh B. Ḥamzah (A.H. 594—614). The author of the Ḥadā'ik, who died A.H. 652, calls him his own Shaikh, v. fol. 76b.

The contents are arranged under the usual headings of legal works. The first of the two parts (Juz) into which the MS. is divided, contains مسائل الطهارة, fol. 2b ; مسائل الصلاة, fol. 19a ; فصل في الصيام, fol. 55a ; فصل في الزكاة, fol. 79b ; فصل في النكاح, fol. 88a ; مسائل الحج, fol. 96b ; and مسائل الطلاق, fol. 131b. The second part begins with مسائل البيوع, fol. 148b, and ends with مسائل الصيد, fol. 316a.

This copy was written for Sayyid al-

Ḥusain B. Aḥmad B. al-Ḥasan B. Amīr al-Mūminīn (who died A.H. 1094; v. Bughyat al-Murīd, fol. 102) by Sayyid Ḥasan B. Ṣalāḥ al-Ḥamzi al-Ḥaifi.

A MS. of the Ziyādāt is mentioned by Ahlwardt, Glaser'sche Sammlung, no. 188, 2.

340.

Or. 4040.—Foll. 187; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; from 22 to 26 lines, $5\frac{1}{4}$ in. long; written in fair Neskhi; dated Rabi' I., A.H. 558 (A.D. 1163).

[GLASER, no. 342.]

كتاب التحرير

A work on Zaidi law, by al-Sayyid al-Nāṭik bil-ḥaḥḥ Abu Ṭalīb Yahya B. al-Ḥusain B. Ḥārūn al-Ḥasani, with this title prefixed by the scribe: كتاب التحرير تأليف السيد الناطق بالحق ابى طالب يحيى بن الحسين ابن هرون الحسنى

Beg. ... الحمد لله على جزيل نعمته وسنى موهبته ... سألت وفقك الله وإيانا لطاعته تلخيص مذاهب القسم بن ابراهيم ويحيى بن الحسين واولادهما صلوات الله عليهم فى ابواب الفقه ومسائل الشرع مضافة الى الفروع

The author, commonly called Sayyid Abu Ṭalīb al-Ḥārūnī, was proclaimed Imam in al-Dailam after the death of his brother al-Mu'ayyad-billah Aḥmad B. al-Ḥusain, A.H. 411, and died A.H. 424, upwards of eighty years old. The Tahrīr and its commentary in sixteen volumes are mentioned among his numerous writings. See Ḥadā'ik, Or. 3812, fol. 27, and al-Tarjuman, Add. 18,513, fol. 133b.

From the preface it appears that the author compiled, and arranged under the usual headings, the legal teachings of two earlier Imams of great authority with the Zaidis, al-Ḳāsim B. Ibrāhīm (al-Rassi, who died

A.H. 246) and Yahya B. al-Ḥusain (al-Ḥādī, who died A.H. 298).

In the present copy the work is divided into two equal parts. The first contains the following main divisions (Kitāb), variously subdivided into Bābs: الطهارة, fol. 1b; الصلوة, fol. 10b; الجنائز, fol. 27b; الزكوة, fol. 30a; الخس, fol. 41a; الصوم, fol. 41b; الحج, fol. 46b; النكاح, fol. 59a; الطلاق, fol. 71a; النفقات, fol. 84b; الرضاع, fol. 87a; البيوع, fol. 88a.

The second part comprises the following Kitābs: الشفعة, fol. 101a; الاجارات, fol. 103b; القسمة, fol. 108a; المضاربة, fol. 110b; الهبات والصدقات, fol. 113a; الرهن, fol. 114b; الوقف, fol. 118a; الوديعة, fol. 119b; العتق والتدبير والكتابة والولا, fol. 121b; الغصب, fol. 123a; الايمان والنذور والكفارات, fol. 127a; الصيد والذبايح, fol. 131b; الضوال واللقطة, fol. 132a; اللباس والستر, fol. 134b; الاطعمة والاشربة, fol. 135b; الدعوى والبيينات, fol. 143a; الشهادات, fol. 141a; الاقرار, fol. 146a; الكفالة والحوالة والضمان, fol. 147b; التفليس, fol. 148b; الصلح والابرا, fol. 149b; الحدود, fol. 150b; ادب القاضى, fol. 152b; الجنايات والقصاص, fol. 160b; الفرائض, fol. 165b; الوصايا, fol. 168a; السير, fol. 180b.

على بن سليمان بن زيد بن على بن سليمان بن عبد الرزاق ... العنسى

On the last page is a note stating that the MS. had been three times collated, A.H. 588.

For another copy see Ahlwardt, Glaser'sche Sammlung, no. 74.

341.

Or. 3839.—Foll. 140 ; 8½ in. by 6 ; from 24 to 27 lines, 4½ in. long ; written in fair, rather angular, Neskhi, apparently in the 13th century. [GLASER, no. 127.]

المنهج المنير

The second volume of an enlarged edition of the preceding work, al-Taḥrīr.

On the first page is the following early, partly obliterated, inscription : الجز الثاني من كتاب المنهج المنير في فوايد التحرير في فقه ال محمد عليهم السلام الذي وضعه السيد الامام الناطق بالحق الظاهر بتأييد الله امير المؤمنين يحيى بن الحسين الهاروني عليه السلام املاء متصبطا ونقلا عن القاضي الاجل . . . محمد بن عبد الله بن معرف الشريف السيد الفاضل شرف الدين سليمان بن سحان بن قاسم . . بن الحسين بن قاسم بن يحيى بن حمزة الحمزي الحسني ادام الله توقيعهما

The text agrees in a great measure with the preceding MS., the divisions and headings of which are preserved ; but it is enlarged by explanatory passages, beginning mostly with تلخيص الكلام, and by other additions, which, according to the above title, proceeded from Kadi Muḥ. B. 'Abdallah B. Mu'arrif, and were written down by Sayyid Sharaf al-Dīn Sulaimān B. Saḥān (?) B. Kāṣim al-Ḥamzi.

The present volume begins with Kitāb al-Buyū', as follows : كتاب البيوع باب البيوع الصحيحة والفاصلة كل بيع يقع بين متبايعين جازي التصرّف فيها يتصرفان فيه

It ends with كتاب الوصايا, the last nine lines of which have been supplied by a later hand. The contents correspond with foll. 88a—168a of the preceding MS.

342.

Or. 3949.—Foll. 225 ; 11 in. by 8 ; 20 lines, 4½ in. long ; written in fair Neskhi ; dated Rabī' I., A.H. 814 (A.D. 1411).

[GLASER, no. 243.]

كتاب الملع

The fourth volume of Kitāb al-Luma', a text-book of law, by Jamāl al-Dīn 'Alī B. al-Ḥusain B. al-Ḥādī, with the following title: الجزء الرابع من الملع من فقه اهل البيت عليهم السلام تصنيف الامير العلامة الافضل النبوي الامامي الحسنی الجمال جمال الدين . . على بن الحسين بن الهادي بن رسول الله

كتاب الايمان والكفارات اما الايمان فاعلم Beg. ان اليمين على ضربين يمين مركبة من شرط وجزا وسياتي الكلام فيها

The author, 'Alī B. al-Ḥusain B. Yaḥya B. Yaḥya al-Nāṣir, one of the Sādāt al-Jibāl, descendants of Imam al-Ḥādī Yaḥya B. al-Ḥusain, lived about the beginning of the seventh century of the Hijrah. He died in Ḳaṭā'ir, and was buried by the side of his first cousin, Amīr Badr al-Dīn Muḥ. B. Aḥmad B. Yaḥya B. Yaḥya, who died A.H. 624, and whose son al-Ḥasan was raised to the Imamate with the title of al-Manṣūr-billah, A.H. 657, and died A.H. 670. See al-Tarjumān, Add. 18,513, foll. 150—154.

The Luma' is an expanded recension of al-Taḥrīr (no. 340), and the foundation of al-Tadkīrah (Or. 3861). It follows the arrangement of the former work, with almost identical headings.

The present volume contains the following Kitābs : النذور, fol. 2b ; الايمان والكفارات, fol. 22b ; الصيد, fol. 30a ; الضوال واللقطة واللقيط, fol. 34a ; الذبايح والاضاحي والعقيقة, fol. 38a ;

اللباس والستر والاستيذان fol. 42b; والاشربة fol. 48b; الدعاوى والبيانات fol. 53b; الاقرار fol. 71b; الكفالة fol. 104a; الوكالة fol. 83b; الشهادات fol. 113a; التفليس fol. 118a; الصلح fol. 123a; والابرا والاكراه والسبق والرمى fol. 133a; الحدود fol. 141b; الجنايات fol. 157b; الوصايا fol. 175b; الديات والقسامة fol. 184b; السير foll. 197b—223a.

The margins contain a gloss, حاشيه, without author's name, written at the same time as the text, in a minute character. It begins: اليمين فى اللغة لفظة مشتركة بين معان خمسة وهى الجارحة والجانب والقوة ومنه قوله تعالى والسموات منظومة بيمينه

343.

Or. 3942.—Foll. 241; 10½ in. by 7¾; from 33 to 40 lines, 5½ in. long; written in fine and small, imperfectly pointed, Neskhi; apparently in the 14th century.

[GLASER, no. 236.]

A gloss upon the preceding work, al-Luma', without author's name.

Beg. الحمد لله على فواضل نعمائه وسوايغ نعمه والائه . . . وبعد فان المقصود بهذا التعليق هو الاشارة الى تنبيهات يمس حاجة الناظر فى كتاب الملع اليها

The gloss extends over the whole work. It is divided in the present copy into four parts of about equal length. The first extends from كتاب الحج to كتاب الطهارة; the second, fol. 70, from كتاب النكاح to البيوع; the third, fol. 113, from كتاب الشفعة to كتاب الوديعة; and the fourth, fol. 178, from كتاب السير to كتاب الايمان

On the outer margin is written تعليق النقيه "gloss of Faḫih Aḥsan (al-Hasan) upon the Luma'."

Another gloss on the same work, by Yūsuf B. Aḥmad B. 'Uthmān, is mentioned by Ahlwardt, Glaser'sche Sammlung, no. 61.

The present copy was written for Kadi Taḫi al-Dīn al-Khiḍr B. Kāsim B. Aḥmad al-Hārithi by Idrīs B. Sulaimān B. Muḥ. B. Ḥabash al-Naḥwi.

344.

Or. 3800.—Foll. 197; 10 in. by 6¾; 23 lines, 5½ in. long; written in cursive, but distinct, Neskhi; dated Sunday, eight nights before the end of Ṣafar, A.H. 623 (A.D. 1226).

[GLASER, no. 86.]

I. Foll. 12—197. The latter portion of a work on Zaidi law, without title or author's name, designated on the outer edge as المختصر الكافي

It begins abruptly in the Kitāb al-Waṣāyā. The first heading, which occurs on fol. 21a, is القول فيما يجوز للوصى فعله وما لا يجوز والقول فيما تصح به الوصية وما لا تصح

Beg. اعلم ان الرجل اذا اوصا بوصية فى صحته او مرضه ثم اوصا بعده بمدة قصيرة او طويلة بوصية اخرا ولم يذكر الاولى

The next following Kitābs are كتاب الفرائض fol. 38b, and كتاب القضا fol. 64b. The ensuing sections are not termed kitāb, but فى القول fol. 96b; التفليس والمجر fol. 114a; باب القول fol. 119b; باب القول فى الاقرار fol. 129a, and so on, down to باب القول فى الحظر والاباحة والكراهة fol. 173b. The last section is كتاب السير foll. 170b—197.

The authority most frequently quoted is al-Mu'ayyad-billah, author of the Ifādah (no. 338).

II. Foll. 1—11, which are written by the same hand, and were originally placed at the end of the volume, contain—

1. Foll. 1—7. Answers of 'Ali B. Humaid B. Aḥmad B. al-Walid al-Ḳurashi to legal questions put to his father, Shaikh Muḥyi al-Dīn Humaid by al-Fakīh 'Umair B. Muḥbil al-Darīr.

قال على بن حميد هذه اجوبة عن مسائل
وعن معاني اخبار سال عنها الاخ في الله تعالى هو الفقيه
الاجل . . . عمير بن مقبل الضرير

The author says that, his father being extremely old, he took upon himself the task of writing down and enlarging his answers. The work was completed, as stated at the end, in Sha'bān, A.H. 620.

The author's father, Shaikh Muḥyi al-Dīn Humaid B. Aḥmad al-Ḳurashi, was one of the disciples of the great apostle of the Zaidis, Kadi Shams al-Dīn Ja'far B. Aḥmad B. 'Abd al-Salām, who lived under al-Mutawakkil Aḥmad B. Sulaimān (A.H. 533—566). See Tarjumān, fol. 141.

2. Foll. 7—11. Another set of answers by 'Ali B. Humaid B. Aḥmad B. al-Walid to the legal questions of the same Fakīh.

فصل قال على بن حميد بن احمد بن الوليد
القرشي هذه معاني اخبار سالني عنها الاخ

345.

Or. 3926.—Foll. 51; 8 in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long; written in Neskhi, dated Saturday, 16 Dulhijjah, A.H. 1068 (A.D. 1658).

[GLASER, no. 220.]

A treatise on the rites of pilgrimage,

entitled كتاب الارشاد, divided into seven chapters, the contents of which are set forth at the beginning as follows : الارشاد الى التقريب الى الله تعالى بالحج وهو الاصل الخامس من اصول الدين ونحن نذكر فيه سبعة فصول فصل في وجوب الحج وفصل في فضائل اماكن الحج وفصل في شرائط وجوب الحج وادايه وشرط في انواع الحج وادايه واقسامه وفصل في بيان افضل انواعه وفصل في كيفية ادائه وبيان ما يتعلق به من مفروض ومسنون من وقت مفارقة المنزل الى تمام الحج وفصل في بيان ما هو من كمال فضله

The top of the first leaf has been cut away, probably to disguise the fact that this volume is only a portion of a larger work. The title, Kitāb al-Irshād, appears in the colophon. The author states at the end that the work was completed on the last Friday of Rabi' II., A.H. 632. He is designated in a modern endorsement as al-'Ansi, العنسي

The sixth Faṣl, which forms the main bulk of the work, foll. 8—32, describes the observances of the pilgrimage under ten heads, termed قانون. At the end is an appendix on the holiness of the descendants of the Prophet, including the Imams of the Zaidis, and on the Hadiths relating to them, foll. 46—51.

346.

Or. 3811.—Foll. 184; 9 in. by 6; from 14 to 17 lines, 4 in. long; written in fine large Neskhi with the vowels; dated Jumāda II., A.H. 688 (A.D. 1289).

[GLASER, no. 98.]

I. Foll. 4—135. المفيد للجامع لمنظومات غرائب الشرايع

Answers of Imam al-Mahdi lidīn-allah Aḥmad B. al-Ḥusain B. Aḥmad B. al-Ḳāsim

to legal questions, collected and arranged under the usual headings by al-Faḥīh Taḳī al-Dīn 'Alī B. Salāmah B. Yaḥya B. 'Amīr al-Ṣarīmī: من فتاوى الامام المهدي لدين الله امير المؤمنين . . . المظلوم الشهيد احمد بن الحسين بن احمد بن القسم بن عبد الله بن القسم بن احمد بن ابي البركات اسمعيل . . . عناية الفقيه الاجل . . . تقى الدين ولي امير المؤمنين على بن سلامة بن يحيى بن عامر الصريمي اجزل الله ثوابه

الحمد لله الذى قهرت قدرته وجلت عظمتة Beg. . . . اما بعد فانه سالنى من سؤاله حتم ومساعدته غنم ان ارتب ما جمعت من فتاوى امير المؤمنين

Aḥmad B. al-Ḥusain, a descendant of Sayyid Ismā'il Ṭabāṭabā, was proclaimed Imam, with the title al-Mahdī lidīn-allah, A.H. 646. He was opposed by a rival Imam, 'Alī B. Wāḥḥās, who deposed him and put him to death A.H. 656. See *Yawāqit al-Siyar*, Or. 3771, foll. 169—173, and *Tirāz*, Or. 2425, fol. 165. His legal answers have been collected in the *Burhān* by Muḥ. B. Ḥamzah B. Muẓaffar. See *al-Tarjuman*, Add. 18,513, foll. 157—59.

The answers were gathered by the editor, as stated in the preface, partly from the Imam's own lips, partly from other enquirers, and partly from the Imam's original drafts. They are arranged under the headings of the *Taḥrīr*, beginning with *كتاب الطهارة*, and ending with *كتاب السير*

The compiler states at the end that he completed the work on Monday, the ninth of *Dulka'dah*, A.H. 663, in a place designated *قرية بركة مرقص من شطب*

II. Foll. 135—158. *حليفة القرآن فى نكت من احكام اهل الزمان*. A political tract of the

same Imam, in vindication of his claims against his opponents.

Beg. ربنا لا ترغ قلوبنا بعد از هديتنا

A copy is noticed by Ahlwardt, Berlin Catalogue, no. 2175, under the title of *خليقة القرآن*

III. Foll. 159—174. *الرسالة الزاجرة لصالحى الامة عن اساءة الظن بالائمة*. Another tract of the same Imam, reproving the remissness of his followers in supporting his claims.

IV. Foll. 174—178. An address of the same Imam to some of his Amīrs, *وله عليه السلام عهد كتبه لبعض امرائه وولاته*

V. Foll. 178—183. A letter to some Amīr, *وله عليه السلام من كتاب اخر الى بعضهم*

347.

Or. 3979.—Foll. 174; 9½ in. by 7; about 32 lines, 5½ in. long; written in bold flowing, almost unpointed, Neskhī; apparently in the 14th century.

[GLASER, no. 273.]

كتاب الانتصار

The second volume of *Kitāb al-Intiṣār*, the most voluminous of the legal books of the Zaidis, by Imam al-Mu'ayyad-billah Yaḥya B. Ḥamzah, with the following title prefixed by the hand of the scribe: *السفر*

الثانى من كتاب الانتصار على علماء الامصار فى تقرير المختار من مذاهب الائمة واقاويل علماء الامة فى المباحث الفقيهيه والمنصربات الشرعيه

Below the above, but written by another hand, is the author's name: *تاج الرؤس*

الهاشمية . . . وامام ائمة الزيدية مولانا ومالكنا المويد
بالله امير المؤمنين يحيى بن حمزة بن رسول الله

The author, the most prolific writer among the Imams of the Zaidis, was born A.H. 669, was proclaimed Imam A.H. 729, and died A.H. 749. The *Intiṣār*, which is mentioned among his numerous works, is praised as a book unmatched in ancient or modern times, and described as consisting of eighteen volumes. The more popular work of al-Mahdi, entitled *al-Baḥr al-Zakḥkhār*, is said to contain the essence of the *Intiṣār*. See *al-Tarjumān*, Add. 18,513, fol. 164a, and *al-Baḥr*, Or. 4021, fol. 93.

This volume begins with the fourth and last Faṣl of Bāb 6 of *Kitāb al-Ṭahārah*, as follows : الفصل الرابع فى بيان الاحداث الناقضة : للطهارة قال الهادى فى الاحكام ينقض الوضوء ما خرج من السبيلين معتادا كان او عريضا

It contains, besides, Bābs 7—10 of the same *Kitāb*, and the first part of *كتاب الصلوة*, namely, *al-Muḥaddimah*, fol. 123b; Bāb 1, fol. 130b; and Bāb 2, fol. 154b—174b.

The same subjects are dealt with in a much smaller compass in *al-Baḥr*, Or. 3728, foll. 17a—40a. In the colophon the author states that this portion of the work was completed in the fort of Hirān, in the third decade of Rajab, A.H. 742 : وقد نجز غرضنا من : باب الاذان وبتمامه يتم الكلام فى الجزء الثانى من كتاب الانتصار يتلوه فى السفر الثالث باب استقبال القبلة وكان الفراغ من جمعه وتاليفه فى حصن هران فى العشر الثالثة من شهر رجب الاصب من سنة اثنتين واربعين وسبعماية

348.

Or. 3980.—Foll. 274; 11 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$; 24 lines,

5 $\frac{1}{4}$ in. long; written in fair, but imperfectly pointed, Neskhi; dated in the middle decade of Dulka'dah, A.H. 947 (A.D. 1541).

[GLASER, no. 274.]

The third volume of the above work, *السفر الثالث من كتاب الانتصار على علماء الانصار فى تقرير الحقائق من كلام الائمة ومذاهب علماء الامة*

الباب الثالث فى استقبال القبلة قال الامامان Beg. القسم والهادى عليهما السلام يجب على كل مصل ان يستقبل الكعبة ان امكنه

This volume is the continuation of the preceding, and contains Bābs 3—9 of *Kitāb al-Ṣalāt*, as follows : Bāb 3, فى استقبال القبلة, fol. 1b; Bāb 4, فى بيان شروط الصلوة, fol. 13a; Bāb 5, فى بيان صفة الصلوة, fol. 50a; Bāb 6, فى بيان ما يفسد الصلوة وما يكره فعله وما لا باس فى صلوة, fol. 124a; Bāb 7, فى بيان ما يفسد الصلوة وما يكره فعله ولا يكون مفسدا, fol. 149a; Bāb 8, فى صلوة الجمعة, fol. 209a; Bāb 9, فى سجود السهو, fol. 244a.

Bāb 9 is divided into four chapters, فصل, the first three of which only are contained in this volume.

The corresponding portion of the *Baḥr* occupies foll. 40a—69a in Or. 3728.

The MS. was written for the library of Imam Yaḥya Sharaf al-Dīn, the author of the *Athmār*, who died A.H. 965 : برسم الخزانة : . . . خزانة مولانا امير المؤمنين المتوكل على الله الشريفة . . . رب العالمين شرف الدين بن شمس الدين بن امير المؤمنين المهدي لدين الله احمد بن يحيى

349.

Or. 3981.—Foll. 145; 8 $\frac{1}{4}$ in. by 6; 19 lines, 4 in. long; written in Neskhi, apparently in the 18th century. [GLASER, no. 275.]

A volume of the *Intiṣār*, designated on the title-page as part of the fifth : سفر من اللامس مفر : من الانتصار

Beg. كتاب الحج اعلم ان الحج قاعدة من قواعد الدين واصل من اصول الشريعة وقبل الخوض في اسرارها ومقاصده نذكر مسائل لا بد من تقديمها

The volume is imperfect at the end. It extends from the beginning of *Kitāb al-Ḥajj* to about the middle of the chapter treating of *al-Iḥrām*, القل في الاحرام. This chapter, which begins fol. 58*a*, is divided into sections, the fourth of which, fol. 92*b*, is headed : الفصل الرابع في بيان ما يحرم على المحرم فعله

This *Faṣl* is divided into sub-sections, called نوع, the first five of which, and a portion of the sixth, are contained in the MS. It breaks off in the tenth question of the sub-section entitled النظر الثاني في بيان ما يتعلق بالتحريم لاجل الحرم

The contents correspond with fol. 120*b*—130*a* of the first volume of *al-Baḥr*, Or. 3728.

From a note on the title-page, this MS. appears to have been transcribed from the author's autograph MS. for Kadi 'Imād al-Dīn Yaḥya B. Ṣāliḥ B. Yaḥya al-Suhūli, whose name appears also on the preceding and following volumes of *al-Intiṣār*, with dates ranging from A.H. 1169 to 1179.

350.

Or. 3982.—Foll. 188 ; 9½ in. by 7¼ ; 22 lines, 4¼ in. long ; written in fair Neskhi, apparently in the 14th century.

[GLASER, no. 276.]

The sixth volume of *al-Intiṣār*, السفر السادس من كتاب الانتصار على علماء الامصار النج

Beg. كتاب الزكوة وهي احد اركان الاسلام لقوله صلى الله عليه بنى الاسلام على خمس

It contains the whole of *Kitāb al-Zakāt*.

The fly-leaves at beginning and end contain an extract from the *Fa'ik* of *al-Zamakhshari* (الفائق في غريب الحديث), Haj. Khal., vol. iv., pp. 327 and 348).

The volume appears to have belonged to the library of the author. At the beginning is written : من كتب الخزانة الشريفة . . . خزانة مولانا امير المؤمنين المويد بالله يحيى بن حمزة قدس الله روحه

351.

Or. 3978.—Foll. 224 ; uniform with no. 347, and written by the same hand.

[GLASER, no. 272.]

A volume of the same work, designated, in a note on the fly-leaf, as the eighth of the original division into eighteen volumes.

It has lost the first four quires and the first leaf of the fifth, in all thirty-three leaves, and contains the latter part of the book of divorce, كتاب الطلاق

It begins with the last five sections, فصل, numbered 8—12 (the first imperfect at the beginning) of the chapter treating of the various formulæ of repudiation. The ninth section begins, fol. 5*a*, as follows : الفصل التاسع في بيان تعليق الطلاق بالتكرير اعلم ان الذى نذكره هاهنا انما هو ما يتعلق بجانب العدد بصرح العدد وكنايته

The remaining chapters are as follows : The remaining chapters are as follows : القول في العدد, fol. 11*a* ; القول في الرجعة, fol. 20*b* ; القول في كفارة الظهار, fol. 58*b* ; القول في الظهار, fol. 73*a* ; القول في اللعان, fol. 91*a* ; القول في الايلا, fol. 108*b* ; القول في الرضاع, foll. 140*b*—159*b*.

The last chapter, which concludes the Kitāb al-Ṭalāk, is slightly imperfect at the end.

The corresponding portion in al-Baḥr occupies foll. 214b—237b of Or. 3728.

Foll. 160—223 are a modern addition, written by the same hand as no. 349, for Kadi Yaḥya B. Ṣāliḥ, and collated, as stated at the end, with the author's autograph MS., A.H. 1180.

They contain the chapter on alimony, which forms the first part of the ninth volume, and begins: القول في النفقات اعلم ان أكبرها وادخلها في الوجوب هو نفقة الزوجات

It is divided into four Bābs, treating severally of wives, children, parents, and relatives.

The same subject forms a Kitāb in al-Baḥr. See Or. 3728, foll. 237—243.

In a note written at the beginning, fol. 2a, it is asserted that this MS. is in the handwriting of Imam Yaḥya, the author. Nos. 347 and 353 are by the same hand.

352.

Or. 3983.—Foll. 374; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 23 lines, 4 $\frac{3}{4}$ in. long; written in a fine bold, but deficiently pointed, Neskhī, apparently in the 15th century. [GLASER, no. 277.]

The sixteenth and seventeenth volumes of al-Intiṣār, bound in one.

The first volume, entitled السفر السادس عشر, comprises the following Kitābs: الكفالة, fol. 2b; الضمان, fol. 9b; التفليس, fol. 19a; الحجر, fol. 36b; الصلح, fol. 43b; الابراء, fol. 51a; الاكراه, fol. 54b; الرمي والسبق, fol. 58a; ادب القضاة والحكام, fol. 69b; and the first part of كتاب الحدود, fol. 109b.

The MS. breaks off, fol. 168b, three pages after the heading: الركن الثالث في بيان المسروق منه وهو الخرز

The contents correspond with those of al-Baḥr, Or. 3729, foll. 173b—203b.

The second volume, designated at the end as السفر السابع عشر من كتاب الانتصار, has lost the first quire of eight leaves. It contains the latter part of كتاب الحدود, beginning with a passage relating to the amputation of the hand, in the case of a thief whose left hand is crippled (this passage occurs in the next MS., Or. 3984, fol. 6b). It comprises, besides, the following books: الجنائيات, fol. 210a; الديات, fol. 324a; and the main part of كتاب القسامة

The corresponding portion of al-Baḥr extends from fol. 206b to fol. 240a in Or. 3729.

It is stated at the end that the MS. was collated with the autograph MS. of the author.

353.

Or. 3984.—Foll. 162; uniform with nos. 347 and 351, and written by the same hand.

The seventeenth volume of al-Intiṣār, السفر السابع عشر من كتاب الانتصار

It contains the latter part of كتاب الحدود, beginning with the penalties of thieves: المطلب الثالث في بيان اقامة الحد على السارق, and the following books: الجنائيات, fol. 38b; الديات, fol. 124a; and القسامة, fol. 155b.

The volume was completed, as stated at the end, on the last day of Ramadan, وكان الفراغ من تعليقه من اخر يوم من: A.H. 748

G G

رمضان المعظم اعاد الله علينا من بركته من شهور سنة
ثمانى واربعين وسبعماية

The contents correspond with those of al-Bahr, Or. 3729, foll. 203b—240a.

354.

Or. 3861.—Foll. 211; 11 in. by 8; 19 lines, 5¼ in. long; written in Neskhi, with very few diacritical points, apparently in the 15th century. [GLASER, no. 240.]

التذكرة الفاخرة

The Tadkirah, a manual of Zaidi law, by Sharaf al-Dīn al-Ḥasan B. Muḥammad B. al-Ḥasan al-Naḥwi.

كتاب الطهارة ندب لقاضى الحاجة ان يبعد
ويستتر عن الناس ويقدم رجله اليسرى

The full title written on the first page is التذكرة الفاخرة فى فقه العترة الطاهرة. In another copy of A.H. 832, Or. 3934, the title is التذكرة المحررة فى فقه العترة المطهرة

The author, whose full name is not found in this copy, was a contemporary, and the biographer, of Imam al-Mu'ayyad-billah Yaḥya B. Ḥamzah, who died A.H. 749 (Tarjuman, Add. 18,513, foll. 163, 166). He survived him a long time, and died in high repute of sanctity at Ṣan'ā, A.H. 791. See Bughyat al-Murīd, fol. 80b, where his full name is given as follows: Sharaf al-Dīn al-Ḥasan B. Muḥ. B. al-Ḥasan B. Muḥ. Sābiḳ al-Dīn B. 'Alī B. Aḥmad B. As'ad B. Abi 'l-Su'ūd B. Ya'īsh al-Naḥwi al-Ṣan'ānī al-Madhījī al-'Anṣī. Besides the Tadkirah, he left a commentary upon the Coran, سماء التفسير; a work on civil transactions, فى علم المعاملة; two Ta'likahs, entitled منتهى الغايات and منتهى الآمال فى مشكل الاقوال; an abridgment of the Intiṣār; and a work entitled باب الوضوء

The work is divided into books (Kitāb) subdivided into chapters (Bāb). The Kitābs are as follows: الطهارة, fol. 2b; الصلوة, fol. 11b; الحج, fol. 29a; الزكوة, fol. 32a; الخمس, fol. 40b; الصوم, fol. 41b; النكاح, fol. 45b; البيع, fol. 69a; الطلاق, fol. 108b; الشفعة, fol. 113a; الشركة, fol. 126a; الهبات, fol. 129b; الرهن, fol. 132a; الوقف, fol. 137a; الوديعه, fol. 139b; الايمان, fol. 144a; العتق, fol. 145b; النصب, fol. 150b; النذر, fol. 163a; الضالة, fol. 165a; الدعاوى, fol. 166a; اللباس, fol. 169b; الاقرار, fol. 170b; الكفالة, fol. 174b; الوكالة, fol. 177b; الجنايات, fol. 181b; الحدود, fol. 183b; القضا, fol. 188b; القسامة, fol. 190b; الديات, fol. 194b; السير, fol. 199b; الوصايا, fol. 201a; fol. 202a; fol. 205a.

The first folio and the last two have been supplied by a later hand. On the fly-leaf at the beginning is written this false title: كتاب الفقه الاكبر لزيد بن على

The margins of foll. 3—9 are covered with notes in a minute character.

For copies of the Tadkirah see Ahlwardt, Glaser'sche Sammlung, no. 4, and the Khe-dive's Library, vol. vi., p. 123.

355.

Or. 3745.—Foll. 172; 11 in. by 8; 27 lines, 5¼ in. long; written in cursive and sparingly pointed Neskhi; dated Friday, eight nights before the end of Shawwāl, A.H. 809 (A.D. 1407). [GLASER, no. 29.]

Another copy of the Tadkirah, wanting the first leaf. It begins with باب الوضوء

There are marginal notes in a minute character.

At the end, foll. 173*b* and 174*a*, is an appendix on races and shooting matches, باب السبق والرمى, by Shams al-Dīn Yūsuf B. Aḥmad B. 'Uthmān, a disciple of the author of the Taḍkirah.

356.

Or. 3836.—Foll. 269; 12 in. by 8½; 25 lines, 5 in. long; written in fair Neskhi; dated Saturday, 21 Rabī' I., A.H. 1078 (A.D. 1667). [GLASER, no. 124.]

A commentary upon the Taḍkirah, by Najm al-Dīn Yūsuf B. Aḥmad B. Muḥ. B. 'Uthmān, with the following title: كتاب الرياض

الزاهرة الكاشف لمعاني التذكرة الفاخرة تأليف العالم العامل الورع الكامل نجم الدين . . . يوسف بن أحمد بن محمد بن أبي عثمان [بن عثمان] رحم الله مثواه

Beg. الحمد لله منشى النفوس وفاطرها والعالم بخفى . . . وسأوسها . . . وبعد فلما تكرر طلب الفقيه العظيم . . . أحمد بن صالح بن منصور . . . لضبط ما خفى من كتاب التذكرة بالتعليق

The commentator was a disciple of the author of the Taḍkirah, and the master of 'Imād al-Dīn Yaḥya B. Aḥmad B. Muẓaffar, who mentions him in the Bayān. See the Arabic Catalogue, p. 726*a*, and Tarjumān, Add. 18,513, fol. 6. He says in the preface that he had frequently consulted the author as to his meaning, and states at the end that the commentary was completed in Ramaḍān, A.H. 796.

The commentary begins as follows: كتاب الطهارة بدا في الترتيب على ترتيب التحرير فلماذا قدم . . . It includes only detached words of the text preceded by قوله

A copy of the Taḍkirah mentioned in the Khedive's Library, vol. vi., p. 123, contains the same commentary.

Foll. 2—4 and 269 contain the preface, introduction, and the beginning of another commentary, without title or author's name.

Beg. الحمد لله على ما اولى وانعم وفتح وقسم . . . اما بعد فانها لما كانت تذكرة الاحكام التى فيها شيع الاسلام

The commentary proper begins: قوله الطهارة

يحسن ان ياتى على لفظ الطهارة بثلاث فوائد

It breaks off in the explanation of the word نهوى, in the second line of the text.

357.

Or. 3726.—Foll. 283; 11½ in. by 8; 19 lines, 4 in. long; written in small and fair Neskhi, with red-ruled margins; dated Thursday, middle decade of Muḥarram, A.H. 924 (A.D. 1518). [GLASER, no. 10.]

Another copy of the Taḍkirah, with the commentary called al-Kawākib al-Nayyirah, by Kadi 'Imād al-Dīn Yaḥya B. Aḥmad B. Muẓaffar, كتاب الكواكب النيرة الكاشف لمعاني التذكرة تأليف القاضى العلامة عماد الدين يحيى بن أحمد بن مظفر

The commentary is written in oblique lines and in a minute character in the margins.

Beg. of the Comm.: قوله يبعد وحد البعد حيث

لا يرى ولا يحس غيره بصوت حدثه ولا ريحه

The commentator, a disciple of the above-mentioned Najm al-Dīn Yūsuf, lived in the ninth century of the Hijrah. His grandson, Badr al-Dīn Muḥ. B. Aḥmad B. Yaḥya, who wrote about A.H. 930, mentions the Kawākib with other writings of his grandsire in the

Tarjumān, Add. 18,513, fol. 6b. For other copies of the commentary see no. 361; Ahlwardt, Glaser'sche Sammlung, no. 113; and the Khedive's Library, vol. vi., p. 123.

358.

Or. 3809.—Foll. 295; 11 $\frac{3}{4}$ in. by 8; 23 lines, 3 $\frac{1}{2}$ in. long; written in neat Neskhi, with red-ruled margins; dated هجرة الحزمة, district of Khaulān, Monday, last day of Jumāda I., A.H. 1078 (A.D. 1667).

[GLASER, no. 96.]

Another copy of the Tadkirah, with the same commentary, written obliquely in a minute character in the margins.

At the end the commentary is called الكواكب الزاهرة والانوار المتكاثرة والعلوم الفاخرة

The MS. belonged to the library of Imam al-Mutawakkil al-Kāsim B. al-Husain, who died A.H. 1139.

359.

Or. 3986.—Foll. 277; 12 in. by 8; 13 lines, 3 $\frac{1}{2}$ in. long; written in large Neskhi; dated Monday, 8 Rajab, A.H. 1090 (A.D. 1679).

[GLASER, no. 280.]

The first half of the Tadkirah, from the beginning to the end of كتاب البيع

The margins contain a commentary designated at the end as الكواكب, written obliquely in a minute character. It is the same as that which has been noticed under no. 357.

On the fly-leaf is this false title : الجزء الاول من الجامع الكافي محمد ابى منصور المزدادى

Copyist : على بن احمد بن على السماوى

360.

Or. 3987.—Foll. 279; 12 in. by 8; 13 lines, 3 $\frac{1}{2}$ in. long; written in fair Neskhi, with red-ruled margins; dated Friday, 8 Shawwāl, A.H. 1048 (A.D. 1639.)

[GLASER, no. 281.]

The latter half of the Tadkirah, from the beginning of كتاب الشفعة to the end of the work, with the same commentary, الكواكب, in the margins.

The MS. was written for al-Faḥih Nāṣir B. Muḥ. B. 'Abd al-Ḥaḥḥ.

361.

Or. 3939.—Foll. 248; 10 $\frac{3}{4}$ in. by 8; about 36 lines, 7 in. long; written in close, sparingly pointed, Neskhi; dated Monday, 24 Dulka'dah, A.H. 904 (A.D. 1499).

[GLASER, no. 233.]

A commentary upon the Tadkirah, by Ibn Muzaffar, with this title : الكواكب النيرة الكاشفة لمعانى التذكرة للعلامة ابن مظفر رحمه الله

Beg. كتاب الطهارة قوله ان يبعد وحد البعد حيث لا يرى ولا يحس بصوت حدثه

The same commentary has been noticed above, no. 357.

362.

Or. 3994.—Foll. 224; 11 $\frac{1}{4}$ in. by 8; 35 lines, 5 $\frac{3}{4}$ in. long; written in small, mostly unpointed, Neskhi, apparently in the 17th century.

[GLASER, no. 288.]

The second volume of an extensive commentary upon the Tadkirah, by Sulaimān al-Su'aitiri.

The title and the author's name are written

on the fly-leaf : **الجز الثاني كتاب البراهين النيرة في شرح معاني التذكرة الفاخرة في فقه الأئمة الزاهرة تأليف سيدنا العلامة سليمان الصعيتري رحمه الله تعالى**

The author's name appears more fully as Sulaimān B. Yahya B. Muḥ. al-Su'aitiri, in two Berlin MSS., which contain portions of the same commentary, with the title البراهين الزاهرة على احكام التذكرة الفاخرة. See Ahlwardt, Glaser'sche Sammlung, nos. 144-5.

The present volume begins abruptly with the last page of **كتاب الحج**, and concludes with the end of **كتاب البيع**

The commentary upon **كتاب النكاح** begins as follows : **هو في اللغة بمعنى الجمع وبمعنى الضم وبمعنى الوطى يدل على انه بمعنى الجمع قول الشاعر**

The MS. is not dated, but it bears notes of former owners, the earliest of which is dated A.H. 1106.

363.

Or. 3722.—Foll. 121 ; 11 in. by 8 ; 33 lines, 6 in. long ; written in a small and neat, but nearly unpointed, Neskhi ; dated Saturday, 15 Rabī' II., A.H. 914 (A.D. 1508).

[GLASER, no. 6.]

التبيان في تهذيب معاني التذكرة والبيان

The Taḍkirah made easy ; being an improved and elucidated recension of that work, by Muḥammad B. Aḥmad B. Yahya B. Muzaḥfar (author of al-Tarjūmān, v. Arabic Catalogue, p. 415b).

الحمد لله الذي خلق الخلق بحكمته وبسط الرزق برحمته اما بعد فانه امرني من يجب اجابته ان اجمع كتابا على صفة كتاب التذكرة في فقه العترة

The author's name is found on the title-page supplied by a later hand : **تأليف سيدنا القاضي العلامة نور المجالس بها المدارس محمد بن احمد بن يحيى بن مظفر تغمده الله بواسع رحمته**

He wrote the work in obedience to the commands of Imam al-Hādi ila'l-Haḡḡ 'Izz al-Dīn B. al-Ḥasan B. Amīr al-Mūminīn, who was proclaimed A.H. 879, and died A.H. 900. The work, which follows the plan and all the divisions of the Taḍkirah, was completed, as stated at the end, in Rabī' II., A.H. 889.

364.

Or. 3899.—Foll. 116 ; 9½ in. by 7½ ; from 23 to 25 lines, 5½ in. long ; written in thick and bold, mostly unpointed Neskhi ; dated Thursday, 10 Ramadan, A.H. 796 (A.D. 1394). [GLASER, no. 185.]

A manual of Zaidi law, without title or author's name. The first leaf is wanting. The first chapter begins : **باب الغسل والكلام منه يقع في اربعة مواضع احدها في بيان المفروض من الغسل والثاني في بيان المسنون من الغسل**

The composition of the work must fall between that of the Taḍkirah, which is quoted in it (fol. 57a), and the date of the present copy. It is, therefore, by some years earlier than the Azhār. It may be the work entitled **الزهور**, which is mentioned, next to the Taḍkirah, as the principal source of al-Bayān al-Shāfi. See the Arabic Catalogue, p. 726a.

The arrangement is nearly the same as in the Taḍkirah, but many of the Kitābs of the latter are represented here by Bābs. Most of these Bābs are subdivided into sections called **موضع**. This copy is divided into two parts of equal length. The first comprises

the following Kitābs: الطهارة, wanting the beginning: الصلوة, fol. 8b; الجنائز, fol. 21b; الزكوة, fol. 29b; الحج, fol. 32b; النكاح, fol. 33a; ending with باب الطلاق, foll. 45a—53a.

The second part contains only one Kitāb, كتاب البيوع, which begins, fol. 54a, as follows: القول في البيوع والكلام منه يقع في سبعة مواضع الاول في بيان انواع البيوع واحكام المبيع والتمن

The remaining subjects are dealt with in Bābs, beginning with باب الشفعة, fol. 63b; باب الاجارات, fol. 67a; باب المزارعة, fol. 70a, etc.; and ending with باب الجهاد, fol. 113b; باب قتال البغاة, fol. 114a; باب اموال الكفار, fol. 115b; and باب ذكر المرتدين, fol. 116a.

Copyist: احمد بن عبد الرحمن بن علي بن عبد الرحمن

The MS. is wrongly endorsed كتاب الانتصار تصنيف الامام يحيى بن حمزة

365.

Or. 4025.—Foll. 150; 7½ in. by 5; 13 lines, 3½ in. long; written in fair Neskhi; apparently in the 15th century.

[GLASER, no. 327.]

الازهار

A text-book of Zaidi law, by al-Mahdi lidīn allah Aḥmad B. Yahya B. al-Murtada, with the following title in the same hand as the text: كتاب الازهار في فقه الأئمة الاطهار تأليف مولانا الامام حجة الله على الانام امام الأئمة وسراج الظلمة امير المؤمنين المهدي لدين رب العالمين احمد بن يحيى بن المرتضى قدس الله روحه

Beg. مقدمة لا يسع المقلد جهلها فصل التقليد في المسائل الشرعية العملية القطعية والظنية جابر لغير المجتهد

The author, one of the most learned of the Zaidi Imams, was born in Anis, A.H. 764, and was proclaimed Imam A.H. 793. In the subsequent year, however, he was deposed and cast into prison in Ṣan'ā, where he remained in captivity till A.H. 801. It was during his confinement that he wrote the present work, as well as the first half of a commentary upon it, entitled الغيث المدرار. He was carried off by the plague in Zafir, A.H. 840. For his life and a list of his numerous works see al-Tarjumān, Add. 18,513, foll. 176—189; Sirat al-Mutawakkil, Or. 3918, foll. 22—30; and Ibn Ja'mān, Or. 3898, fol. 194. The Azhār is noticed by Haj. Khal., vol. i., p. 262. See also Ahlwardt, Glaser'sche Sammlung, no. 119.

The work begins with a short Muḥaddimah on the Taklīd, or the following of human authorities in legal matters. It follows the arrangement of the Taḍkirah, but has a less number of Kitābs or main sections, the subjects of some of the Kitābs of the earlier work being dealt with in Bābs.

The Kitābs are as follows: الطهارة, fol. 4a; الزكوة, fol. 12b; الجنائز, fol. 24a; الحج, fol. 27a; الصوم, fol. 32b; النكاح, fol. 37a; الطلاق, fol. 45a; البيع, fol. 52b; الاجارة, fol. 64a; الشفعة, fol. 64a; العارية, fol. 79a; الرهن, fol. 81b; الشركة, fol. 89a; الوقف, fol. 92b; الهبة, fol. 94b; العتق, fol. 97a; الغصب, fol. 100a; الادعاء, fol. 101a; الايمان, fol. 103a; الجذيات, fol. 106b; الاقرار, fol. 114b; الحدود, fol. 117a; الوكاة, fol. 119a; السير, fol. 122a; الوصايا, fol. 130a; الفرائض, fol. 134a; 140a; 143a.

The last two leaves, foll. 146-47, have been supplied by a modern hand.

366.

Or. 3928.—Foll. 118; $6\frac{3}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Neskhi, apparently in the 16th century. [GLASER, no. 222.]

Another copy of the Azhār.

Foll. 1—12, 117-18, supplied by later hands.

367.

Or. 4006.—Foll. 104; 8 in. by 5; 12 lines, 3 in. long; written in Neskhi, almost without diacritical points, probably in the 15th century. [GLASER, no. 303.]

A text-book of Zaidi law, imperfect at beginning and end.

It is a portion of the Azhār, extending from كتاب الحج باب والمعسر to كتاب الوكالة

The contents correspond with foll. 37—125 of no. 365.

368.

Or. 3960.—Foll. 309; 12 in. by $8\frac{1}{4}$; 26 lines, $5\frac{1}{4}$ in. long; written in Neskhi, with red-ruled margins; dated Monday, 3 Jumāda II., A.H. 1053 (A.D. 1643).

[GLASER, no. 254.]

الغيث المدرار

The first volume of a commentary upon the Azhār by its author, Imam al-Mahdi Alīmad B. Yaḥya, with the following title:

الاول من الغيث المدرار المفتح لكلمات الازهار تأليف الامام الاعظم المعلى ظلم للجهالة بشموس تصانيفه . . . امير المؤمنين وامام الائمة المسلمين خليفة الله المحيي لدينه المدين احمد بن يحيى بن المرتضى بن احمد بن المرتضى بن الفضل بن رسول الله صلى الله عليه واله وسلم

احمدك اللهم حمد من نورت بصيرته بنور . . . برهانك . . . هذا ولما كان علم الفروع على مذهب الامة العترة الذين اذهب الله عنهم الرجس

This extremely full and discursive commentary includes the entire text of the Azhār, written in red ink. The first volume extends from the beginning of the work to the end of the fourth book, كتاب الجذائر

This copy was written for Sayyid al-Nāṣir B. 'Abd al-Rabb B. 'Alī B. Shams al-Dīn, whose sons are mentioned in Tīb al-Samar, Or. 2427, fol. 68.

Copyist: عبد الله بن ابراهيم بن علي بن مرجان الزبيدي

A volume of the same commentary is mentioned by Ahlwardt, Glaser'sche Sammlung, no. 167.

369.

Or. 3961.—Foll. 346; 12 in. by 8; about 33 lines, 5 in. long; written in cursive Neskhi; collated in Dulhijjah, A.H. 1119 (A.D. 1708). [GLASER, no. 255.]

I. Two volumes of the same commentary, bound in one, and endorsed من الغيث المدرار وتمة الثالث الاول

The first volume begins with كتاب الصيام, and ends with باب الخلع, a chapter of كتاب الطلاق

The second, foll. 199—340, begins with the next following chapter, viz. باب العدة, and ends with فصل اختلاف المتبايعين, the last chapter of كتاب البيع. It is designated at the end as the fourth of six volumes.

II. Foll. 341—44 contain a poem including the names of God, and beginning: بدأت

بِاسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ, with a commentary; dated A.H. 1248. The *Ḳaṣīdah* is by Nūr al-Dīn al-Dīmīyātī. It has been commented on by Aḥmad Zarrūk (d. A.H. 896). See the Arabic Catalogue, p. 109a; the Berlin Catalogue, nos. 3753, 3755; and the Khedive's Library, vol. vii., pp. 113, 255 and 363.

III. Foll. 2—6 contain a tract entitled *كتاب الباهر في حكم النبي بالباطن والظاهر*, by 'Abd al-Raḥmān al-Suyūṭī. See Haj. Khal., vol. ii., p. 8, and the Khedive's Library, vol. vii., p. 307.

370.

Or. 3964.—Foll. 228; 11 $\frac{3}{4}$ in. by 8; 33 lines, 6 in. long; written in small and close Neskhi; dated Ramaḍān, A.H. 1063 (A.D. 1653).

[GLASER, no. 258.]

Two volumes (Juz) of the same commentary, al-Ghaith al-Midrār, namely, the third and the fourth of a copy in six Juz.

Juz 3 extends from the beginning of *كتاب الحج* to the middle of *كتاب الطلاق*

Juz 4 begins, in continuation of the preceding, with *باب العدة*, fol. 141, and extends to the end of *كتاب البيع*

371.

Or. 3962.—Foll. 295; 12 in. by 8 $\frac{1}{4}$; 29 lines, 4 $\frac{3}{4}$ in. long; written in fair Neskhi, with red-ruled margins; dated Monday, 6 Dul-hijjah, A.H. 1050 (A.D. 1641).

[GLASER, no. 256.]

A volume of the same commentary, designated on the title-page as the third of a copy in four volumes, *الجز الثالث من تجزئة أربعة اجزا* من *كتاب الغيث المدرار*

It begins with *باب العدة* in *كتاب الطلاق*, and ends with *كتاب العتق*

It was written for Sayyid Yahya B. al-Ḥusain, a grandson of Imam al-Manṣūr al-Ḳāsim.

Copyist: *الفقيه عبد الله بن احمد الضمدي*

372.

Or. 3965.—Foll. 200; 11 $\frac{1}{2}$ in. by 8; 30 lines, 5 $\frac{1}{2}$ in. long; written in Neskhi, with red-ruled margins; collated in Jumāda II., A.H. 1086 (A.D. 1675).

[GLASER, no. 259.]

Two volumes of the same commentary, the fourth and the fifth, bound in one.

The first begins abruptly with the last page of *كتاب البيع*, at the end of which is written *تم السفر الرابع من ستة اسفار من كتاب الغيث المدرار*. It extends from *كتاب الشفعة* to the end of *كتاب الغصب*

The second volume, foll. 138—200, begins with *كتاب العتق*, and ends with *باب الاطعمة* (Or. 4025, foll. 114).

373.

Or. 3963.—Foll. 174; 12 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$; from 31 to 35 lines, 6 in. long; written in Neskhi in the 17th century. [GLASER, no. 257.]

The last volume of the same commentary, beginning with *باب اللباس*, in continuation of the preceding volume, Or. 3965, and ending with *كتاب السير*

From notes of former owners on the title-page, it appears that this volume was bought, A.H. 1082, from Ruḳayyah, wife of Sayyid 'Alī B. Yahya, by Kadi Ḍiyā al-Dīn al-Mahdi B. Jābir al-Ghaffārī, after whose death it passed, A.H. 1104, to his sons.

Foll. 173-74 contain the beginning of *تكلمة الاحكام*, a treatise on morals, by the author of *al-Azhār*. See Or. 3910, II.

374.

Or. 3966.—Foll. 418; 12 in. by 8½; 29 lines, 4½ in. long; written in neat Neskhi, with red-ruled margins; dated Saturday, 14 Rabi' I., A.H. 1083 (A.D. 1672).

[GLASER, no. 260.]

A commentary upon the *Azhār*, by Aḥmad B. Yaḥya B. Ḥābis, with the following title: *كتاب تكميل شرح الازهار المنتزع من الغيث المدرار المفتح لكمايم الازهار في فقه الايمة الاطهار الف عقوده الذهبية . . . من احيى الله بحياته ربوع العلم في زمانه . . . سيدنا العلامة الفهامة . . . شمس الاسلام وبدر المدارس احمد بن يحيى بن حابس رحمة الله رحمة الابرار*

الحمد لله الذي نور قلوب اوليائه بمصابيح
العرفان . . . اما بعد فان علم الفقه لما كان من اجل
العلوم بعد علم العقائد

This is, as appears from the preface, a much expanded recension of a commentary upon *al-Azhār*, abridged by Fakhr al-Dīn Abu Muḥ. 'Abdallāh B. Abi'l-Ḳāsim Ibn Miftāḥ from the *Ghaith al-Midrār* (no. 368), and entitled *التعليق المنتزع من الغيث المدرار* (see Ahlwardt, Glaser'sche Sammlung, nos. 156 and 199).

The author, Kadi Aḥmad B. Yaḥya B. Ḥābis al-Dawāri, died in Rabi' I., A.H. 1061. He says in the preface that *al-Azhār* was the best of the compendia of law written by the Imams, and that, although it had been in some measure superseded by the *Athmār* of Imam Yaḥya Sharaf al-Dīn, students still applied themselves to the earlier work and

to its commentary, by the late Ibn Miftāḥ. The latter being often obscure from its too great brevity, the author undertook to elucidate it by means of additional explanations, which he distinguished from the original text by writing a ك (for تكميل) at the beginning, and * at the end of each.

This first volume extends to the end of *كتاب الطلاق* (no. 365, fol. 56b).

Copyist: محمد بن يحيى بن منور

The MS. was written for Sayyid 'Izz al-Islām Muḥ. B. Amīr al-Mūminīn (al-Mutawakkil Ismā'il), who was afterwards proclaimed Imam, with the title of al-Mu'ayyad, and died A.H. 1097. See Wüstenfeld, *Jemen im XI Jahrh.*, no. 19.

For other copies see Ahlwardt, Glaser'sche Sammlung, nos. 119, 120, 152.

375.

Or. 3967.—Foll. 372; uniform with the preceding, and written by the same hand; dated Saturday, 18 Dulhijjah, A.H. 1087 (A.D. 1677).

[GLASER, no. 261.]

The second volume of the above commentary. It begins with *باب العدة*, and ends with *باب الولا*, the last chapter of *كتاب العتق* (no. 365, fol. 106b).

376.

Or. 3968.—Foll. 227; 12¾ in. by 8½; about 21 lines, 3½ in. long, with 50 or 60 diagonal lines in the margin; written in rather cursive Neskhi, apparently in the 18th century.

[GLASER, no. 262.]

The last volume of the same commentary, beginning with *كتاب الايمان*, and ending with *كتاب السير*

HH

The title is : **الجز الرابع من تكميل شرح الازهار**
الفه القاضى . . . شمس المدارس احمد بن يحيى
حابس اسكنه الله تعالى بحبوة جناته

In this copy the original commentary of Ibn Miftāḥ is written in the centre of the page, and the additions of Ibn Ḥābis in the margin.

377.

Or. 3897.—Foll. 331; 11 $\frac{3}{4}$ in. by 8; about 22 lines, 4 in. long; written in fair large, but sparingly pointed Neskhi, with red-ruled margins; dated 1 Sha'ban, A.H. 1112 (A.D. 1701).
 [GLASER, no. 183.]

The latter half of a commentary upon the **الجزء الثانى من** Azhār, without author's name : **شرح الازهار فى فقه الاثمة الاطهار**

كتاب الشفعة الشفع فى اصل اللغة نقيض
الوتر ونقل الى الشفعة الشرعية لما كان فيه ضم مال الى مال

It is the above-mentioned commentary of Ibn Miftāḥ. This volume extends from the beginning of **كتاب الشفعة** to the end of the work. It agrees with the text of Ibn Miftāḥ, as included in the commentary of Ibn Ḥābis, from Or. 3967, fol. 157b, to the end of Or. 3968.

The margins contain an extensive gloss written in slanting lines, by the same hand as the text. It begins: **قوله هى الحق السابق**
قال الامام عليه السلام الاولى ان يقال ما يستحق به
الحق السابق

Copyist : **احمد بن محمد بن ابى القسم بن احمد**
الكستبان

Foll. 1—8, 325—331, contain miscellaneous notes and extracts.

378.

Or. 3985.—Foll. 165; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 30 lines, 5 in. long; written in small, sparingly pointed, Neskhi; dated Shibām, district of Kaukabān, 28 Shawwāl, A.H. 1004 (A.D. 1596).

[GLASER, no. 279.]

The last portion of the same commentary, with marginal notes. It begins abruptly in the initial lines of the section **وهو كالوديعة**, belonging to the Kitāb al-Rahn. The contents correspond with foll. 66—323 of the preceding MS.

At the end are two leaves, foll. 163-64, belonging to the latter part of **كتاب البيع**, of the same commentary.

Copyist : **هادى بن على بن المهدي الديلمى** نسبا
والزبدى مذهبا والرازحى بلدا

379.

Or. 3913.—Foll. 115; 12 in. by 8 $\frac{1}{4}$; 29 lines, 4 $\frac{1}{2}$ in. long; written in fair Neskhi, with red-ruled margins, probably in the 18th century.

[GLASER, no. 158B.]

I. Fragment of a gloss on a commentary upon the Azhār, without title or author's name.

The commentary to which the gloss relates, proves to be the Sharḥ al-Azhār, by Ibn Miftāḥ (v. no. 374). The fragment extends from the latter part of **كتاب الوديعة** to the beginning of **كتاب الحدود** (Or. 3967, fol. 321, to Or. 3968, fol. 127).

The first rubric, fol. 87b, is **كتاب الغصب**, and the first gloss is **قوله عند من اعتبره كما**
سياتى ١٠ **ينبغى تحقيق ماهية الاستيلا فهو فى اللغة اخذ**
الشى قهرا جهارا قيل والحقيقة الشرعية تتبنى على ذلك
فيخرج منه الاختلاس

The folios are to be taken in the following order: 86—108, 64—85, 1—63.

II. Foll. 109—115 contain the beginning of a collection of early traditions in praise of the Anṣār, without author's name.

Beg. مناقب الانصار رضى الله عنهم والذين تبوا
[بنوا] الدار والايمان من قبلهم يحبون من هاجر اليهم

The author appears to have lived in the third century of the Hijrah. From the Isnāds prefixed to the several statements it is seen that he received them orally from traditionists who died about the middle of that century.

The most frequently quoted is Muḥ. B. Bashshār, who died A.H. 252 (Ṭabaḳāt al-Ḥuffāz, viii. 104). Others are Ḳutaibah B. Sa'īd (d. A.H. 240), Sulaimān B. Ḥarb (d. A.H. 234), Ḥajjāj B. Minhāl (d. A.H. 217), etc.

380.

Or. 4012.—Foll. 122; 10 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; about 35 lines, 5 $\frac{3}{4}$ in. long; written in cursive Neskhi, without any diacritical points; dated Friday, 8 Dulka'dah, A.H. 836 (A.D. 1433).

[GLASER, no. 310.]

The second volume of a commentary upon the Azhār, by Ibn Ḳamar, with the following title written on the lower edge: الثاني من
الاثمار لابن قمر

Beg. كتاب النكاح هو في اللغة بمعنى الضم والجمع
والوط ويستشهد في كل واحد بقول الشاعر وفي الاصطلاح
المقدد الواقع على المرة لملك الوط دون ملك الرقبه

The commentary includes nearly the entire text of the Azhār, in short passages preceded by قوله. The date of the present copy shows that it was written in the lifetime of the author of the Azhār. This volume contains

كتاب النكاح, fol. 1b; كتاب الطلاق, fol. 36b;
and كتاب البيع, fol. 73a.

The full name of the commentator is Jamāl al-Dīn 'Alī B. Muḥ. B. 'Alī B. Muḥ. Ibn Ḳamar. It is found on the title-page, where the original inscription has been erased, and the following title has been written beneath by a later hand: عقود الاثمار
وتلخيص معاني مشكلات الازهار تأليف الفقيه الافضل
جمال الدين على بن محمد بن على بن محمد بن قمر
رحمة الله عليه

381.

Or. 3943.—Foll. 375; 11 $\frac{1}{4}$ in. by 8; 31 lines, 5 $\frac{3}{4}$ in. long; written in fair, but very imperfectly pointed, Neskhi; dated (fol. 231) Sunday, 11 Sha'bān, A.H. 864 (A.D. 1460).

[GLASER, no. 237.]

A commentary upon the Azhār, by Faḳīh Jamāl al-Dīn 'Alī B. Muḥ. B. Abi 'l-Kāsim al-Najrī, with the following title, written by the same hand as the text: كتاب الانوار
وجلا الاثمار المفتح لكمايم الازهار المنتزع من الغيث
المدارر تأليف الفقيه العالم الاعمل ... جمال الدين ...
على بن محمد بن ابى القسم النجری رحم الله مشواه

Beg. الحمد لله الذى جعل الفقه عماد الدين ومنهاجا
للعالمين ... اما بعد فان العلم لما بعد عوره وامتد طوره

The author mentions in the preface, as the best of the early compendia of the jurisprudence of the Imams, the work entitled الحفيظ, by Ibn al-Akwa' ('Abdallāh B. 'Alī) and the Taḍkirah of Sharaf al-Dīn. Both were superseded, however, by the admirable al-Azhār of Imam al-Mahdī, which the author began to elucidate in the lifetime of the Imam. The present commentary, which was written after his death, is largely taken from the Imam's own commentary, al-Ghaiṣ al-Midrār (no. 368).

Two chapters, treating of science in general and of the importance of jurisprudence, are prefixed to the commentary proper, which begins, fol. 3b: المقدمة بفتح الدال وبكسرهما والمعنى بالكسر انها مقدمة لجملة من المسائل على هذا الفن. It includes the entire text written in red ink.

The author was a junior contemporary of the Imam al-Mahdi (d. A.H. 840), and died, it appears, before the date of the present copy, A.H. 864.

The volume is divided into two parts (Juz), the first of which concludes with باب العدة, a section of كتاب الطلاق. At the end, fol. 231, is the name of the transcriber, al-Faḥīh 'Alī B. Dā'ūd B. Aḥmad al-'Umari al-Ḥayyī. On the verso of the same folio is a Marṣiyah composed by the same Faḥīh on the death of al-Faḥīh Badr al-Dīn Muḥammad.

The second Juz, foll. 233—374, begins with باب الايلا, and nearly completes the work, wanting only a few lines at the end. It is written by another hand, but about the same time as the first.

Portions of the same commentary are noticed by Ahlwardt, Glaser'sche Sammlung, nos. 31 and 112, with the title الانوار وجنا الاثار

382.

Or. 3792.—Foll. 238; 12 in. by 8½; 11 lines, 4½ in. long; written in fair Neskhi; dated Monday, 18 Ramadan, A.H. 1029 (A.D. 1620). [GLASER, no. 77.]

هداية الافكار

A commentary by Abu Muḥ. Ṣārim al-Dīn Ibrāhīm B. Muḥ. B. 'Abdallāh upon the Azhār, with the following title: كتاب هداية الانكار الى معاني الزهار في فقه العترة الاطهار الف عقودها الذهبية مولانا السيد القدوة . . . ابو

محمد صارم الدين ابراهيم بن محمد بن عبد الله بن الهادي بن ابراهيم بن علي بن المرتضى بن الفضل صلوات الله عليهم اجمعين

There is no preface. The commentary begins with the first words of the text:

التقليد في مسایل الفروع العملية القطعية والظنية جاز غير مجتهد الا في عملی يترتب على كالموالاة والمعاداة

There are many glosses in the margins and between the lines.

The author, Ṣārim al-Dīn Ibrāhīm, a Sayyid belonging to the family called Banu 'l-Wazīr, died A.H. 914. See the Bassāmah, Or. 3825, and Zeitschr. der D. Morg. Ges., 1884, p. 579, no. 20.

At the end, foll. 230—236, is an appendix on the law of inheritance, beginning: كتاب الفرائض هي علم يعرف به اسباب الارث وكيفية التوريث

Copyist: عبد الله بن علي بن احمد بن محمد بن حابس الدواري

383.

Or. 3950.—Foll. 284; 11¾ in. by 8; 12 lines, 4¾ in. long; written in fair large Neskhi; dated Friday, 12 Ramadan, A.H. 1070 (A.D. 1660). [GLASER, no. 244.]

Another copy of the above commentary, هداية الافكار, with the same appendix and marginal notes.

384.

Or. 3951.—Foll. 257; 11½ in. by 8; 30 lines, 5½ in. long; written in cursive Neskhi; dated Monday, 9 Dulka'dah, A.H. 1085 (A.D. 1675). [GLASER, no. 245.]

The first volume of a commentary upon the preceding work Hidāyat al-Afkār (no.

382), with the following title: الجزء الاول من منقح الانظار الموصل الى هداية الافكار تاليف السيد العلامة صارم الدين ابراهيم

الحمد لله الذى اوضح لنا طرق الهداية بنور Beg. البصيرة . . . وبعد فان اشرف العلوم بعد معرفة الله علم التحليل والتحرير

The editor, whose name does not appear, says that this commentary had been commenced by Sayyid Ṣalāḥ al-Islām Ṣalāḥ B. Aḥmad B. al-Mahdi, who, overtaken by death in the bloom of life, left it unfinished at the Book of Fasting, كتاب الصيام, when the editor undertook to revise and complete it.

The present volume carries on the work to the end of الجذائز كتاب

385.

Or. 3756.—Foll. 220 ; 8½ in. by 5¾ ; 23 lines, 4 in. long ; written in small and close Neskhi ; dated Tuesday, 1 Ramadan, A.H. 1075 (A.D. 1665). [GLASER, no. 40.]

A gloss upon the Azhār, by Ibrāhīm B. Yaḥya al-Suḥūli, with this title: هذه الحاشية : لسيدنا العلامة ابراهيم بن يحيى السكولى على الزهار جزاه الله خيرا

Beg. مقدمة الافصح في دالها الكسروهي من الفعل. اللازم من قدم بمعنى تقدم

The author, whose full name is Ṣarīm al-Dīn Ibrāhīm B. Yaḥya B. Muḥ. B. Ṣalāḥ al-Shajari al-Suḥūli, was born in Damar, A.H. 987, became Kadi of Ṣan'ā, and died there on the 20th of Jumāda I., A.H. 1060. The حاشية على الزهار وشرحه is mentioned among his works. His original Nisbah, الشجرى, is derived from a tribe called Banu Shajarah. His father was called السكولى on account of

a caravan of the tribe Suḥūl, which happened to arrive on the day of his birth. See Bughyat al-Murīd, Or. 3719, fol. 81b, and Ṭabaḳ al-Ḥalwā, Or. 3919, fol. 25.

Foll. 1—8 and 217—220 contain miscellaneous notes and extracts.

386.

Or. 3992.—Foll. 261 ; 8½ in. by 5¾ ; 23 lines, 4 in. long ; written in cursive Neskhi ; dated Thursday, 25 Dulka'dah, A.H. 1093 (A.D. 1682). [GLASER, no. 286.]

Another copy of the same gloss, with marginal notes.

387.

Or. 3837.—Foll. 198 ; 12 in. by 8½ ; 30 lines, 5 in. long ; written in fair large Neskhi, apparently in the 17th century.

[GLASER, no. 125.]

I. Another copy of the preceding gloss, with the following title: الحاشية الجامعة لزبد الاختيارات والانظار الكاشفة لمعانى ما احتوى عليه لفظ الزهار تاليف سيدنا الصنو القاضى العلامة صارم الدين ابراهيم بن يحيى السكولى رضوان الله عليه

It has a few marginal notes in a minute character.

II. Foll. 6—15 contain a gloss by Sayyid Aḥmad B. Muḥ. B. Luḳmān upon the commentary of Ibn Miftāḥ (v. no. 374) upon the Muḳaddimah of the Azhār, with this title: نزهة الانظار ومحيرة الافكار شرح مقدمة الزهار للسيد العلامة احمد بن محمد لقمان بل الله ثراه برحمة الابرار

Beg. اما بعد حمد الله رب الارباب . . . فانه سألنى بعض الاصحاب . . . ان اجمع ما كنت امليه عليهم في حال قراءة شرح مقدمة الزهار في كتبها

The copy is dated A.H. 1075 (A.D. 1664).

Sayyid Shams al-Dīn Aḥmad B. Muḥ. B. Luḡmān B. Aḥmad B. Shams al-Dīn B. al-Mahdī was Imam of the Mosque of Shahārah, and received a military command from Imam al-Mu'ayyad. He died A.H. 1039. See Bughyat al-Murīd, fol. 51b.

388.

Or. 3856.—Foll. 194; 11½ in. by 7¾; 32 lines, 5 in. long; written in small Neskhi; dated Dulka'dah, A.H. 1078 (A.D. 1668).

[GLASER, no. 144.]

مختصر الانهار

A commentary upon the Azhār, without author's name.

Beg. الحمد لله قبل كل نية ومقال وامام كل رغبة. وسؤال . . . وبعد فهذا مختصر من الانهار حسب ما تعلق بالازهار

The work is described in the above passage as abridged from al-Anhār. In the colophon it is also designated as مختصر الانهار في شرح الزهار. The abridgment is ascribed to Ibn 'Abd al-Salām in the following note, written on the first page: هذا شرح على الزهار لابن عبد السلام مختصر من الانهار

In another copy, Or. 3932, IV., the author is called 'Abd al-Raḥmān B. 'Abd al-Salām.

The commentary extends over the entire work, from the Muḥaddimah to Kitāb al-Siyar, and includes the text, written in red.

389.

Or. 3996.—Foll. 303; 13 in. by 8½; 33 lines, 5¼ in. long; written in rather cursive and sparingly pointed Neskhi; dated Monday, 16 Sha'bān, A.H. 1171 (A.D. 1758).

[GLASER, no. 291.]

ضوء النهار

The first volume of a commentary upon the Azhār, by Sayyid Sharaf al-Dīn al-Ḥasan B. Aḥmad al-Jalāl, with the following title: الجزء الاول من ضوء النهار المشرق على صفحات الزهار في فقه الأئمة الاطهار تاليف امام الاجتهاد وهادي هداية الرشاد السيد العلامة شرف الدين الحسن بن احمد الجلال رحمه الله تعالى

Beg. احمد من طهر قلوب اوليائه ببياه هدايته . . . وبعد فلما كان العلم دعوى والعمل هو الشاهد

The author died, as stated in the Khulāṣat al-Athar, vol. ii., p. 17, in al-Khirāf, a dependency of Ṣan'ā, A.H. 1079. It is stated in Ṭabaḡ al-Ḥalwā, Or. 3919, fol. 25, that he was accused of heretical doctrines, A.H. 1060. The present commentary is described as a work of sharp and hostile criticism, dealing severely with the text. The author left, besides the present work, a gloss upon the Kashshāf, a commentary upon the Fuṣūl al-Lulu'iyyah, and a Badi'iyyah. See Ṭib al-Samar, Or. 2427, fol. 161. In his preface the author refers to his previous writings on Uṣūl al-Fiḡh.

The present volume ends with كتاب الطلاق

Copyist: عبد الرحمن بن يحيى بن قاسم الحاربي

For another copy see Landberg's Catalogue, no. 607.

390.

Or. 3997.—Foll. 364; 12½ in. by 8; 27 lines, 5 in. long; written in fair Neskhi; dated Friday, 28 Rajab, A.H. 1168 (A.D. 1755).

[GLASER, no. 292.]

The second volume of the above work, Dau al-Nahār, beginning with كتاب البيع, and ending with كتاب الميراث

391.

Or. 2900.—Foll. 167; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 33 lines, 4 in. long; written in fair Neskhi, apparently in the 17th century.

[Presented by COL. S. B. MILES.]

The second volume of the same work. It breaks off at the end of باب الذبح. The contents correspond with the first half of the preceding MS., Or. 3997, foll. 1—165.

The MS. appears to have been written in the lifetime of the author, whose name is written on the title-page as follows: شرف

الال الحسن بن احمد بن محمد بن علي بن صلاح بن
الجلال امتع الله بوجوده

392.

Or. 3871.—Foll. 189; 13 $\frac{3}{4}$ in. by 10.

[GLASER, no. 159.]

I. Foll. 1—90; 34 lines, 5 $\frac{1}{4}$ in. long; written by divers hands in Neskhi; 18th century.

The first portion of the preceding commentary, *Ḍau al-Nahār*, ending with باب سجود السهو, a chapter of كتاب الصلوة, and corresponding with foll. 1—104 of Or. 3996.

The title is: الجزء الاول من ضوء النهار للعلامة
الجلال رحمه الله

II. Foll. 91—146; 32 lines, 5 in. long; written in Neskhi with ruled margins; dated Thursday, 19 Rabī' I., A.H. 1176 (A.D. 1762).

Another portion of the same commentary, extending from فصل الامة المزوجة, a section of كتاب النكاح, to the end of كتاب الطلاق, and corresponding with foll. 257—303 of Or. 3996.

III. Foll. 148—189; 29 lines, 5 $\frac{1}{8}$ in. long;

written in fair Neskhi, partly vocalized, apparently in the 17th century.

Fragment of a collection of those Hadiths upon which the ordinances of the law are founded, with a commentary including biographical notices of the earliest narrators of the Hadiths.

The author, whose name does not appear, quotes the canonical collections of Hadith and other Sunni works on tradition, among which is *Fath al-Bāri*, by Ibn Ḥajar (d. A.H. 852).

The Hadiths are classed under the usual headings of law-books, and are numbered in each section. The first section, the beginning of which is wanting, comprises eighteen Hadiths relating to such bodily conditions as necessitate ablution before prayer. The next section, باب اداب قضاء الحاجة, begins, fol. 153a, as follows: الحاجة كناية عن خروج البول والغائط: وهو مأخوذ من قوله صلى الله عليه وسلم اذا قعد احدكم حاجته

The fragment ends abruptly with the twenty-seventh Hadith of the section, باب كتاب الصلوة, which belongs to

393.

Or. 3870.—Foll. 169; 13 $\frac{1}{4}$ in. by 9; 29 lines, 5 in. long; written in cursive and mostly unpointed Neskhi; dated Friday, 9 Jumāda I., A.H. 1168 (A.D. 1755).

[GLASER, no. 158.]

منحة الغفار

Glosses upon the preceding commentary, *Ḍau al-Nahār*, by 'Izz al-Islām Muḥ. B. Ismā'il al-Amīr, with the following title: منحة الغفار حاشية ضوء النهار تأليف مولانا السيد الامام العلامة . . . عز الاسلام محمد بن اسمعيل الامير حفظ الله ببقائه معالم العلوم الدينية

حمدا يرفعه الكرام الكاتبون الى اعلا عليين Beg. . . . وبعد فهذه كلمات على الشرح الشهير

The author was still alive when the present copy was written, as stated at the end, for himself. He was a son of Sayyid Ismā'il B. Ṣalāḥ al-Amīr al-Hamzī al-Kuḥlānī, Imam of the Madrasah of Ṣan'ā. The author of the Ṭib al-Samar, writing A.H. 1144, Or. 2428, fol. 153, describes him as a talented young man and his personal friend.

In the preface the author says that he was induced by his Shaikh, Sayyid 'Abduhu B. 'Alī al-Wazīr, to collect the present glosses. They extend from the beginning of the work to the end of كتاب البيع (Or. 3997, fol. 58).

394.

Or. 3904.—Foll. 35; 12½ in. by 8½; 37 lines, 5¾ in. long; written in small Neskhi; dated 14 Dulhijjah, A.H. 1172 (A.D. 1759).

[GLASER, no. 190.]

I. Foll. 1—6. Kitāb al-Mīrāth, the last section of Ḍau al-Nahār, treating of the law of inheritance: كتاب الميراث الذي كمل به ذو النهار

Beg. كتاب الميراث وهو من مهمات الفقه لحديث ان النبي صلى الله عليه وسلم قال تعلموا الفرائض

The contents correspond with foll. 352b—364 of Or. 3997.

II. Foll. 7—14. The corresponding portion of Minḥat al-Ghaffār, a commentary upon the preceding work, by 'Izz al-Islām Muḥ. B. Ismā'il al-Amīr (see the preceding no.).

Beg. كتاب الفرائض قوله فانه نصف العلم اقول قال ابن صلاح

III. Foll. 15—31. Gloss on the two preceding texts, by Ḥāmid B. Ḥasan Shākīr,

with this title: الزهور الطيبة الاثمار بين ارجاء فرائض الجلال ومنحة الغفار تاليف الفقيه . . . حامد بن حسن شاکر

الحمد لله رب الاوائل والاواخر . . . اما بعد Beg. فانه لما وقعت مذاكرة في فرائض العلامة المحقق السيد الحسن الجلال

The author, who completed the gloss in Dulhijjah, A.H. 1172, speaks of the author of Minḥat al-Ghaffār, Muḥ. B. Ismā'il al-Amīr, whom he calls his Shaikh, as still living at the time.

IV. Foll. 32—35. Another treatise on the law of succession, extracted from the Majma' al-Zawā'id, by 'Alī B. Abi Bakr al-Miṣrī al-Haithami, من مجمع الزوائد ومنبع الفوائد تاليف العلامة الحافظ على بن ابى بكر المصرى الهيشى تلميذ الشيخ زين الدين العراقى

Beg. كتاب الفرائض باب فيمن فر من توريث وارثه

Nūr al-Dīn Abū 'l-Ḥasan 'Alī B. Abi Bakr B. Sulaimān al-Haithami, born A.H. 735, was a disciple of Zain al-Dīn al-'Irāqī, and one of the masters of Ibn Ḥajar al-'Asḳalānī. He died A.H. 807. See Ḥusn al-Muḥāḍarah, vol. i., p. 205; Inbā al-Ghumr, fol. 156b; and Haj. Khal., vol. v., p. 401.

395.

Or. 4021.—Foll. 239; 11½ in. by 8¼; 23 lines, 4½ in. long; written in fair, but imperfectly pointed, Neskhi; dated Tuesday, Jumāda I., A.H. 853 (A.D. 1449).

[GLASER, no. 323.]

البحر الزخار

A full exposition of Zaidi law, with a theological introduction, by al-Mahdi lidīn-

allah Ahmad B. Yahya B. al-Murtada, author of the Azhār.

الحمد لله وسلام على عباده الذين اصطفى اما بعد فان العلم صار مديدا طوره قعيلا غوره

In the preface the author declares that this work will impart to any one who thoroughly masters it, all the knowledge he requires to become a Mujtahid, or independent legal authority, after which he enumerates the various sciences necessary to attain that rank. The full title as given in the preface is as follows: البحر الزخار الجامع لما ذهب علماء الامصار في الاعتقادات الدينية والطائيف الكلامية والقواعد الاصولية والسيرة النبوية والاحكام الفقهية والمسائل الفرضية والمحرمات العقلية مع الادلة العقلية والمجتمعات القطعية والامارات الظنية من الايات الحكمية والاثار النبوية والاجتماعات المروية والقياسات المعنوية والشبهية

The preface concludes with a list of the abbreviations used by the author in referring to his authorities.

The introduction, الدباجة, consists of eleven books, treating of the following subjects: 1. Religions and sects. 2—5. Articles of faith, in four sections, counting as separate books. 6. Distinction between unbelievers and reprobates. 7. Imamate. 8. Scholastic theology (Kalām). 9. Bases of the law. 10. History of the Prophet and Imams, brought down to the death of al-Mahdi 'Ali B. Muḥ., A.H. 774, with a brief sketch of the Umayyades and Abbasides. 11. Coranic texts implying commands.

The headings are as follows:

- Fol. 4b. I. كتاب الملل والنحل
Fol. 13a. كتاب القلايد في تصحيح العقائد
II. كتاب التوحيد
Fol. 16a. III. كتاب العدل

Fol. 22b. IV. كتاب النبوات وما يتعلق بها

Fol. 24b. V. كتاب الوعد والوعيد وما يتعلق

بهما

Fol. 28b. VI. كتاب التحقيق في الاكفار والتفسيق

Fol. 30a. VII. كتاب الامامة

Fol. 33a. VIII. كتاب رياضة الافهام في لطيف

الكلام

Fol. 59a. IX. كتاب معيار العقول في علم

الاصول

Fol. 80b. X. كتاب الجواهر والدرر من سيرة

سيد البشر واصحابه العشرة الغرر وعترته

الائمة المنتجبين الزهر

Fol. 96a. XI. كتاب الانتقاد للآيات المعتبرة

في الاجتهاد

The body of the work, treating of the ordinances of the law, begins, fol. 112b, as follows: كتاب الاحكام المتضمن لفقه ائمة الاسلام . . . فصل فيما يلزم تعلمه من الشرعيات It has the same general arrangement as the Azhār, but a greater number of books. The present volume comprises the following:

Fol. 113a. كتاب الطهارة

Fol. 148b. كتاب الصلاة

Fol. 205b. كتاب الجنايز

Fol. 215a. كتاب الزكاة

Fol. 234b. كتاب الخمس

عماد الدين يحيى بن قاسم بن ابراهيم

... بن الصباح المالكي المرادي المدحجي

Haj. Khal. mentions the work under البحر الزخار, vol. ii., p. 18. For other copies see Ahlwardt, Glaser'sche Sammlung, nos. 230-31, 25, 35, 46, and Landberg, no. 587.

396.

Or. 3728.—Foll. 285; 12 in. by $7\frac{3}{4}$; 25 lines, $4\frac{1}{2}$ in. long; written in rather cursive Neskhi, about A.H. 1057 (A.D. 1647).

[GLASER, no. 12.]

A volume of the preceding work, without the introduction. It contains the first half of Kitāb al-Aḥkām, with copious marginal notes, and comprises the following books: الطهارة, fol. 2a; الصلوة, fol. 30b; الجنابة, fol. 78b; الزكوة, fol. 87a; الخمس, fol. 105a; الصيام, fol. 109a; الحج, fol. 120b; النكاح, fol. 148b; الطلاق, fol. 193a; النفقات, fol. 237b; البيع, fol. 243a.

397.

Or. 3729.—Foll. 293; uniform with the preceding, and written by the same hand; dated Saturday, 24 Dulka'dah, A.H. 1057 (A.D. 1647).

[GLASER, no. 13.]

The latter half of the Kitāb al-Aḥkām, comprising the following books: الشفعة, fol. 1b; الاجارة, fol. 13a; المزارعة, fol. 29a; الاحيا, fol. 34b; المضاربة والقراض, fol. 31b; والتجوير, fol. 39a; الشركة, fol. 43a; الرهن, fol. 46a; العارية, fol. 52b; الهبات, fol. 54b; العمري, fol. 59b; الوقف, fol. 58b; والرقبى والسكنى, fol. 67b; الغصب, fol. 70b; العتق, fol. 78a; الضالة, fol. 106b; النذر, fol. 93b; الايمان, fol. 110b; الضحايا, fol. 114b; الصيد والذبح, fol. 120b; الاطعمة, fol. 124b; الاشربة, fol. 128a; الدعاوى, fol. 133b; الستر, fol. 130a; اللباس, fol. 135b; الاقرار, fol. 147b; الشهادات, fol. 154a; الحجير, fol. 172b; الخوالة, fol. 166b; الوكالة, fol. 180a; الصلح, fol. 182a; الابرا, fol. 182b;

القضا, fol. 184a; السبق والرمى, fol. 183a; الاكراه, fol. 186b; الحدود, fol. 193a; الجنایات, fol. 213a; القسامة, fol. 238b; الومايا, fol. 240b; الدرة المنيرة, fol. 262a; السير, fol. 258a; الفرائض, fol. 282b; فى الغرب من فقه السيرة التكملة للاحكام, fol. 284b; والتصفية من بواطن الاثم.

The last two books are appendices which are often met with as separate works. The first treats of those passages of the Sirah, or Biography of the Prophet, from which inferences as to legal questions may be drawn. The second is a treatise on moral offences and vices.

قال ابن اسحق فى السيرة فى :
خير يسنده الى عروة بن الزبير النخ

The second begins: اعلم ان الفقه الاصطلاحي
هو العلم بالاحكام الشرعية كما مر

Copyist: عاطف بن على بن عاطف بن مسعود
الحربى السحامى بلدا والزيدى مذهبا

Foll. 111 and 112 are partly torn.

This volume and the preceding have copious marginal notes.

398.

Or. 3736.—Foll. 62; 11 in. by 8; 30 lines, $5\frac{1}{2}$ in. long; written in fair Neskhi, imperfectly pointed, apparently in the 15th century.

[GLASER, no. 20.]

The Dībājah, or introduction, of al-Baḥr al-Zakhkhār, imperfect at the end.

It comprises the following books: الملل, fol. 4b; العدل, fol. 11b; التوحيد, fol. 14b; والنحل, fol. 20a; الوعد والوعيد, fol. 19a; النبوات, fol. 22b; الامامة, fol. 22b; التحقيق فى الاكفار والتفسيق

23b; رياضة الافهام, fol. 25a; معيار العقول, fol. 41a; الجواهر والدرر, fol. 54a.

In the last book spaces left for the insertion of dates have mostly been left blank, and the last section, treating of the Umayyades and Abbasides (Or. 4021, foll. 93b—96), is wanting.

Of the eleventh book, الانتقاد للآيات, only the first five lines are extant.

399.

Or. 3934.—Foll. 184; 10½ in. by 7½; written in small and distinct, but sparingly pointed Neskhi; dated from 26 Rajab, A.H. 832, to 27 Rabi' II., A.H. 833 (A.D. 1429-30).

[GLASER, NO. 228.]

I. Foll. 2—114; 26 lines, 5½ in. long.

The Tadkirah of Sharaf al-Din Hasan B. Muḥ. al-Naḥwi (v. no. 354), with this title:

كتاب التذكرة المحررة في فقه العقرة المطهرة

II. Foll. 117—180; 33 lines, 5½ in. long.

The Dibājah, or Introduction, of Baḥr al-Zakhkhār (v. no. 395), with some additions,

كتاب ديباجة البحر الزخار الجامع لمذاهب علماء الامصار

The contents are as follows: الملل والنحل, fol. 118b; التوحيد, fol. 124b; العدل, fol. 125a; النبوات, fol. 128a; الوعد والوعيد, fol. 129a; التحقيق في الاكفار والتفسيق, fol. 131a; الامامة, fol. 132a; رياضة الافهام, fol. 133a; معيار العقول, fol. 146a.

The second appendix to Kitāb al-Aḥkām, entitled كتاب تكملة الاحكام (v. no. 397, fol. 284b), fol. 158a.

The eleventh book of the Dibājah, الانتقاد للآيات (v. no. 395, fol. 96), fol. 164a.

The first appendix to Kitāb al-Aḥkām, entitled الدرة المنيرة في الغريب من فقه السيرة (v. no. 397, fol. 282b), fol. 171a.

A treatise on the law of inheritance, entitled القاموس الفاضل في علم الفرائض, by the author of al-Baḥr, fol. 172b.

مقدمة لبيان سبب التوريث وما يتبعه فصل موجب للارث نسب او نكاح او ولا

This treatise is mentioned in the Tarjūmān, Add. 18,513, fol. 183b, among the writings of al-Mahdi.

The tenth book of the Dibājah, الجواهر والدرر (v. no. 395, fol. 80b), fol. 175a.

III. Foll. 181a. A poem by the same author, entitled الزهرة الزاهرة بتحقيق الدنيا وتفخيم الآخرة, with a prose preface, beginning: احمدك الهم حمد من عرف ان الكبريا لك

The first verse is:

امن نكبات الدهر قلبك امن
ومن روعات فيه روعك ساكن

It is noticed under the same title in al-Tarjūmān, fol. 186b.

IV. Fol. 182b. The Waṣiyyah, or last injunctions of the same Imam, beginning: هذه وصية عبد الله متوسل الى رحمته بما يعلمه من صالح عقيدته

V. Fol. 184a. A poem by the same, on the trials of the Imams.

Beg. اوميض يرق لاح للمشتاق
ارسلت مزن سحاب الاحداق

It is quoted in Simṭ al-La'āl, Or. 2426, fol. 164.

Copyist (fol. 157): محمد بن المؤيد بن محمد بن المؤيد بن ابراهيم بن سعد بن ابو السعود القرشي نسباً والزيدى مذهباً

400.

Or. 3755.—Foll. 40; 8½ in. by 6; 16 lines, 4½ in. long; written in fine Neskhi; dated Monday, the last day of Rajab, A.H. 1049 (A.D. 1639). [GLASER, no. 39.]

معيان العقول في علم الاصول

A treatise on the bases of jurisprudence, being the ninth book of the Dībājah of al-Baḥr (no. 395, foll. 59a—80b).

401.

Or. 4022.—Foll. 293; 12 in. by 8; 27 lines, 5½ in. long; written in cursive Neskhi, apparently in the 13th century.

[GLASER, no. 324.]

The first half of Kitāb al-Aḥkām, the main portion of al-Baḥr, from كتاب الطهارة to near the end of كتاب البيع

It breaks off a few lines after the rubric فصل في كيفية تسليم المسلم فيه (no. 396, fol. 282b).

402.

Or. 3801.—Foll. 197; 11¼ in. by 8; 25 lines, 5¼ in. long; written in fair, but sparingly pointed, Neskhi, apparently in the 15th century. [GLASER, no. 87.]

A volume of the Baḥr, designated on the edge as the second البحر الثاني

It extends from the beginning of كتاب الحج (no. 396, fol. 120b) to the end of كتاب العمري والرقبي والسكنى (no. 397, fol. 59b). It has a few marginal notes.

403.

Or. 4013.—Foll. 147; 11 in. by 8; 23 lines, 5¼ in. long; written in fair, but imperfectly

pointed, Neskhi; apparently in the 15th century. [GLASER, no. 313.]

A volume of the same work, extending from near the beginning of كتاب الحج (the first page of which is wanting) to the end of كتاب البيع. The contents correspond with no. 396, foll. 121—285.

404.

Or. 3915.—Foll. 218; 11¾ in. by 8½; 27 lines, 6 in. long; written in fine bold, but sparingly pointed, Neskhi; apparently in the 15th century. [GLASER, no. 209.]

A volume of al-Baḥr al-Zakhkhār, designated as the second, البحر الثاني من البحر الزخار, with copious notes, written in a minute character between the lines and in the margins.

It contains the following books: النكاح, fol. 2b; الطلاق, fol. 37a; النفقات, fol. 75b; الاجارة, fol. 80b; الشفعة, fol. 121a; 131b; المزارعة, fol. 144b; الاحياء والتجوير, fol. 146b; الشركة, fol. 149a; المضاربة والقراض, fol. 153a; العارية, fol. 157a; الرهن, fol. 159b; القسمة, fol. 166a; العمري والرقبي والسكنى, fol. 167b; الهبات, fol. 171a; الوديعة, fol. 172a; الوقف, fol. 178b; الايمان, fol. 180b; العتق, fol. 187b; الغصب, fol. 201a; النذر, fol. 212a; الضالة, fol. 215b.

The MS. breaks off at the third page of the last book, in a passage corresponding with no. 405, fol. 108a, last line.

405.

Or. 4023.—Foll. 274; 12 in. by 8½; 24 and 32 lines, about 5 in. long; written in Neskhi;

dated Thursday, 12 Jumada I., A.H. 1060 (A.D. 1650). [GLASER, no. 325.]

The latter half of Kitāb al-Aḥkām, with the same contents as no. 397.

406.

Or. 3896.—Foll. 263; 11½ in. by 8; 25 lines, 5¼ in. long; written in bold and thick, nearly unpointed, Neskhi; dated Thursday, last decade of Dulka'dah, A.H. 852 (A.D. 1449).

[GLASER, no. 182.]

The last volume of al-Baḥr al-Zakhkhār, beginning with كتاب الوقف, and ending with كتاب التكملة لاحكام, with marginal notes in a smaller character.

407.

Or. 3921.—Foll. 201; 11¾ in. by 7¼; 17 lines, 4 in. long; written in fair, but almost unpointed, Neskhi; dated Sunday, 11 Ramadan, A.H. 1045 (A.D. 1636).

[GLASER, no. 215.]

The last volume of al-Baḥr al-Zakhkhār, beginning with the chapter headed باب حد القاذف, belonging to Kitāb al-Hudūd (no. 397, fol. 198a), and ending with the first appendix, الدرة المنيرة, leaving out the second, al-Takmilah lil-aḥkām.

The MS. was written for Sayyid 'Izz al-Dīn B. Duraib, an eminent and wealthy legist, who lived in al-Tawilah, possessed a large library, and died some time after A.H. 1060. See Khulāṣat al-Athar, vol. iii., p. 110.

408.

Or. 3990.—Foll. 240; 12 in. by 8; 33 lines, 5 in. long; written in fair, but sparingly pointed, Neskhi, apparently in the 17th century. [GLASER, no. 284.]

The first volume of a commentary, by 'Imād al-Dīn Yaḥya B. Aḥmad B. Murgham, on al-Baḥr al-Zakhkhār, with this title: الجزء الاول من شرح البحر الزخار تأليف سيدنا العلامة ... عباد الدنيا والدين سليل العلماء الراشدين يحيى بن احمد بن مرغم رحمه الله تعالى

Beg. كتاب الطهارة هي مصدر ككتب ومن كشراف يشرف والاسم الطهر وطهرت الشي تطهيرا

This volume begins with كتاب الطهارة, and contains the following books: كتاب الصلوة, fol. 42a; كتاب الزكاة, fol. 127b; كتاب الجنائز, fol. 144b; كتاب الصيام, fol. 178b; كتاب الخمس, fol. 185b; and كتاب الحج, fol. 203b.

Of this last book the MS. contains only the first three quarters. It breaks off a page after the rubric فصل في الحج عن الميت (no. 396, fol. 145b).

For another copy see Ahlwardt, Glaser'sche Sammlung, no. 102.

409.

Or. 3806.—Foll. 134; 8¾ in. by 6¼; 26 lines, 3¾ in. long; written in fair, but sparingly pointed, Neskhi, apparently in the 18th century. [GLASER, no. 92.]

المنار في المختار من جواهر البحر الزخار

A gloss on al-Baḥr al-Zakhkhār, by Diyā al-Dīn Ṣāliḥ B. al-Mahdī al-Maḥyālī, تاليف الفقيه العلامة ضياء الدين صالح بن المهدي المقيلى رحمه الله

Beg. الحمد لله الذي خلق الاشيا بمقدار وقدرها على ما علم من القبول والاختيار ... وبعد فان الله سبحانه جعل جملة شريعته شמוש لخلق والاقبار

The author lived in the latter half of the eleventh century of the Hijrah. Al-Ḥaimi describes him in *Ṭib al-Samar*, Or. 2427, foll. 96—98, as a disciple of his grandfather al-Ḥasan B. Aḥmad al-Ḥaimi, who died A.H. 1071 (*Khulāṣat al-Athar*, vol. ii., p. 16), and as one of the Shaikhs of his own father, Muḥ. al-Ḥaimi. Among his works he mentions the present *حاشية البحر*, which contains, he says, severe strictures upon the text of the Imam. Al-Maḥyali spent the latter part of his life in Mecca.

In his preface the author praises, as the most excellent legal books of the Imams, the *Intiṣār* of Yaḥya B. Ḥamzah and the *Baḥr* of al-Mahdi, adding that the latter contains the quintessence of the former.

The gloss contained in the MS. relates to the first part of the *Kitāb al-Aḥkām* from its beginning to about the middle of *كتاب الزكاة*, where the MS. breaks off.

The first note is on this passage, ولا احفظ (no. 395, fol. 112b, line 6). The last relates to these words, *باب* *وتحل لهم صدقة النفل*, which belong to *باب* *كتاب الزكاة* (no. 395, fol. 228b, line 16).

For another copy see Landberg, no. 588.

410.

Or. 3937.—Foll. 222; 10½ in. by 7¾; 27 lines, 5¾ in. long; written in a small, neat and close, Neskhi, almost destitute of diacritical points, apparently in the 15th century.

[GLASER, no. 231.]

غايات الافكار ونهايات الانظار المحيطة
بعجايب البحر الزخار

An extensive commentary upon several

treatises included in the *Baḥr al-Zakhkhār*, by the author, al-Mahdi lidīn-allah Aḥmad B. Yaḥya.

اللهم ان اجل الثنا يقصر عن وصف جلالك
... هذا ولما من الله جل جلاله بكمال ما اردناه من
تأليف كتاب لطيف يتضمن الاحاطة بعلوم الاسلام

It consists, as stated in the preface, of nine distinct works, each bearing a separate title, as follows:

I. كتاب المنية والامل في شرح كتاب الملل والنحل

II. كتاب الدرر الفريد في شرح كتاب التقاليد في
تصحيح العقائد

III. كتاب دماغ الاوهام في شرح رياضة الافهام في
لطيف الكلام

IV. كتاب منهاج الوصول الى تحقيق كتاب معيار
العقول في علم الاصول

V. كتاب يواقيت السير في شرح سيرة سيد البشر
واصحابه العشرة والائمة المنتخبين الزهر

VI. كتاب المستجد في شرح كتاب الانتقاد للآيات
المعتبرة في الاجتهاد

VII. كتاب عماد الاسلام في شرح حديث كتاب
الاحكام المتضمن لفقه ائمة الاسلام

VIII. كتاب الروضة الفطيرة [النضيرة] في شرح كتاب
الدرة المنيرة في الغريب من فقه السيرة

IX. كتاب ثمرات الاكام في شرح كتاب التكملة
للاحكام والتصفية من بواطن الاثم

The first six of the above commentaries elucidate the following treatises included in the *Dibājah* of al-Baḥr: 1. *Kitāb al-Milal wal-Niḥal*; 2. *Kitāb al-Ḥalā'id*, comprising four separate books (nos. 2—5 of the *Dibājah*); 3. *Riyāḍat al-Afhām* (no. 8); 4. *Mi'yār al-*

‘Uḡūl (no. 9); 5. Al-Jawāhir wal-Durar (no. 10); and 6. Kitāb al-Intikād (no. 11).

The seventh is a commentary upon the Hadiths quoted in the Kitāb al-Aḡkām, or main part of al-Baḡr. The eighth and ninth are commentaries upon the two appendices of the same work, the Durrat al-Munīrah and al-Takmilah lil-Aḡkām. See above, no. 397.

The present volume contains, after some preliminary matters, the first of the above commentaries and the first half of the second, as follows: Commentary upon the preface of al-Baḡr, fol. 3a; Muḡaddimah upon the successive generations of jurists, fol. 10a; Commentary upon Kitāb al-Mīlāl, fol. 22a; Commentary upon the introduction of Kitāb al-Ḳalāid, fol. 64a; upon Kitāb al-Tauḡīd, fol. 66a; and upon Kitāb al-‘Adl, fol. 138a.

The Kitāb al-Munyat wal-Amal begins: اعلم انه ينبغي ان نستفتح الشرح لهذا الكتاب بثلاثة فصول الاول في تفسير هذه الالفاظ التي هي الكتاب والمال والنحل

The Kitāb al-Durar al-Farā'id begins: وفيه كتب اولها كتاب التوحيد وقبل الشروع فيه ينبغي ان نتكلم في مقدمة تتضمن اربعة فصول الاول في فضل العلم

The commentary includes the original text written in red.

The last portion was completed, as stated by the author at the end, on Monday, the 21st of Rajab, A.H. 835. The commentary upon the preface of al-Baḡr was finished on Monday, the 11th of Dulḡa‘dah, A.H. 833. See fol. 21a.

411.

Or. 4027.—Foll. 195; 9 in. by 6½; from 35 to 40 lines, 3¼ in. long; written in minute

and close Nesḡhi; dated Friday, 19 Rajab, A.H. 1178 (A.D. 1765).

[GLASER, no. 349.]

A diffuse commentary upon the Dibājah of al-Baḡr, without title or author's name, imperfect at the beginning.

The first paragraph begins: مسألة اختلف مشايخنا في ارادته سبحانه لتنعيم اهل الجنة قوله لاباحته يعني انه مباح لهم كاكل اهل الدنيا

It relates to this passage of Faṣl 2 of Kitāb al-‘Adl, the third book of the Dibājah: مسألة ولا يريد اكل اهل الجنة وشربهم لاباحته

The commentary upon the next following books begins as follows: كتاب النبوات, fol. 68a; كتاب الوعد والوعيد, fol. 93b; كتاب التحقيق في الاكفار والتفسيق, fol. 150a; الامامة, foll. 161b—186b.

The passages explained are written in the margin. The portion of the text included in the commentary occupies foll. 17a—33a in the first volume of al-Baḡr, no. 395.

On the first page is the following note: لعلها حاشية على شرح القلايد للسيد هاشم الشامي او لغيره

Sayyid Hāshim B. Yaḡya al-Shāmi, to whom the work is dubitatively assigned, was Kadi and Khatib in Ṣan‘ā, and a friend of the author of Ṭib al-Samar. See Or. 2427, fol. 171b.

Foll. 187—189 are taken up by miscellaneous extracts.

Foll. 190—195 contain a fragment of a dissertation on the service due by wives to their husbands, according to the decisions of Imam al-Hādi.

412.

Or. 4034.—Foll. 353; 10 in. by $7\frac{1}{2}$; 25 lines, $5\frac{1}{2}$ in. long; written in small and fair, but sparingly pointed, Neskhi; dated al-Sūdāh, Sunday, 27 Rajab, A.H. 981 (A.D. 1573).

[GLASER, no. 336.]

جواهر الاخبار

A commentary upon the Hadiths quoted in Kitāb al-Aḥkām, the main portion of al-Baḥr al-Zakhkhār, by 'Izz al-Dīn Muḥ. B. Yaḥya Ibn Baḥrān al-Tamīmī al-Baṣrī al-Ṣa'dī, with the following title: كتاب جواهر الاخبار والاثار المستخرجة من لغة البحر الزخار الف عقودها اللولية ونظم سموطها المرجانية الفقيه لخبير البحر العلامة امام زمانه عز الدين محمد بن يحيى بن محمد بن احمد بن محمد بن موسى بن بهران التميمي البصري ثم الصعدي قدس الله روحه

الحمد لله الذي هدانا للدين الحنيف وعلمنا ما لم نكن نعلمه وبعد فلما كان كتاب الاحكام من البحر الزخار مما لم يصنف مثله

The scope of the work, as stated in the preface, is to give the complete text of the Hadiths referred to in the Baḥr, with the necessary explanations, and to show in what part of the authentic collections of traditions they are found. The works to which they are referred are the six canonical books of Hadith, the جامع الاصول (by Mubārak Ibn al-Aṭhīr, d. A.H. 606; Haj. Khal., vol. ii., p. 501); الترغيب والترهيب, by 'Abd al-'Azīm al-Mundirī (d. A.H. 656; Arabic Catalogue, p. 720a), and التلخيص, by Ibn Hajar (d. A.H. 852; v. Haj. Khal., vol. ii., p. 283).

The Hadiths peculiar to the Prophet's family are referred to the work called اصول الاحكام (by Imām Aḥmad B. Sulaimān, who died A.H. 566), and to شفاء الاوام (com-

menced by Amir al-Ḥusain B. Badr al-Dīn, who died A.H. 662, and finished by Sayyid Ṣalāḥ, son of al-Mahdi Ibrāhīm, who died A.H. 683; see Tarjumān, foll. 139a, 151a).

The commentary follows the order of the text (Or. 3728, fol. 2a—Or. 3729, fol. 293a) from كتاب السير to كتاب الطهارة, and includes the two appendices, namely الدرة المذيرة, fol. 338a, and التكملة للاحكام, foll. 341b—346b.

The author states at the end that the fair copy was completed on the 7th of Shawwāl, A.H. 937. The work is mentioned in the Khulāṣat al-Aṭhar, vol. ii., p. 306, under the title of تخريج احاديث البحر, by Ibn Baḥrān.

The present copy was transcribed from the MS. of 'Imād al-Dīn Yaḥya B. Muḥ. B. 'Amr B. al-Mu'āfa, a copy of the author's original draft.

Copyist: حسن بن ابراهيم بن علي بن ابراهيم بن علي بن سلام

Foll. 347—353 contain some extracts, the most important of which is entitled كاشفة الغممة في تجادل النخلة والكرمة, a contest between palm and vine, by 'Abdallah B. Muḥ. al-Najrī.

413.

Or. 3804.—Foll. 300; $9\frac{1}{4}$ in. by $6\frac{1}{4}$; 19 lines, 4 in. long; written in Neskhi, apparently in the 16th century. [GLASER, no. 90.]

I. Foll. 10—284. The first portion of the preceding work, جواهر الاخبار, concluding with Kitāb al-Ḥajj, and corresponding with foll. 2—195 of the preceding MS. The writing is much crowded at the end, the last folios having about forty lines in a page.

II. Foll. 1—9; written apparently in the 18th century.

The preface of a collection of Hadiths, entitled (fol. 9a) شمس الاخبار المنققة من كلام النبي المختار, by Abu ‘l-Hasan ‘Ali B. Muḥyi al-Dīn Ḥumaid B. Aḥmad B. Ja‘far Ibn al-Walid.

Beg. عونك اللهم وتيسيرك والصلوة هدى
توقيع طرق السماع سماع الاخبار التي في كتاب شمس
الاخبار وذكر رجالها الى مصنفها يحصل العلم باسناد كل
حديث من هذه الكتاب

The author's name is found on the title-page :
تأليف الشيخ الاجل . . . على بن حميد بن
احمد بن علي بن احمد بن جعفر بن الحسن بن يحيى
بن ابراهيم بن احمد بن الوليد

He says at the beginning that he had received the Hadiths in Ṣa‘dah, A.H. 602, from his father Muḥyi al-Dīn, who had them from Kadi Shams al-Dīn Ja‘far B. Aḥmad B. Yahya. The preface is chiefly taken up with the author's various Isnāds. At the end he says the work comprises 2500 Hadiths, classed under a number of Bābs, the first of which is
الباب الاول فيما جاء عن النبي صلى الله عليه وسلم في فضل التوحيد وتبج التقليد فيه

The work is mentioned, as one of the leading collections of Hadith, in Falak al-Dawwār, Or. 3850, fol. 21, where to the author's name is added القرشى

III. Foll. 285—292; written apparently in the 17th century.

A treatise on the duties of the Muḥtasib, an extract from the Jawāmi‘ al-Nuṣūṣ, by Imam al-Nāṭiq bil-Ḥaqq al-Nāṣir (Yahya B. al-Ḥusain, who died A.H. 424?): كتاب الاحتساب المعروف لمولانا الامام الناطق بالحق الناصر للحق

قال الامام الناصر عليه السلام في جوامع
النصوص

414.

Or. 3772.—Foll. 297; 8¼ in. by 6; 15 lines, 3¼ in. long; written in cursive and sparingly pointed Neskhi; dated Tuesday, 21 Jumāda II., A.H. 1110 (A.D. 1698).

[GLASER, no. 56.]

المذبة والامل في شرح كتاب المل والنحل

The first part of Ghāyāt al-Afkār, corresponding with foll. 2—64 of the preceding MS., no. 410.

Contents: Commentary upon the preface of al-Baḥr, fol. 9b. Muḥaddimah upon the generations of jurists, fol. 43a. Commentary upon Kitāb al-Milal, foll. 100a—288.

For another copy see the Berlin Catalogue, no. 2807.

The MS. was written for Faḥih Diyā al-Dīn Ishāq B. Muḥ. al-‘Abdi.

Copyist : سعيد بن احمد بن محمد اليمنى المعروف
الصبرى نسباً

Foll. 1—8, 289—298, contain miscellaneous notes and extracts.

415.

Or. 3956.—Foll. 243; 10½ in. by 7¼; 30 lines, 5½ in. long; written in fair, sparingly pointed, Neskhi; dated 15 Shawwāl, A.H. 836 (A.D. 1433).

[GLASER, no. 250.]

الدرر الفرائد في شرح كتاب القلائد

Another copy of the second of the commentaries included under the common title of Ghāyāt al-Afkār.

The contents correspond with foll. 64—221 of the preceding MS., no. 410. They comprise: An introduction to Kitāb al-Ḳalā‘id, fol. 1b. A commentary upon Kitāb

K K

al-Tauḥīd, fol. 4b. A commentary upon Kitāb al-'Adl, fol. 117b.

The MS. was written for al-Faḥīh Najm al-Dīn Yūsuf B. Ibrāhīm B. Aḥmad al-Anisi.

Copyist : أحمد بن محمد بن صلاح الوحاري

416.

Or. 4020.—Foll. 207; $11\frac{3}{4}$ in. by 8; 33 lines, 6 in. long; written in a rude and almost unpointed Neskhi, apparently in the 16th century.

[GLASER, no. 322.]

الدرر الفرائد في شرح كتاب القلائد

Another copy of the second book of Ghāyāt al-Afkār.

Contents: Introduction, fol. 1b. Kitāb al-Tauḥīd, fol. 3b. Kitāb al-'Adl, fol. 104a.

The last section wants three or four leaves at the end. The contents correspond with foll. 64a—219a of no. 410.

Foll. 1—8 and 13-14 have been supplied by a later hand.

417.

Or. 3840.—Foll. 177; $12\frac{1}{4}$ in. by $8\frac{1}{4}$; 29 lines, $4\frac{3}{4}$ in. long; written in fair Neskhi, with red-ruled margins; dated Saturday, 21st of Muharram, A.H. 1074 (probably for 1074, A.D. 1663).

[GLASER, no. 128.]

I. Foll. 1—54. A commentary upon Kitāb al-Taḥkīk fī 'l-Ikḥār wal-Tafsīk, the sixth book of the Dībājah of al-Baḥr (no. 395, fol. 28), by the author.

Beg. كتاب التحقيق في الاكفار والتفسيق هذا كتاب يجب معرفة ما تضمنه من المسائل على كل مكلف مقرر بالشرائع النبوية

The commentary includes the text, written

in red. The author completed it, as stated at the end, on Saturday, the 13th of Rajab, A.H. 822, in Kal'ah Abi Yazīd, on the slope of the hill of Miswar, في قلعة ابي يزيد في مساطط جبل مسور

II. Foll. 55—177. A commentary upon Kitāb al-Imāmah, the seventh book of the same Dībājah (no. 395, fol. 30), by the author, with the text.

Beg. كتاب الامامة الامامة في اللغة هي اهلية الشخص للاقتدا به في خير او شر والامام هو المقتدى به في خير او شر

It was completed on the 25th of Dulka'dah, A.H. 822, in the same place. The author adds in conclusion that, having finished the exposition of the questions relating to اصول الدين, he was going to enter upon the explanation of كتاب رياضة الافهام في لطيف الكلام (the 8th book of the Dībājah).

418.

Or. 3807.—Foll. 257; $11\frac{1}{2}$ in. by 8; from 31 to 33 lines, $5\frac{1}{4}$ in. long; written in small and neat Neskhi; dated Thursday, 10 Shawwāl, A.H. 1044 (A.D. 1635).

[GLASER, no. 94.]

A commentary upon Riyādat al-Afhām, a treatise on Kalām, or scholastic theology, the eighth of the Dībājah of al-Baḥr, by the author.

Beg. كتاب رياضة الافهام في لطيف الكلام وينبغي ان نتكلم في فصلين احدهما في تحقيق هذه التسمية

The commentary includes the text of al-Baḥr, written in red. It was completed, as stated at the end, on Friday, the 8th of Rajab, A.H. 828, the author being then at Ḥaṣyān, "having fled from the oppressors,

and waging war upon the infidels," في حصيان الحروس ونحن فيه مهاجرون للظالمين مجاهدون للكافرين

The date of composition is five years earlier than that of the preface of Ghāyāt al-Afkār. But it appears that this commentary was subsequently embodied in the latter work, as its third book, with the title of كتاب دامغ الاوهام في شرح رياضة الانهزام في لطيف الكلام, which, although not found in the text, is written on the title-page of this MS.

419.

Or. 3925.—Foll. 300; 8 in. by 5 $\frac{3}{4}$; 25 lines, 4 in. long; written in small and close Neskhi; dated Thursday, 9 Ramadan, A.H. 1056 (A.D. 1646). [GLASER, no. 219.]

منهاج الوصول الى تحقيق معيار العقول

A commentary upon the Mi'yār al-'Uḳūl, a treatise upon Uṣūl al-Fiḥ or the bases of the law, the ninth book of the Dibājah of al-Baḥr, by the author.

كتاب معيار العقول في علم الاصول ينبغي
قبل الشروع في شرح هذا الكتاب ان نفسر الفاظ
تسميته بهذا الاسم

This commentary is the fourth of those included in the Ghāyāt al-Afkār. It includes the text of the Mi'yār al-'Uḳūl (no. 395, foll. 59—80), written in red.

Copyist: احمد بن عبد الله بن حبش

There are a few marginal notes, and, at the end, an Ijāzah, or licence, granted by Muḥ. B. Ibrāhīm Luṭfallah to Sayyid al-Ḥasan B. Ṣalāḥ B. al-Muṭahhar, A.H. 1064.

420.

Or. 3771.—Foll. 174; 7 $\frac{3}{4}$ in. by 6; about

35 lines, 3 $\frac{3}{4}$ in. long; written in small and close Neskhi; about A.H. 1025 (A.D. 1616). [GLASER, no. 55.]

The fifth of the treatises included in the Ghāyāt al-Afkār (v. no. 410), with the following title: كتاب يواقيت السير في شرح

كتاب الجواهر والدرر في سيرة سيد البشر الخ

الحمد لله واستعينه واستهديه واستعصمه مما لا
يرضيه . . . وبعد فاني لما ارت الاخذ في شرح كتاب
الجواهر والدرر

It is a commentary upon, or rather a much expanded recension of, the Kitāb al-Jawāhir wal-Durar, the tenth, or historical, treatise of the Dibājah of al-Baḥr. It comprises eight books enumerated in the title-page, each of which bears its own title. Of these the first six are contained in the present volume, as follows:

I. Fol. 4b. Account of creation, and description of the world and of the earth, كتاب عجائب الملكوت

II. Fol. 17b. History of Adam and the Prophets, concluding with Juraij the monk, and the story of Ahl al-Ukhdūd, سلوة الاوليا
في معرفة سيرة الانبياء

The above two sections form what the author designates as the introduction, al-Muḳaddimah. It was completed, as stated at the end, on Friday, the 25th of Jumāda II., A.H. 831, in المرخ, a village near Ḥarāz.

III. Fol. 42a. History of the ancestors of the Prophet, ذكر الامجاد من ابائنا والاجداد

IV. Fol. 46a. Life of the Prophet, الدرة
المضيء في شرح السيرة النبوية

V. Fol. 120a. Lives of the ten blessed Companions (the MS. contains only those of 'Ali, Abu Bakr, 'Umar, 'Uthmān, Ṭalḥah

and Zubair), ضياء القمر في شرح سيرة اصحابه
العشرة الغرر

VI. Fol. 141a. History of the Imams of
the Zaidis, رياض الفكر في شرح سير عترته
المنتخبين الزهر

The last book is imperfect at the end.
The history is brought down to the death of
al-Mahdi Ahmad B. al-Husain (A.H. 656),
and breaks off with a brief mention of the
proclamation of al-Manṣūr al-Ḥasan B. Muḥ.
(A.H. 657).

The last two books are as stated on the
title-page :

VII. كتاب تحفة الاكياس في شرح تعيين خلفا
آلى امية والعباس

VIII. كتاب تزيين المجالس بذكر التحف النفائس

421.

Or. 3890.—Foll. 76 ; 8 in. by $6\frac{1}{4}$; about
35 lines, $3\frac{3}{4}$ in. long ; written by the same
hand as the preceding ; dated Saturday,
18 Jumāda I., A.H. 1025 (A.D. 1616).

[GLASER, no. 176.]

I. Foll. 1—54. Continuation of the pre-
ceding MS. It begins with the last para-
graph of Riyāḍ al-Fikar, namely, a notice
relating to the tombs of Imam al-Hādī (died
A.H. 298), of his son al-Murtaḍa, and of other
Imams in the Mashhad of Ṣa'dah, and contains
the above-mentioned seventh and eighth
books of Yawāḳit al-Siyar, as follows :

Fol. 1. An account of the Umayyades and
Abbasides brought down to al-Nāṣir Ahmad
B. al-Mustaḍī : كتاب تحفة الاكياس في شرح
تعيين خلفا ال امية والعباس

Beg. ولما فرغنا من كتاب رياض الفكر في شرح
سير عترته المنتخبين الزهر شرعنا في كتاب تحفة
الاكياس الخ

The author states at the end that he com-
pleted it on Saturday, the 26th Ramadan,
A.H. 836, in al-Dakā'ik, in the district of
Miswar.

Foll. 32a—54b. The concluding portion
of the Yawāḳit al-Siyar, consisting of anec-
dotes of saints and edifying stories, borrowed
from Abu 'l-Faraj 'Abd al-Raḥmān B. 'Alī B.
Muḥ. al-Jauzi.

Beg. هذه تكملة مباركة لاحقة بكتاب يواقيت
السير اوردها عقيب شرح سيرة الخلفا الاموية والعباسية
الحقا لذكر ابنا الاخرة بابنا الدنيا

It consists of sixty stories entitled تحفة,
and numbered.

The following title has been written at the
end of the preceding section, over the original
text, which has been obliterated : كتاب تزيين
المجالس بذكر التحف النفائس ومكنون حسان العرائس

II. Foll. 55—65 ; dated 19 Rajab, A.H.
1112 (A.D. 1700). A collection of Hadiths
handed down by al-Hādī Yahya B. al-Husain,
who died in Ṣa'dah, A.H. 298.

Beg. هذه الاحاديث النبوية مأخوذة من الاسانيد
الجوية مجردة عنها لتسهيل حفظها وتقريب نقلها عن
الهادي بن الحسين بن القاسم امير المؤمنين

They are arranged under the usual headings
of legal books, beginning, after an introduc-
tory chapter, with باب الطهارة, and ending
with باب السير

III. Foll. 65b—73 ; dated al-Sharaf,
3 Sha'bān, A.H. 1112 (A.D. 1701). Tak-
milat al-Aḥkām, the second appendix of al-
Baḥr. See no. 397, fol. 284.

IV. Foll. 73b—76 ; dated 30 Muḥarram,
A.H. 1113 (A.D. 1701). Al-Muḥaddimat
al-Jazariyyah, a versified treatise on the
correct pronunciation of the Coran. See
no. 93.

422.

Or. 3989.—Foll. 256; 9 in. by 6 $\frac{3}{4}$; from 30 to 35 lines, 5 in. long; written in a cursive and ill-shaped scrawl, almost destitute of diacritical points; dated from Dulhijjah, A.H. 1189, to Šafar, A.H. 1190 (A.D. 1776). [GLASER, no. 283.]

Another copy of Yawākīt al-Siyar (nos. 420 and 421), with the following contents:

- I. Fol. 1b. كتاب عجائب المكوت
- II. Foll. 11a—28a. كتاب سلوة الاوليا في معرفة سيرة الانبيا
- III. Fol. 75b. كتاب ذكر الامجاد من ابائنا والاجداد
- IV. Fol. 82b. كتاب الدرة المضية في شرح السيرة النبوية
- V. Fol. 181b. كتاب ضيا القمر في شرح سيرة اصحابه العشرة الغرر

There are, in addition to the preceding copy, short notices of Sa'd B. Abi Waḥḥās, Sa'id B. Zaid, 'Abd al-Raḥmān B. 'Auf, and Abu 'Ubaidah.

- VI. Fol. 200a. كتاب رياض الفكر في شرح سيرة عترته المنتخبين الزهر

This account of the Imams is brought down to al-Mahdi 'Ali B. Muḥammad, who died A.H. 774.

- VII. Fol. 225a—248b. كتاب تحفة الاكياس في شرح تعيين خلفاء امية والعباس

At the end is found the title of the next following book, viz. كتاب تزيين المجالس بذكر التحف النفائس ومكنون حسان العرايس, which, however, is wanting in this copy.

- VIII. Foll. 30—74; 19 lines, 4 in. long;

dated Friday, 18 Rabi' II., A.H. 1152 (A.D. 1739).

A commentary by Šārim al-Dīn Ibrāhīm B. Yaḥya al-Suḥūlī upon the "Thirty Questions" of Shams al-Dīn Aḥmad B. al-Ḥasan al-Raṣṣās, with this title: هذه نبذة في علم اصول الدين شرح الثلاثين المسئلة تأليف القاضي . . . صارم الدين ابراهيم بن يحيى السكولى رحمه الله تعالى . . . واما المتن وهو المسما مصباح العلوم في معرفة الحق القويم فهو تأليف الشيخ الفاضل . . . شمس الدين احمد بن الحسن الرصاص

The contents agree substantially with those of no. 207.

Foll. 249—256 contain a tract upon the practice of reciting the Dīkr, or litany, in the mosque of Šan'a, an extract from the Nahj al-Balāghah, and other miscellaneous extracts.

423.

Or. 3788.—Foll. 133; 9 $\frac{1}{4}$ in. by 7; about 31 lines, 4 $\frac{3}{4}$ in. long; written for the most part in fair Neskhi, A.H. 708-9 (A.D. 1308-9). [GLASER, no. 73.]

- I. Foll. 2—18. Answers of Imam al-Mutawakkil-'ala'llah al-Muṭaḥhar B. Muḥ. B. Sulaimān to legal questions.

هذه مسائل اجاب [عنها] الامام المتوكل المطهر Beg. بن محمد بن سليمان قدس الله روحه مسألة اذا قال الحاكم صم عندي رواية الهلال [هل يجب] العمل بقوله او يجوز دون وجوب

Al-Mutawakkil claimed the Imamate shortly after the death of 'Ali B. Šalāḥ and of al-Mahdi Aḥmad B. Yaḥya, who both died A.H. 840. After a very chequered tenure of that office, he died in Dāmār, in the month of Šafar, A.H. 879. See Tarjumān,

Add. '18,513, fol. 240. His Diwan is described in the Arabic Catalogue, p. 750.

Answers by 'Abdallah B. Yahya al-Nāziri to nine more questions are appended, fol. 17b.

II. Foll. 19-20. Answers of Imam 'Izz al-Dīn B. al-Ḥasan B. Amir al-Mūminīn (who claimed the Imamate A.H. 879, and died A.H. 900) to legal questions put to him by the last-named scholar, 'Abdallah B. Yahya al-Nāziri.

Beg. سألت وأنا الفقير إلى الله عبد الله بن يحيى الناظري أمير المؤمنين وسيد المسلمين عز الدين بن الحسن بن أمير المؤمنين عن مسائل فاجاب عنها

II. Foll. 22—25. A treatise on the laws of marriage and divorce, without author's name.

Beg. النكاح على ثلاثة أقسام صحيح وهو ما لا خلاف في حله وباطل وهو ما لا خلاف في تحريمه وفاسد

The writing is the same as in the two preceding articles, and the author, whose blessings are invoked at the end, أعاد الله من بركة مصنفه is probably one of the above-mentioned Imams.

IV. Foll. 26—32. The beginning of a commentary upon the Tadkirah, without author's name.

Beg. أما بعد حمد الله في جميع الأحوال فان الفقه لما كان عماد الدين وأساس بنيانه

The commentary does not include the text. It breaks off in the chapter on ablution (Wādū), in the explanation of this passage: (no. 354, fol. 4, line 9).

V. Foll. 34—100. A commentary, تعليق, without author's name, upon the legal treatise of Kadi Ja'far B. Aḥmad (about A.H. 550, v. Or. 3916), entitled النكت والجمل

Beg. الحمد لله كفا انعامه والحمد لله مل ارضه

وسمائه . . . اما بعد فانه حضر الى جماعة . . . والاولاد الراغبين في اقتباس العلم . . . فالتمسوا مني النقي . . . على كتاب النكت والجمل الذي كان الفقه سيدنا القاضى جمال الاسلام والمسلمين جعفر بن احمد

The commentary does not include the text. It follows the usual order of legal works, and contains the following Kitābs: الطهارة, fol. 34b; الصلاة, fol. 38b; الجنايز, fol. 45a; الحج, fol. 51b; الصوم, fol. 50a; الزكاة, fol. 46b; البيوع, fol. 62b; النكاح, fol. 54b; الشركة, fol. 70a; الجهاد, fol. 97a; الوصايا, fol. 95b.

Dated at the end, Rajab, A.H. 708 (A.D. 1308).

The work النكت والجمل is referred to in Ahlwardt's Glaser'sche Sammlung, no. 107.

VI. Foll. 100—131. A treatise on the law of succession, by Sayyid Jamāl al-Dīn 'Alī B. al-Ḥusain B. Yahya B. al-Ḥādī ila 'l-ḥaḳḳ, with this title: كتاب درر الفرائض في الجلى منها والغامض تاليف السيد الشريف الامير الاجل جمال الدين على بن الحسين بن يحيى بن الهادي الى الحق عليه السلام

The author lived, as has been stated under no. 342, about the beginning of the seventh century of the Hijrah. He wrote the following three works upon law: 1. القمر; 2. اللع; 3. المنير; and two treatises on the law of succession, viz., الدرر (the present work) and هداية البرايا في الفرائض والوصايا. See al-Tarjūmān, fol. 154.

Beg. الحمد لله الاول بلى [بلا] ابتدا والاخر بلى انتها . . . اما بعد فانه سألني بعض من تحقق على اجابته وتعز عندي طلبته ان انشى مختصرا في الفرائض يجمع الجلى منها والغامض

The work is divided into four Faṣls, described in the preface as follows: الفصل الاول وهو فى ما ينبغي لمن حضر المريض ان يامره به والثانى فيما يجب اخراجه من المال قبل الموارث والثالث فى بيان من لا يرث بحال والرابع فى بيان الورثة وموارثهم وبيان اصول مسابيلهم وكيفية تصحيحها وما يتصل بذلك

The fourth Faṣl, which forms the main bulk of the work, is subdivided into eight sections, موضع, which begin respectively at foll. 102a, 109b, 110b, 116b, 118a, 118b, 119a, and 129a.

This copy is dated Thursday, 3 Muḥarram, A.H. 709 (A.D. 1309).

Articles V. and VI. are written by the same scribe, Aḥmad B. Khalifah al-Nāziri.

424.

Or. 3796.—Foll. 578; 12 in. by 8½; 27 lines, 4¾ in. long; written in neat Neskhi, with red-ruled margins; dated Sha'bān, A.H. 1066 (A.D. 1656). [GLASER, no. 82.]

الوابل المغزار

A commentary by 'Imād al-Dīn Yahya B. Muḥ. B. Ḥasan B. Ḥumaid B. Mas'ūd B. 'Abdallah al-Muḥrāni upon the text-book of Zaidi law entitled Athmār al-Azhār, by Imam Yahya Sharaf al-Dīn B. Shams al-Dīn, with the following title: الجزء الاول [الجزء الثانى] من الوابل المغزار المطعم لاثمار الازهار تأليف الفقيه النبیه عماد الدين عين عيون الشيعة الراشدين يحيى بن محمد بن حسن بن حميد بن مسعود بن عبد الله المقراني تولى الله مكافاته

لحمد لله الذى اطلع لوامع الازهار بالغيث Beg.

المدرار فايضع فواقع الاثمار بالوابل المغزار . . . وبعد فلما كان كتاب الاثمار الكافل لمن تمسك به بالسلامة من الاخطار

The text of the Athmār, which is included in the commentary and written in red ink, begins: الحمد لله رب العالمين الذى دل بالفروع على الاصول كما دل بالاصول على الفروع

It is an improved and condensed edition of the Azhār (no. 365), by Yahya Sharaf al-Dīn, who was proclaimed Imam A.H. 912, and died A.H. 965. The commentary, which was written in his lifetime, and completed, as stated at the end, on Friday, the 6th of Jumāda I., A.H. 941, purports to be mainly based upon the oral explanations of the Imam. We learn from the life of the latter, Or. 3731, foll. 29 and 42, that both text and commentary were solemnly read in an assembly of jurists in Ṣa'dah, A.H. 940—943.

In the present copy the work is divided into two equal parts. The first ends, fol. 315, with كتاب البيع. The second, foll. 316—578, begins with كتاب الشفعة, and ends with كتاب السير

Copyist: حسين بن محمد بن حفاف

Other commentaries upon the Athmār are noticed by Ahlwardt, Glaser'sche Sammlung, nos. 88 and 184.

425.

Or. 3894.—Foll. 273; 11½ in. by 7¾; 24 lines, 5½ in. long; written in large and fair, but imperfectly pointed, Neskhi, apparently in the 16th century. [GLASER, no. 180.]

The first half of the above commentary, The first half of the above commentary, كتاب البيع, ending with الوابل المغزار, but wanting the last page. It has copious marginal notes.

426.

Or. 3838.—Foll. 300; 12 in. by $8\frac{1}{4}$; about 30 lines, 5 in. long; written in rather cursive Neskhi; dated Rabi' I., A.H. 1067 (A.D. 1656). [GLASER, no. 126.]

الشموس والاقمار

A commentary by the same 'Imād al-Dīn Yaḥya B. Muḥ. B. Ḥasan B. Ḥumaid al-Mukrāni upon his own work, Fath al-Ghaffār, an abridgment of his full commentary upon the Athmār entitled al-Wābil al-Mighzār.

The following title has been prefixed by the copyist: كتاب الشموس والاقمار الطالعة من افق فتح العزيز الغفار المفتوح لمقفلات الاثمار المنتزع من الوابل المغزار . . . تأليف سيدنا القاضي العلامة . . . عباد الاسلام . . . يحيى بن محمد بن حسن بن حميد بن مسعود بن عبد الله المقراني

Beg. الحمد لله الذي الهنا معرفة الاحكام . . . اما بعد فاني لما الفت فتح الغفار المطعم لاثمار الازهار ضمنته غررا من فوايد الوابل المغزار

The text of the Fath al-Ghaffār, which is included in the commentary, begins: الحمد لله المنفرد بالقدم الخليم عن المعالجة بالنقم

It is stated at the end that the Fath al-Ghaffār was completed on Sunday, the 24th of Jumāda II., A.H. 966, and the present commentary on Monday, the 20th of Muḥarram, A.H. 972. Both works, Fath al-Ghaffār and al-Shumūs wal-Aḳmār, are mentioned in Khulāṣat al-Athar, vol. iii., p. 304. See also Glaser'sche Sammlung, nos. 4 and 157.

427.

Or. 3944.—Foll. 269; $12\frac{1}{4}$ in. by $8\frac{1}{4}$; 33 lines, 5 in. long; written in neat Neskhi; dated Friday, 19 Jumāda II., A.H. 1082 (A.D. 1671). [GLASER, no. 238.]

Another copy of the same work, الشموس والاقمار

428.

Or. 3808.—Foll. 328; $11\frac{3}{4}$ in. by $8\frac{1}{4}$; written in fair Neskhi, with red-ruled margins; dated (fol. 294) Sunday, 5 Muḥarram, A.H. 1102 (A.D. 1690). [GLASER, no. 95.]

I. Foll. 17—36; 29 lines, $4\frac{1}{2}$ in. long.

A commentary upon the Muḳaddimah of al-Athmār (no. 424).

Beg. الحمد لله الذي نور قلوب اوليائه بمصابيح العرفان . . . اما بعد فان المختصر الموسوم باثمار الازهار في فقه الاثمة الاطهار الذي لم ينسج على منواله مولف

The author, whose name does not appear in the text, is only designated by his patronymic, Ibn Bahrān, in the following endorsement: هذه الكراسان من شرح بن بهران رحمه الله الى اواخر باب الخيض

His full name is Muḥammad B. Yaḥya Ibn Bahrān al-Ṣa'di. He is mentioned in the life of Imam Sharaf al-Dīn Yaḥya, Or. 3731, fol. 29, as the first of four commentators of the Athmār, and his commentary is described as extensive مبسوط. See Ahlwardt, Glaser'sche Sammlung, no. 184, and Wüstenfeld, Jemen im XI Jahrh., p. 86.

It appears from the preface that the commentary was written by order of Imam Sharaf al-Dīn, and that it includes explanations orally received from him. The present portion extends only to the end of the Muḳaddimah. The title of the commentary is تنقيح القلوب والابصار الى كيفية اقتطاف اثمار الازهار. See Glaser'sche Sammlung, no. 184.

II. Foll. 37—294; 13 lines, $3\frac{1}{2}$ in. long.

Hidāyat al-Afkār, a commentary upon the Azhār, by Ṣarīm al-Dīn Ibrāhīm Ibn al-

Wazir, with copious notes, written in a minute character, on the margin and between the lines. See no. 382.

III. Foll. 2—16, 295—328, contain miscellaneous notices and extracts. The most important are the following :

Foll. 300-301. Notice of Sayyid Ibrāhīm Ibn al-Wazir, from the تاريخ آل الوزير, by Sayyid Aḥmad B. 'Abdallah.

Foll. 304-305. الدرة المنيرة في الغريب من فقه السيرة, from al-Baḥr al-Zakhkhār (v. no. 397).

Fol. 306. العقيدة الصحيحة, by al-Mutawakkil Ismā'īl B. al-Kāsim (d. A.H. 1087).

Foll. 306b—309. درة الغواص في نظم خلاصة الرصاص, by Sayyid Jamāl al-Dīn al-Hādī B. Ibrāhīm Ibn al-Wazir.

429-30.

Or. 3793-94.—Two volumes consisting respectively of foll. 211 and 219 ; 12 in. by 8 ; about 35 lines, 5 in. long ; written by the same hand in rather cursive Neskhi, and divided only by the binding ; dated al-Sharaf, Saturday, 7 Ramadan, A.H. 1101 (A.D. 1690). [GLASER, no. 78-9.]

A versified treatise on the Furū' of Zaidī law, by al-Ḥusain B. al-Nāṣir B. 'Abd al-Ḥafīz al-Muhallā, with a short prose preface beginning: الحمد لله الذي من علينا بملك العلم العقيم . . . وهذا إوان الشروع في النظم للجامع لعلوم الأئمة الاطهار من عترة النبي المختار لمن اراد الاختصار والا فانا قد بسطنا النظم والشرح في الكتاب الذي سميناه المواهب القدسية شرح المنظومة البوسية وقد صار النظم والشرح في سبعة مجلدات

The first verse is :

لقد طاب لي ذكر الاله مبسلا
فتقدية حكم عليك لتوصلا

The same rhyme *lā* is kept up throughout the work.

The author's name appears on the title-page, in the hand of the scribe, as follows :

القاضي المجتهد العلامة الامام شمس الاسلام . . . شرف
المسلمين والاسلام للحسين بن الناصر بن عبد الحفيظ المهلا
خلد الله ذكره على الدوام

His father, al-Nāṣir B. 'Abd al-Ḥafīz, of al-Sharaf, an eminent jurist and Wazir to Imām al-Mu'ayyad-billah (A.H. 1029—1054), completed the versified legal treatise of al-Imām al-Būsi, تكميل منظومة البوسى, and died A.H. 1081. See Khulāsat al-Athar, vol. iv., p. 244. The author, who was Imām of al-Sharaf, wrote upon the above treatise an extensive commentary, consisting, as stated in the above preface, of seven volumes, and entitled المواهب القدسية شرح البوسية, from which the present work is abridged. He was killed in an affray at al-Sinn, near al-Sharaf, where the author of Tib al-Samar visited his tomb. See Or. 2428, fol. 201.

The author says at the end that he had reduced the work from 50,000 lines (Bait) to 30,000, and had completed the abridgment on Monday, the 18th of Jumāda II., A.H. 1098. The following title, which does not appear in the text, has been written by a later hand on the first page: نسيم السكر ونظم الدرر في نظم علوم عترة الغرر

The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed bābs: الطهارة, Or. 3793, fol. 5a; الصلوة, fol. 23a; الخمس, fol. 54a; الزكوة, fol. 49a; الجنائز, fol. 65b; الحج, fol. 74a; الصوم, fol. 67b; النكاح, fol. 148a; البيوع, fol. 120a; الطلاق, fol. 92b; الشفعة, fol. 202b; Or. 3794, fol. 8a; الاجارة

L L

الشركة, fol. 32a; العتق, fol. 122a; السير, foll. 212a—218.

Copyist: عبد الله بن محمد بن عبد الله الزام

431.

Or. 3923.—Foll. 283; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{2}$ in. long; written in Neskhi, with ruled margins; dated Saturday, 8 Rajab, A.H. 1163 (A.H. 1750). [GLASER, no. 217.]

A collection of legal tracts, by Sārim al-Dīn Ibrāhīm B. Khālīd al-'Ulufī, with the following title: *الاجوبة المفيدة على السؤالات الحميدة اجاب عليها سيدنا العلامة التقى صام الدين ابراهيم بن خالد العلفى قدس الله روحه في الجنة*

الحمد لله رب العالمين . . . وبعد فانها اتفقت. Beg. مذاكرة على صحة الاحتجاج بقوله صلى الله عليه وعلى اله وسلم

The author lived in the twelfth century of the Hijrah. One of the tracts included was composed, according to a date transcribed from his autograph MS., fol. 44b, in Muharram, A.H. 1147. The tracts appear to have been mostly written in answer to questions put to the author. They relate for the most part to points of law, and have been arranged according to the usual order of legal works, from Kitāb al-Ṣalāt to Kitāb al-Siyar.

In the first tract, fol. 3b, the author discusses the import of this Hadith, *يحمل هذا العلم من كل خلق عدوله*

The subject of the second, fol. 6a, is defined as follows: *وبعد فهذه امثلة من مفهوم الصفة واللقب فيما كان من مضاف ومضاف اليه يقع فيها الوهم لمن ياخذ بالظاهر*

The third tract, fol. 11a, is an answer to a letter charging the author with a sweeping condemnation of the 'Ulamā.

The fourth tract, fol. 15b, belongs to Kitāb al-Ṣalāt, and relates to the question whether it is lawful to go to sleep shortly before the time of prayer. It was written in answer to Sayyid 'Izz al-Dīn Muḥ. B. Ismā'il al-Amīr, whose writing is given in full.

The fifth tract, fol. 31a, relates to the lawfulness of the joint performance of two legal prayers, *الجمع بين الصلوتين*

Another copy of the same is found in no. 432, II.

The collection concludes with a tract against the prevailing practice of inoculating children with small-pox, fol. 276b.

The MS. was transcribed, as stated at the end, for Kadi 'Imād al-Islām Yaḥya B. Ṣāliḥ al-Suḥūli.

Foll. 279—282 contain an annotation to al-Manār, a gloss upon al-Baḥr al-Zakhkhār (no. 409).

432.

Or. 3907.—Foll. 35; $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{4}$ in. long; written in cursive Neskhi, apparently in the 19th century.

[GLASER, no. 195.]

I. Foll. 3—15. A treatise on the meaning of Kafā'at, *الكفاة*, or equality of rank, in relation to the marriage-laws, by Sayyid al-Ḥasan B. Ishāq B. al-Mahdi, with the following title: *المرأة المبينة للناظر ما هو الحق في مسألة الكفاة جمعها السيد العلامة المحقق القهامة الحسن بن اسحق بن المهدي*

الحمد لله رب العالمين . . . سألت ارشدنا الله وإياك الى سبيل الرشاد . . . عما يظهر للمسؤول انه الرجع في اعتبار الكفاة بالنسب للنكاح

The author is mentioned by the writer of

Ṭib al-Samar, writing A.H. 1144, Or. 2428, foll. 14—19, as one of his contemporaries.

Foll. 5—8 are written on one side only. The fly-leaves, foll. 1 and 2, contain a table of the early Coran-readers, and mnemonic verses on the pauses in the Coran and the pronunciation of the final *nūn*, في حصر النون.

II. Foll. 15b—23. A tract on the question whether it is lawful to join two of the obligatory prayers into one, by Ṣārim al-Islām Ibrāhīm B. Khālid al-Ḳurashī al-'Ulufī, هذه الرسالة لسيدنا العلامة صارم الاسلام ابراهيم بن خالد القرشي ادام الله افادته

الحمد لله الذي عمم بتوسيعه في الدين جميع Beg. عباده . . . وبعد فيقول العبد الحقير . . . ابراهيم بن خالد العلفي . . . لما وقفت على رسالة الجمع بين الصلوتين للمولى شرف الاسلام والدين الخ

See the collection of the author's legal treatises, no. 432, where the same tract occupies foll. 31—44.

III. Foll. 24—35. A treatise on the question whether it is lawful for the descendants of the Prophet to receive part of the Zakāt, or legal alms; written by Ṣafī al-Dīn Aḥmad B. Ṣāliḥ B. Abī 'l-Rijāl in refutation of a tract by Sayyid Sharaf al-Dīn al-Ḥasan B. Aḥmad al-Jalāl, هذا الرد للقاضي العلامة صفى الدين احمد بن صالح بن ابي الرجال على رسالة السيد العلامة شرف الدين الحسن بن احمد الجلال رحمهما تعالى ولخواشى المعلقة على الجواب للجلال

الحمد لله الذي نور قلوب العارفين بمصايح Beg. الشريعة . . . وبعد فان بعض الطلبة المسترشدين اورد سؤالا عما عسى ان يتناول اهل البيت المطهرين من الزكوة التي حرم عليهم سيد المرسلين

The author died A.H. 1092. See Khulāṣat al-Athar, vol. i., p. 220.

433.

Or. 3889.—Foll. 94; 8½ in. by 6; 21 lines, 3¼ in. long; written in Neskhi, apparently in the 18th century.

[GLASER, no. 175.]

A Takhrij, or collection of Hadiths quoted in legal books, with their Isnāds, without title or author's name.

Beg. قال الله تعالى وما امروا الا ليعبدوا الله مخلصين له الدين (Coran xcviii., v. 4) والعمل مع السهو والغفلة والمشاركة لغير الله لا يشك عاقل في انه غير خالص فوجببت الذية

The first rubrics are كذاب الطهارة, fol. 1b; فصل في طهارة الايثار, fol. 2a; باب الجاسات, fol. 5b; ولختزير يتجسس كله, fol. 7a, etc.

The Kitāb al-Ṣalāt, which begins fol. 58b thus: هي احد اركان الاسلام المعلومة من الدين ضرورة: breaks off, fol. 80b, a page after the heading: باب فيما يروى في حى على خير العمل

The works most frequently quoted are الجامع الكافي, شرح التجريد, شفا الاوام, اصول الاحكام, all traditional works belonging to the Zaidis, and the following Sunni works: بلوغ المرام, by Ibn Ḥajar; تحفة, by Sirāj al-Dīn Ibn al-Mulaḥḥin; and المحتاج, by al-Suyūṭī.

In Dr. Glaser's list the work is called Kitāb al-I'tiṣām, by al-Ḳāsim B. Muḥammad (d. A.H. 1029). Neither name appears in the MS. Al-I'tiṣām was left unfinished. See Bughyat al-Murīd, fol. 44b.

Foll. 81—94 contain two fragments of theological treatises.

*Law of Inheritance.***434.**

Or. 4302.—Foll. 80; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi; dated 1 Dulka'dah, A.H. 1207 (A.D. 1793).

[BUDGE.]

الفوائد الشنشورية في شرح المنظومة
الرحبية

A commentary by 'Abdallah al-Shanshūri upon the metrical treatise on the law of inheritance, entitled Ghunyat al-Bāhith, and commonly called al-Rahbiyyah, by Muḥ. B. 'Alī al-Rahbi, who died A.H. 577 (v. Or. 3935, V.).

الحمد لله رب العالمين . . . وبعد فيقول العبد
الفقير لرحمة ربه العجيب عبد الله الشنشوري الشافعي
الفرضي الخطيب قد سألني ولدى عبد الوهاب . . . ان
اشرح المنظومة الرببية

The commentator's full name is 'Abdallah B. Bahā al-Dīn Muḥammad al-'Ajami al-Shanshūri al-Faraḍī al-Shāfi'i. He was Khaṭīb of the Mosque al-Azhar, and died A.H. 999. He wrote this commentary A.H. 984. At the end is an appendix on the law of succession in five Bābs, foll. 70—80. The commentary has been printed with a gloss by Ibrāhīm B. Muḥ. al-Bājūrī (d. A.H. 1276), Cairo, A.H. 1282. For other MSS. see the Khedive's Catalogue, vol. iii., p. 312, vol. vii., pp. 457, 499. A French translation of the commentary has been published by J. D. Luciani, under the title of "Traité des successions musulmanes, extrait du commentaire de la Rahbia par Chenehourī," Paris, 1890.

435.

Or. 4304.—Foll. 159; 8 in. by $5\frac{1}{2}$; 14 lines,

3 in. long; written in fair Neskhi, probably in the 17th century. [BUDGE.]

A commentary upon the well-known treatise on the law of inheritance, الفرائض السراجية, by Sirāj al-Dīn Muḥammad B. Muḥ. B. 'Abd al-Rashīd al-Sajāwandi, who lived about A.H. 600.

الحمد لله رب العالمين وصلى الله على خير
خلقه . . . قال المولى الشيخ الامام سراج الملة والدين
محمد بن عبد الرشيد السجاوندي نور الله مرقده

The commentator, whose name does not appear, is al-Sayyid al-Sharīf Muḥ. B. 'Alī al-Jurjāni, who died A.H. 816. See Haj. Khal., vol. iv., p. 201; and for other copies, Loth, nos. 239-40; Pertsch, no. 1102; the Arabic Catalogue, p. 409; and the Khedive's Catalogue, vol. iii., p. 308.

Foll. 135—159 are written in a smaller character, with twenty-five lines in a page.

436.

Or. 3098.—Foll. 21; $7\frac{1}{4}$ in. by 5; 13 lines, $3\frac{5}{8}$ in. long; written in an elegant Neskhi on red-tinted paper, with all the vowels; dated Wednesday, 3 Dulka'dah, A.H. 726 (A.D. 1326). [KREMER, no. 108.]

A metrical treatise on the law of inheritance, according to the Shāfi'i school, by Tāj al-Dīn Abu Muḥ. B. Abi Ḥamid B. Ḥamid al-Ja'bari al-Shāfi'i.

The following title, enclosed in an ornamental border, is prefixed : نظم اللآلئ في علم
الفرائض على مذهب الامام محمد بن ادريس الشافعي
رضي الله عنه نظم سيدنا الفقير الى الله تعالى الامام
العلامة اقضى القضاة مفتي المسلمين تاج الدين ابي
محمد ابن الشيخ الامام العالم . . . الدين ابي حامد
بن حامد الجعبري الشافعي قدس الله روحه ونور ضريحه

Beg. لرب العلى حمد تصوع مندلا
وشكر لما اولاه ثم على الولا

A short preamble of four Baits is followed by the heading : كذاب الفريضة. The poem is divided into short sections (باب), the first of which has the heading : باب اسباب : the second : باب عدد من يرث : الميراث وموانعه وترتيب العصباء وحكمهم

The author, whose proper name is Ṣāliḥ B. Thāmir B. Ḥāmid al-Ja'bari, so called from Ḳal'at Ja'bar on the Euphrates, was successively Ḳāḍi of Balbek, and assistant judge, نائب الحكم, in Damascus. He died in the latter city on the 16th of Rabi' I., A.H. 706. His poem on Farā'id, commonly known as al-Ja'bariyyah, is mentioned with praise in the notices of his life. See al-Isnāwi, fol. 43b; al-Durar al-Kāminah, Or. 3043, fol. 139b; and Haj. Khal., vol. iv., p. 535. For other copies see Pertsch, Gotha Catalogue, no. 1116, and Houtsma, Brill's Catalogue, no. 920.

Copyist : محمد بن محمد الخطيب وأكده ببعلبك :

437.

Or. 4303.—Foll. 49; 8½ in. by 6; 19 lines, 3½ in. long; written in cursive Neskhi, with red-ruled margins; dated A.H. 1231 (A.D. 1816). [BUDGE.]

الترتيب

A treatise on the law of inheritance, by Badr al-Din Muḥammad B. Muḥ. Sibṭ al-Māridini, who died A.H. 934.

Beg. الحمد لله وكفى وسلام على عباده الذين اصطفى وبعد فان كتاب المجموع في علم الفريضة تأليف الشيخ الامام العالم الرباني الشيخ محمد الكلائي

. . . قد أكب الناس على الاشتغال به رجاء بركة مصنفه وهو غير مرتب وفيه المسائل المكررة . . . وقد اردت ان ارتبه

It will be seen from the above that the work is simply an improved and better arranged recension of al-Kallāi's earlier treatise, called al-Majmū'. The author of the latter is Abu 'Abdallah Shams al-Din Muḥammad B. Sharaf al-Kallā'i al-Faraḍi al-Shāfi'i, who died A.H. 777. See al-Durar al-Kāminah, II., p. 76, and Haj. Khal., vol. v., p. 407. Al-Kallā, from which his Nisbah is taken, is a quarter of al-Baṣrah (Yāḳūt, vol. iv., p. 293).

For other MSS. see the Khedive's Library, vol. iii., pp. 304 and 316, and vol. vii., p. 197, where the work is called ترتيب مجموع الكلائي

438.

Or. 3058.—Foll. 33; 8 in. by 5½; written in cursive Nestalik and Neskhi, in the latter half of the 18th century.

[KEEMER, no. 65.]

I. Foll. 2b—13a. Tables showing the transmission of sacred traditions from the earliest authorities down to the twelfth century of the Hijrah.

Starting from Abu Bakr and other Companions of the Prophet, from the founders of the Sunni schools of law, and a few others, they give under each a bare list of successive traditionists. They are arranged in three columns, and some are brought down to 'Abd al-Ghani B. Ismā'il al-Nābulusi, who died A.H. 1143.

II. Foll. 13b—14b. Teaching licence granted by the traditionist 'Alī al-Ḥasani al-Ḥusaini to Sayyid Muṣṭafa Efendi, assistant-secretary to the Defterdār 'Alī Efendi, معين

النسبوية احببت ان اجمع مختصرا جامعا للخلافات المروية
عن الصحابة والسادة العلوية

III. Foll. 15b—33b. A tabulated treatise on the law of inheritance.

Beg. الحمد لله الذى جعل العلماء ورثة الانبياء

The author, whose name does not appear, dedicates the work to his patron, 'Alā al-Dīn, and gives for the date of composition the chronogram قد تم اشكال

Haj. Khal., who notices the work under the title اشكال الفرائض, vol. i., p. 322, ascribes it to Aḥmad Ibn Kamāl Pasha, who died A.H. 940, and gives the above chronogram in its correct form, قد تم الاشكال = A.H. 927. The patron to whom the work is dedicated was 'Alā al-Dīn 'Alī al-Jamālī, who was Mufti A.H. 909—932, and in whose Medreseh the author held the post of professor. See Shaḡā'ik, fol. 132b.

Zaidi Works.

439.

Or. 3877.—Foll. 195; 8 in. by 5½; about 18 lines, 3¼ in. long; written by various hands, with dates ranging from A.H. 852 to A.H. 995 (A.D. 1448—1587).

[GLASER, no. 165.]

I. Foll. 1—46. A treatise by Faḡih Jamāl al-Dīn Muḥammad B. Abi 'l-Kāsim upon disputed points of the law of inheritance, with this title : كتاب المختصر الفائق المقنع للجامع للخلاف الرايق تاليف الفقيه الافضل . . . جمال الدين . . . محمد بن ابى القسم عمر الله ببقائه ربوع المدارس

Beg. الحمد لله حمد مقرله بالربوبية . . . وبعد فلما كان لعلم الفرائض على غيره مزية فى كلام الله والاثر

It is divided into Bābs, not numbered, and subdivided into Faḡls. This copy is dated Ṣafar, A.H. 852 (A.D. 1448), and it appears from the above title that the author was then living. In the colophon the work is called المختصر الجامع خلاف العلماء

II. Foll. 47—175. An extensive treatise on the same subject, imperfect at the beginning, and without author's name.

It begins with the latter part of the preface, from which it appears that the work was divided into six Ḳisms. The last two of these are thus described : القسم الخامس فى الضرب وما يتبعه والقسم السادس فى الوصايا

This is the work a complete copy of which is extant in Or. 3754.

The contents of the present copy correspond with foll. 3—116 of the latter MS.

The last four leaves have been written by al-Hādī B. 'Abdallāh B. Abi 'l-Rijāl, and are dated 10 Jumada II., A.H. 995 (A.D. 1587).

III. Foll. 176—181. مفتاح الفائض Miftāḥ al-Fā'id, a short treatise on the law of inheritance, by al-Faḡl B. Abi Sa'd al-'Uṣaifiri, مفتاح الفايز فى علم الفرائض

Beg. باب اسباب الميراث اسباب الميراث ثلاثة نسب ونكاح وولا

According to a notice appended to Or. 3735, the author, who is there called الفضل بن ابى سعدان العزوى بن الحسين بن احمد العصيفرى was a contemporary of Imam al-Mansūr 'Abdallāh B. Ḥamzah (A.H. 594—613). He wrote three works on the law of inheritance, viz. الفائض, composed by desire of the

above-named Imam, an abridgment of the same, entitled عقد الاحاديث في علم الموارث (Glaser'sche Sammlung, no. 78), which was not finished, and the present compendium. He left, besides, commentaries on the Muḥaṣṣal of Zamakhshari, on the Kāfiyah, and a work entitled Kitāb al-Lāmi'.

The present work is mentioned by Haj. Khal., vol. vi., p. 27. Several copies are noticed by Ahlwardt, Glaser'sche Sammlung, nos. 62, 65, and 233, 2.

IV. Foll. 182—190. A gloss, تعليقه, upon the preceding treatise, without author's name.

Beg. باب اسباب الميراث الا اخره قلت والكلام منه يقع في موضعين الاول في بيان الاسباب وتوابعها والثاني في نوازل الفرائض ولواحقها

This copy, dated end of Muḥarram, A.H. 883 (A.D. 1478), was written by Faḥih Ṣāliḥ B. Yūsuf, الحادي, for Sayyid al-Ḥusain B. al-Ḥasan B. Muḥ. B. Rasūl-allah.

V. Foll. 192—194. Genealogical notice relating to al-Muṭahhar B. 'Alī B. al-Imām al-Nāṣir-lidīn-allah Muḥ. B. al-Imām al-Ḥādī ila'l-ḥaqq Yahya B. al-Ḥusain (who lived in Yemen at the close of the fourth century of the Hijrah) and to his descendants; extracted from the Mushajjarah, or genealogical table, of Sayyid Ṣalāḥ B. Aḥmad B. al-Diyā al-Ḥadawī. This al-Muṭahhar was the great-grandfather of Imam al-Mutawakkil Aḥmad B. Suleimān, who died A.H. 566.

440.

Or. 3735.—Foll. 78; 11 in. by 7½; 29 lines, 5¼ in. long; written in fair close Neskhī, apparently in the 18th century.

[GLASER, no. 19.]

A full and exhaustive commentary upon

the Miftāḥ al-Fā'id (no. 439, III.), by Muḥammad B. Dā'ūd al-Khālidi, with this title: كتاب الايضاح الغامض الكاشف لمعاني مفتاح الفايض تاليف الفقيه العلامة الخبير الصمصامة محمد بن داود الخالدي رحمه الله رحمة الابرار

الحمد لله وسلام على عباده . . . فان كتابنا هذا مبني على مقدمة واحد وعشرين بابا وخاتمة

It will be seen from the next copy that the work must have been written before A.H. 950.

Contents: Muḥaddimah; definition, scope, and importance of the science of Farā'id; what has to be deducted from the estate before its division, fol. 1b. Twenty-one Bābs, containing the commentary proper, fol. 4a. Khātimah; portion of divorced women; some necessary notions of arithmetic and geometry, foll. 52b—78.

Fol. 78b contains the notice of the author of al-Miftāḥ mentioned under no. 439, III.

The text of the Miftāḥ is written by a later hand in the upper margins.

441.

Or. 4039.—Foll. 227; 8¼ in. by 5½; 19 lines, 4 in. long; written in large and fair Neskhī; dated Dulhijjah, A.H. 950 (A.D. 1544).

[GLASER, no. 341.]

An older and better copy of the same commentary, wanting the first leaf.

Copyist: الفقيه صلاح بن محمد بن طاهر بن احمد الخولاني الخيري الحسن النشيري

It is stated in the margin that the MS. was corrected by the autograph MS. of the author, al-Faḥih Shams al-Dīn al-Khālidi, in Ṣan'ā.

442.

Or. 3903.—Foll. 65; $11\frac{3}{4}$ in. by 8; 29 lines, 5 in. long; written in plain Neskhi, apparently in the 17th century.

[GLASER, no. 189.]

A commentary upon Miftāḥ al-Fā'id, without author's name, with this title: كتاب

جوهرة الفرائض الكاشف لمعاني مفتاح الفايض تأليف
مولانا الامام . . . الفضل بن ابي السعد العصيفرى

الحمد لله على انعامه وافضاله . . . وبعد فانه Beg.
سالنى بعض اخوانى الصالحين ان اضع كتابا يقرب
فهمه للمشبدين

This copy is slightly imperfect at the end. It breaks off in the comments upon the last words of the text. See, for another imperfect copy, no. 443, II.

443.

Or. 3875.—Foll. 103; $8\frac{1}{4}$ in. by 6; about 24 lines, 4 or $4\frac{1}{2}$ in. long; written in cursive Neskhi by several hands, apparently in the 17th century.

[GLASER, no. 163.]

I. Foll. 1—30. A commentary by 'Alam al-Dīn Kāsim B. Muḥ. B. Ismā'il al-Ḥijjī upon Miftāḥ al-Fā'id, with this title: كتاب

الايضاح فى كشف معانى المفتاح تصنيف سيدنا الفاضل
العالم علم الدين ولسان الفرضيين قاسم بن محمد بن
اسماعيل المحجى تولا الله مكافاته

قال الشيخ الفضل ابن ابي السعد العصيفرى Beg.
قدس الله روحه فى الجنة باب اسباب الميراث ومراده
بيان ما يستحق به الميراث فكانه قال الذى يستحق به
الميراث احد ثلاثة

The commentary wants a few lines at the

end. For other copies see Or. 4026, where the author's name is more fully given, Or. 4005, I., dated A.H. 914, and Ahlwardt, Glaser'sche Sammlung, no. 62, 2.

II. Foll. 31—102. Another and fuller commentary upon the same work, slightly imperfect at beginning and end, without author's name.

The first passage explained is the first clause of the text, viz., اسباب الميراث ثلثة نسب وهذه
ونكاح. The commentary begins: وهذه
الثلثة الاقسام لا يختلف اهل الفرائض انها تنقسم الى
تسعة اقسام

The MS. ends abruptly with the explanation of the last chapter but one of the Miftāḥ, باب ميراث الحمل

This is the commentary contained in no. 442, with the title جوهرة الفرائض الكاشف لمعاني
مفتاح الفايض

444.

Or. 3885.—Foll. 54; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{2}$ in. long; written in cursive Neskhi; dated Friday, end of Ramadan, A.H. 1090 (A.D. 1679).

[GLASER, no. 171.]

A commentary by Diyā al-Dīn Ṣāliḥ B. Ibrāhīm al-Nuḥaim upon the Miftāḥ al-Fā'id (no. 439, III.), with this title: كتاب التيسير

والايضاح الكاشف لمعاني المفتاح تأليف الفقيه الفاضل
العالم الكامل ضيا الدين صالح بن ابراهيم النعيم رحمه الله

الحمد لله الذى اوضح بحكمته منار الاسلام Beg. . . .
وبعد فانى استخرت الله تعالى وارىت ان اجمع مختصرا
على المفتاح

The commentary includes the whole text written in red. In another copy, Or. 4026, II., the author's title (Laḡab) is Ṣalāḥ al-Dīn.

Appended is a short tract, foll. 51—54, containing instructions for pilgrims to the Ka'bah and the tomb of the Prophet, beginning : اذا اراد المسلم الحج الى بيت الله الحرام التادية حجة الاسلام

445.

Or. 3995.—Foll. 72; 12½ in. by 8; 27 lines, 4½ in. long; written in neat Neskhi, with red-ruled margins; dated Ḥabūr, Wednesday, 9 Dulhijjah, A.H. 1130 (A.D. 1718).

[GLASER, no. 289.]

A commentary by Sayyid Ibrāhīm B. Yaḥya B. al-Huda al-Ḳāsimi al-Ḥabūri upon the Miftāḥ al-Fa'id, with this title: كتاب شرح الفرائض تأليف السيد العلامة التحرير . . . ابراهيم بن يحيى بن الهدى القاسمى الحبورى نفع الله بعلمه

Aحمدك يا من جعل الحمد على آلايه من Beg. لازمت الفرائض . . . وبعد فقد اردت التقرب الى الله سبحانه وتعالى بشرح مفتاح الفرائض

The author belonged to a Sayyid family called al-Jaḥḥāfi and settled in Ḥabūr. He is mentioned as an eminent scholar in the life of his son Ismā'il, Khulāsat al-Athar, vol. i., p. 404, and in Ṭib al-Samar, Add. 2428, fol. 166. At the end of the present MS., foll. 69—72, the author enumerates the works he had studied under the following masters: 1. Imam al-Mu'ayyad billah Muḥ. B. al-Ḳāsim (d. A.H. 1054). 2. Jamāl al-Dīn 'Alī B. al-Ḥusain al-Maswari. 3. Jamāl al-Dīn 'Alī B. Muḥ. Muṭair (d. A.H. 1084). He gives in extenso the Ijāzahs, or licences, which he had received from the last two, dated respectively A.H. 1031 and 1039.

There are two appendices to the commentary proper, viz., 1. A chapter on testaments, باب الوصايا, fol. 61b. 2. A collection of Hadiths enjoining the study of the law of

succession, borrowed from 'Abd al-'Azīm al-Mundiri, fol. 64b.

This copy was written for Imam al-Manṣūr-billah al-Ḥusain B. al-Ḳāsim B. al-Muayyad by Yaḥya B. Ibrāhīm al-Jaḥḥāfi, apparently the author's son.

446.

Or. 3754.—Foll. 128; 8 in. by 5½; 19 lines, 3½ in. long; written in fair Neskhi; dated Monday, 8 Rabī' I., A.H. 817 (A.D. 1414).

[GLASER, no. 38.]

A treatise on the law of inheritance, without title or author's name, with the following modern endorsement: هذه تعلیقة على الفرائض: ررحم الله مؤلفها تعليق مفتاح الفايض

الحمد لله الذى جعل الحمد مفتاحا لشنايه Beg. وسببا للمزيد من فضله ونعمايه . . . وبعد فانه لما سمع عنى الفقيه الاجل رفيع القدر والمحل نظام الدين لسان المتكلمين وتريع المتادبين القسم بن احمد الشاكري طول الله عمره . . . مذاكرة فى الفرائض

After giving some oral instruction in the law of inheritance to the eminent jurist, Nizām al-Dīn al-Ḳāsim B. Aḥmad al-Shākiri, the author was requested by him to write the present full manual, illustrated by copious examples. He consulted the following works: Durar al-Farā'id, by Amīr Jamāl al-Dīn 'Alī B. al-Ḥusain Ibn al-Hādī (no. 423, VI.); Kitāb al-Lāmi', by Shaikh al-Faḍl B. Abī 'l-Sa'd al-'Uṣaifiri (v. no. 439, III.); and a Shāfi'i work entitled Kitāb al-Kāfi (by Ishāq B. Yūsuf al-Farāḍi al-Zarkāli, who died c. A.H. 500; v. Haj. Khal., vol. v., p. 21).

The work is divided, as stated in the preface, into the following six Ḳisms:

فى الحث على طلب علم الفرائض والتنبية على فضلها 1.

M M

2. في مقدمة يبني عليها الكلام في التواريخ
3. في التواريخ المترتب على تلك المقدمة
4. في نواذر الفرائض وما يتعلق بها
5. في الضرب وما يتبعه
6. في الوصايا

This plan, however, is not fully carried out in the body of the work, which contains only the first four of the above *Kisms*, beginning respectively at fol. 3*a*, 3*b*, 7*a*, and 63*b*. The fourth *Kism* is subdivided into fourteen *Bābs*, the last two of which have headings identical with those of *Kisms* 5 and 6 and the preface. The thirteenth *Bāb*, fol. 101*b*, is entitled الباب الثالث عشر. في الضرب وما يتبعه. The fourteenth *Bāb*, fol. 116*a*, الباب الرابع عشر وهو بالوصايا, consists only of a brief reference to more extensive works: فطالع ذلك في الكتب الكبار. The subject it was to deal with is treated in a separate book, كتاب الوصايا, foll. 116*b*—128, which forms an appendix to the work.

A treatise with the same beginning is mentioned by Ahlwardt, Glaser'sche Sammlung, nos. 62, 3 and 84, under the title of كتاب الوسيط في الفرائض. The author is called أحمد بن يسر العنسي

محمد بن هادي بن جزار الشارقي : Copyist

HISTORY.

Ancient and General History.

447.

Or. 1491.—Foll. 136; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 25 lines, 5 $\frac{1}{2}$ in. long; written in fine large Neskhi; dated Zabīd, the last day of Sha'bān, A.H. 710 (A.D. 1310).

[SIR HENRY C. RAWLINSON.]

كتاب المعارف

A manual of early Muslim history and biography, by Abu Muḥ. 'Abdallāh B. Muslim Ibn Kūtaibah al-Dīnawari al-Kātib.

هذا كتاب جمعت فيه من المعارف ما يحق على من انعم عليه بشرف المنزلة

The author died in Baghdad, in Rajab, A.H. 276, at the age of sixty-three. See al-'Ibar, fol. 92, al-Kāmil, vol. vii., p. 305. An earlier date, however, A.H. 270, is given for his death in the Fihrist, p. 77. But Ibn Khallikān, who mentions both, gives the preference to the former (see the autograph MS., Add. 25,735, fol. 163. A.H. 296 in De Slane's edition, p. 353, is a clerical error for 276). Compare Kāmil, vol. vii., p. 305; Wüstenfeld, Geschichtschreiber, no. 73; and Hammer, Literaturgesch., vol. iv., p. 454.

The present copy agrees with the text published by Wüstenfeld, Göttingen, 1850. But the chapter relating to extreme Shī'ah sects, p. 301, is left out, and the history of the kings of Persia, which in the printed edition comes last, pp. 320—340, is here placed before the kings of Yemen, foll. 125*a*—129*a*. The account of the Abbasides is brought down, fol. 85*b*, to the death of al-Muktadir, A.H. 320.

The work has been printed in Cairo, A.H. 1300. For other copies see the preface of Wüstenfeld's edition; Pertsch, Gotha Catalogue, no. 1552; Rosen, Notices Sommaires, no. 155; Institut, no. 30; and the Paris Catalogue, no. 1465.

At the end is the following notice of the author and of his son Ahmad, transcribed by the copyist from an earlier MS. : في النسخة يقول ان الموفق اشخص بن قتيبة الى بغداد سنة ست وستين ومايتين حتى قرا عليه هذا الكتاب فاجازه بعشرة الاف دينار واقامه ببغداد الى ان توفي في رجب

سنة ست وسبعين وقدم ابنه احمد بمصر على القضا
فقام ثلاث سنين ومات في ربيع الاول سنة اثنين
وعشرين وثلاثمائة

محمد بن نجم بن محمد بن حسن بن
نجيب العزازی الاربلی

II. Another text, written lengthways in the margins, by a Maghribi hand, has no connection with the work of Ibn Kṭaibah. It consists, as stated at the beginning, of extracts from two works thus designated:

ما كتب على الهامش مختصر من البدو والتاريخ لابا زيد
البلخي ومن نزهة المجالس ومنقخب النقايس للشيخ عبد
الرحمن بن عبد السلام الصفوري من غير تنبيه على
كلامهما رحمهما الله

The first of these works, al-Bad' wa'l-Ta'rikh, written by Abu Zaid Aḥmad B. Sahl al-Balkhi, A.H. 355, has been described by C. Huart, *Journal Asiatique*, 1887, II., pp. 160—164. The second, *Nuzhat al-Majālis*, a collection of edifying stories, by 'Abd al-Raḥmān B. 'Abd al-Salām al-Shāfi' al-Saffūri, who wrote it in Mecca A.H. 884, has been printed in Cairo A.H. 1281 and 1300. See the Khedive's Library, vol. ii., p. 179.

The extracts, in which no distinction is made between these two works, begin with remarks on the sanctity of the formula لا اله الا الله. They are chiefly taken up with religious exhortations to patience and trust in God, with the merits, مناقب, of the Prophets of old, of Muḥammad, and of his principal Companions, with records of the Umayyades and early 'Abbasides, and with anecdotes of saints. They conclude with traditions relating to the Dajjāl, or Antichrist. Comparatively late writers, as al-Nasafi, Ibn al-Janzi and Ibn al-'Arabi, are occasionally quoted. On the last page is written, by the same Maghribi hand, the

letter of 'Amr B. al-'Āṣ to 'Umar B. al-Khaṭṭāb, describing Egypt. On the fly-leaf at the beginning is Ibn Khallikān's notice of Ibn Kṭaibah, by a later Oriental hand.

A short notice of the MS. written on the first page by its former owner concludes thus: "Very fine and ancient copy, purchased by me at Baghdad, Jan. 8, 1847. H. Rawlinson."

448-9.

Or. 1343-4.—Two uniform volumes, consisting respectively of foll. 392 and 399; 9¼ in. by 6½; 25 lines, 3½ in. long; written by the same hand in plain Neskhī; dated 13 Rabi' I., A.H. 1263 (A.D. 1847).

[SIR CHARLES A. MURRAY.]

مروج الذهب

The "Golden Meadows;" the well-known historical work of Abu'l-Ḥasan 'Alī B. al-Ḥusain al-Mas'ūdī, who wrote it A.H. 332—336, and died A.H. 346. See Wüstenfeld, *Geschichtschreiber*, no. 119, and Barbier de Meynard, *les Prairies d'Or, Avant-propos*, p. iii., seqq.

The first volume ends with the account of Ḥasan, *Prairies d'Or*, vol. v., p. 14. The second contains the rest of the work.

Copyist: ابرهیم بن السيد على البكری

The work has been printed in Bulak, A.H. 1283, on the margin of *Nafḥ al-Ṭib*, Bulak, A.H. 1304, and on the margin of the *Kāmil*, Cairo, A.H. 1303. For MSS. see the Paris Catalogue, nos. 1476—85; the Khedive's Library, vol. v., p. 146; the Leyden Catalogue, no. 752, etc.

450-1.

Or. 1518 and 1519.—Two uniform volumes, containing respectively foll. 226 and 235;

MM 2

12½ in. by 8½; 22 lines, 5½ in. long; written by the same hand in large and clear Neskhi, apparently in the 19th century.

[SIR HENRY C. RAWLINSON.]

The same work.

The two volumes form a continuous text, divided only by the binding. The first ends in the middle of the chapter devoted to the sayings of 'Ali, the last passage corresponding with vol. iv., p. 449, of the Paris edition.

The second volume, beginning with the sequel of the above chapter, concludes with the brief record of the reign of al-Muṭī', which is found at p. 2, vol. ix., of the same edition. The subsequent chapters are wanting. An extensive passage, consisting chiefly of poetical quotations, vol. viii., pp. 385—407, is also omitted.

On the first page of vol. i. is a note written by a former owner, whose name has been erased, with the date A.H. 1252 (A.D. 1836).

On the fly-leaf Sir Henry Rawlinson has written: "Very good copy of Massoudi's *Muruj edh Dheheb* . . . bought by me at Baghdad, 1854."

452.

Or. 1521.—Foll. 293; 12 in. by 8; 19 lines, 4½ in. long; written in rather cursive Neskhi, with red-ruled margins, apparently in the 18th century, except foll. 1—44, 52, 53, which have been supplied by a later hand.

[SIR HENRY C. RAWLINSON.]

The first half of the same work, ending abruptly with an anecdote relating to Mu'āwiyah and Jumail B. Ka'b (Paris edition, vol. v., p. 117).

A table of contents has been prefixed by the same hand that supplied the deficiency of the MS.

453.

Or. 1520.—Foll. 144; 9½ in. by 6½; 27 lines, 4½ in. long; written in fair distinct Neskhi, apparently in the 15th century, except foll. 1—8 and 144, which have been supplied by a modern hand. [SIR HENRY C. RAWLINSON.]

The first volume of the same work, ending with the chapter on the black races, ذكر السودان وانسابهم

The contents correspond with the Paris edition from the beginning to p. 61 of vol. iii.

The old writing begins in the middle of the table of chapters (vol. i., p. 39), and ends with an account of the Bajah race (vol. iii., p. 33).

The MS. is described by Sir H. Rawlinson as tolerably well written, and more than usually correct. It was bought at Baghdad, April 5, 1844.

454.

Or. 1522.—Foll. 99; 12½ in. by 9½; 19 lines, 7½ in. long; written in large and bold Neskhi, with a fair supply of vowels, apparently in the 13th century.

[SIR HENRY C. RAWLINSON.]

A portion of the same work, designated as the fourth volume, with this heading: الجز الرابع من كتاب مروج الذهب ومعادن الجوهر تصنيف الامام الفاضل العلامة العالم ابو الحسن علي بن الحسين ابن علي المسعودي رحمة الله عليه ورضوانه

It begins with the reign of 'Abd al-Malik B. Marwān, and ends with that of Mūsa al-Hādī. Its contents extend from p. 209 of vol. v. of the Paris edition to p. 287 of vol. vi. At the end is written: ويتلوه في الجز الخامس ذكر خلافة هرون الرشيد

Copyist: جعفر بن خليل بن سودكين بن عبد الله

The last page is covered with notes of successive owners, or readers, the dates of which range from A.H. 760 to 1232.

On the first page is written: "Purchased by me at Baghdad, May 26, 1844. H. Rawlinson."

455.

Or. 2773.—Foll. 126; 9 in. by 5½; 15 lines, 3 in. long; written in a most elegant Nestalik, with a highly-finished 'Unwān, gold headings, and blue and gold-ruled margins; dated end of Sha'bān, A.H. 834 (A.D. 1431). Bound in ornamental stamped leather covers.

[COMTE DE GOBINEAU.]

The well-known historical compendium of Ḥamzah B. al-Ḥasan al-Iṣbahānī, generally called تاريخ الامم (Haj. Khal., vol. ii., p. 115).

Beg. الحمد لله رب العالمين هذا كتاب اودعته تواريج سنى ملوك الارض والانبياء اولى الامر عليهم السلام وبوبته عشرة ابواب

The author gives at the end the close of Jumādā II., A.H. 350, as the date on which the work was completed. He died, according to al-Sam'ānī, fol. 41a, before A.H. 360. The same writer, who calls him Abu 'Abdallah Ḥamzah B. al-Ḥusain al-Mu'addib al-Iṣbahānī, says that he wrote the great history of Iṣfahān and several philological and historical works. Ibn Nadīm, who calls him (Fihrist, p. 139) Ḥamzah B. al-Ḥasan, ascribes to him the same history and some philological treatises, but does not mention the present work. Yākūt, who frequently quotes him, calls him invariably Ḥamzah B. al-Ḥasan. See vol. i., pp. 26, 292, &c.

The Arabic text has been edited by J. M. E. Gottwaldt, under the title of "Hamzæ Ispanensis Annalium Libri X.," Petersburg, 1844; and a Latin translation was published by him in Leipzig, 1848. The text has also been printed in Calcutta, 1866.

For notices of the author and his works see Gottwaldt's preface; S. de Sacy, Mémoires de l'Institut, tom. x., pp. 1—29; De Slane, Ibn Khallikān, vol. i., p. 497, note 2; Wüstenfeld, Geschichtschreiber, no. 126; and Hammer, Literaturgeschichte, vol. v., p. 511.

His edition of the Divan of Abu Nuwās is mentioned by Rosen, Notices Sommaires, p. 211, and his Proverbs by Aumer, Munich Catalogue, no. 642.

The present copy was written by Ja'far al-Bāisunghuri for his patron Bāisunghur Mirza (son of Shāhrukh), who died A.H. 837. The latter's name and titles appear in the following inscription, written on gold ground and enclosed in an illuminated circular border of high finish: برسم خزانة الكتب السلطان الاعظم الاعدل الاكرم بايسنغر بهادر خان خلد الله تعالى ملكه وسلطانه

The text agrees closely with the printed edition. The ten Bābs into which the work is divided begin respectively as follows: I. fol. 5a; II. fol. 336; III. fol. 40b; IV. fol. 41b; V. fol. 42a; VI. fol. 47a; VII. fol. 58a; VIII. fol. 63a; IX. fol. 73a; X. fol. 736.

The author's name, which is not found in the text, appears in the following title, written by a later hand: كتاب تاريج سنى ملوك الارض والانبياء عليهم الصلوة والسلام تاليف حمزة بن الحسن الاصفهانى

456.

Or. 1496.—Foll. 107; 8 in. by 4¾; 14 lines, 2¾ in. long; written in neat Nestalik, with 'Unwān and gold-ruled margins; dated Shawwāl, A.H. 1089 (A.D. 1678).

[SIR HENRY C. RAWLINSON.]

The same work, without author's name. The ten Bābs begin respectively at foll. 6a,

31a, 37b, 38a, 38b, 43a, 51b, 55a, 62b, and 63b.

This copy appears to have been derived, either immediately or indirectly, from the preceding. It has the same reading, حيدر instead of جيب بن بهريز, at the end of Bāb III.; the same wrong heading, الباب الخامس, at the beginning of Bāb VI., fol. 43a; and it presents blank spaces in those passages (v. fol. 51) where the names of Abu Bakr and 'Umar have been erased in the preceding copy (v. fol. 58) by some Shī'ah zealot.

Copyist: محمد محسن خاتون ابادی

On the fly-leaf is a notice of the work by Sir Henry Rawlinson, who describes the MS. as exceedingly incorrect. He purchased it at Baghdad, Jan. 15, 1847.

457.

Or. 1495.—Foll. 157; 11½ in. by 8; 20 lines, 5 in. long; written in fair Neskhi; dated Friday, the last day of Šafar, A.H. 1254 (A.D. 1838).

[SIR HENRY C. RAWLINSON.]

الآثار الباقية عن القرون الخالية

Chronology of ancient nations by Abu 'l-Raiḥān Muḥammad B. Aḥmad al-Bīrūnī.

The author was born in Khwārizm, A.H. 362, and died in Ghaznah on the 2nd of Rajab, A.H. 440. The work has been edited by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See "Chronologie Orientalischer Völker von Alberuni," Leipzig, 1878, and the English version by the same scholar, London, 1879.

The pronunciation of the author's Nisbah, al-Bīrūnī, is fixed by al-Sam'ānī, who says

(Add. 23,355, fol. 98b, and Add. 7352, fol. 105a) that the *b* is to be sounded with Kasrah: البيروني بكسر الباء الموحدة وسكون الياء آخر الحروف. This does not exclude the sound *é*, or Yāi Majhūl, which in writing is expressed by the Kasrah, no less than the Yāi Ma'rūf; but that distinction is confined to Persian words. In Arabicized forms the Yāi Majhūl is, of course, inadmissible.

The above title does not appear in the text; but it is that by which the author refers to the present work in the *Kānūn Mas'ūdi*, Or. 1997, fol. 33a. See also the catalogue of his writings, Sachau's *Einleitung*, p. 46. The date of composition has been fixed by the learned editor to A.H. 390-1. See *ib.*, p. 24.

The present MS. is one of the three upon which Prof. Sachau based his text. He describes it, *Einleitung*, p. 54, and designates it by the letter R. A Taylor MS., now Add. 23,274, noticed in the Arabic Catalogue, p. 550b, was transcribed from it a year later, viz. A.H. 1255. For other MSS. see the Arabic Catalogue, p. 202b; the Paris Catalogue, no. 1489; and Pertsch, no. 1525, 2.

Copyist: يعقوب بن اسمعيل تفرشى

On the last page, fol. 157b, is written: "The MS. was copied for me at Teheran from a fine and ancient exemplar. Teheran, June 20th, 1838. H. Rawlinson."

The three preceding pages, foll. 156a-157a, contain tables drawn up by al-Faḍl B. Ḥatīm al-Tibrīzī, showing on what day of the week and month the Christian and Jewish festivals fall in any year of the Era of Alexander, with the heading: هذا الجدول موضوع على اعياد اهل الذمة من استخراج الحكيم ابي العباس الفضل بن حاتم التبريزي

The tables are followed by directions for their use. They are no part of al-Bīrūnī's

work, but appear to have been found at the end of the Teheran MS.

Two fragments of smaller size are bound up at the end of the volume. The first is the last page of the first half of the work entitled *سمط النجوم العوالى فى ابناء الاوائل والتوالى* (v. Arabic Catalogue, p. 573a). It is dated A.H. 1183. The second is part of a circular drawn up by Dr. Sprenger for the Earl of Munster, and enumerating Arabic works on military science.

458.

Or. 3328.—Foll. 238; $9\frac{1}{4}$ in. by $5\frac{3}{4}$; consisting of two MSS. of different dates bound together. [H. A. STERN.]

I. Foll. 1—143; 23 lines, 4 in. long; written in small and close Neskhi; dated 18 Muḥarram, A.H. 1075 (A.D. 1664).

The same work.

The existence of this copy was not known until it came into the Museum in July, 1886, so that it has not been used by Prof. Sachau for his edition. It has evidently been transcribed from the same old Teheran MS. as two previously described copies, Add. 7491 and Or. 1495 (designated by L and R in Sachau's preface), and it presents all the lacunæ and transpositions noticed by the editor (Einleitung, pp. 54—67). Although dating a few years earlier than L, the present copy is not so carefully written; but it has over the latter the advantage of containing all the tables of the printed text. It has, however, several blank spaces, apparently reserved for pictures.

The colophon, fol. 142a, is as follows:

فرغ من تسويد فى يوم الثلاثاء ثامن عشر من شهر محرم
الحرام سنة خمس وسبعين والى من الهجرة العبد الاقل
محمد بن مومن الجربادقانى

It may be noticed that the copyists of the three MSS. were men of Persian birth. The scribe of the present copy designates himself as a native of Jarbādakān, a town near Hamadān; and that of Add. 7491 derives his Nisbah from Junābid, a town near Naishapur. The latter's name appears in the following colophon, which was not given in the Arabic Catalogue: *العبد الراجى عفو ربه عبد القيوم الجنازى ١٠٧١*

At the end of the present copy, foll. 142b—143b, is found the additional table of Christian and Jewish feast-days, which has been noticed, no. 457. It occurs also at the end of Add. 7491.

II. Foll. 144—237; 23 lines, $4\frac{1}{8}$ in. long; written in fair large Neskhi, apparently in the 18th century.

Detached extracts from the geography of al-Ḳazwīnī (آثار البلاد), here called كتاب الاقاليم. Intermixed with these are also some miscellaneous extracts from other sources, such as biographical notices of celebrated authors, taken from Ibn Khallikān, from the Sulūk (fol. 205a), from the Ṭabaḳāt of Ṭaḳī al-Dīn (ib.), from the Ṭabaḳāt of Khayālī Zādah 'Alī Chelebi (fol. 205b), etc. There are also extracts from the Taisir of 'Umar al-Nasafī (fol. 206a), and from the Ḥayāt al-Ḥayawān (fol. 235a), a Turkish Fatwa of Abu'l-Su'ūd (fol. 156a), and a letter, also Turkish, of Aḥmad Pasha, Beglerbegi of Baṣrah (fol. 235a). From these last it would appear that the compiler was a Turk, living probably in the last century.

459.

Or. 1493.—Foll. 120; 12 in. by 8; 24 lines, $4\frac{1}{2}$ in. long, in the centre of the page, with 7 lines, $10\frac{3}{4}$ in. long in the lateral margin, and about 13 oblique lines in the upper

and lower margins of each page; rather incorrectly written in an indistinct Neskhi, apparently about the beginning of the 17th century.

[SIR HENRY C. RAWLINSON.]

A historical compilation, without title or author's name.

Beg. الحمد لله الواجب وجوده الشامل كرمه وجوده
السابق بالعدل قضاياه النافذ بالحكمة حكمه ثم
انى انخبت وجمعت من اخبار القرون الاول

Further on the author describes his work as follows : وسبح لى ان انخبت لنفسى موجزا من الكلام دالا على متون الاخبار وعيون الآثار خاليا عن الضعف مبانيه متجاوبا حروفه ومعانيه وقد ابتدأت فى تاليف هذه النخبة بذكر خلق العالم على ما نطق به التوراة وعلى ما نقله حفظة الاخبار وخزنة التواريخ والانا ثم نذكر ازمنة الانبياء عليهم السلام ومبعثهم وخلاصة احوالهم وقصصهم واشخنت حواشى الكتاب بنخب اخبار الملوك فى العرب والعجم فيه على الاصح والاوزر واوردت فيها نوادر الحكايات ومشاهير الروايات وشواذ الاتفاقات ملخصا مختصرا ليلا يطول حجم الكتاب وانما عمدت الى تنميق الحواشى بهذه الاشارات بلون غير لون المداد ينشرح الناظر من الاصول والحواشى الخ

The work appears to have been written about the close of the fifth century of the Hijrah. Its approximate date may be inferred from the following facts. Although very sparing of quotations, the author refers in one place, fol. 5b, to Muhammad B. Jarir (al-Ṭabari), and in another, fol. 71a, to a still later authority, كتاب الانوار المشتمل على ذكر شرف النبى. The Kitāb al-Anwār here meant is probably the work of al-Farrā al-Baghawi, who died A.H. 516 (Haj. Khal., vol. i., p. 84). In the same passage the

author remarks that, since the conquest of 'Umar, no Christian had ever entered Jerusalem but in fear; from which it would appear that he wrote before the conquest of the holy city by the Crusaders, A.H. 492.

The passage is as follows : فظهر صدقه حين فتح بيت المقدس فصار فى ايدى المسلمين فلا يجسر احد من النصارى من وقت عمر رضى ان يدخله الا على خوف

The MS. contains three parallel texts, namely, the history of the Prophets in the centre of the page; the life of Muḥammad, written in oblique lines on the upper and lower margins; and the history of kings, written lengthways in the lateral margins.

In the history of the Prophets the author quotes freely the usual authorities, as Ibn 'Abbās, Wab̄ B. Munabbih, Ka'b al-Aḥbār, and a few of the early commentators. In the latter part, after the chapter on 'Īsa, the following subjects are treated: Aṣḥāb al-Kahf, fol. 91a; Dul-ḡarnain, fol. 95b; the two men mentioned in the Coran (xviii., v. 31), fol. 99b; Barṣiṣā al-Ābid, fol. 100b; Juraiḥ al-Rāhib, fol. 101b; Sabā and its people, fol. 102b; Jannat Ṣan'ā, fol. 104a; Aṣḥāb al-Ukhdūd, fol. 104b; Jirjīs al-Nabī, fol. 106b; Shamsūn al-Ābid, fol. 110b; al-Tubba', fol. 111a; Khālīd B. Sinān al-'Absī, fol. 112b; Aṣḥāb al-Fil, fol. 113a.

At the end of this section, fol. 115, the author says that he had written all that relates to the history of the Prophet at the beginning of the book, with red ink, in the margins.

The life of Muḥammad, which occupies, in fact, the upper and lower margins from fol. 2a to 94b, ends with an account of some of his miracles. The chapter on his campaigns, which was to follow, is wanting.

The history of the kings occupies the lateral margins of foll. 2a—115b, and the

whole page in foll. 116a—120b. It comprises the following sections: Ancient kings of Persia, from their origin to the Muslim conquest, fol. 2a; Kings of the Arabs, viz., Himyaris, Lakhmis and Ghassānis, fol. 40a; Muslim chronicle, year by year, from the death of Muḥammad to A.H. 74, where it breaks off, fol. 48b.

According to the author's statement, fol. 40a, this last section was to comprise the Abbasides and contemporary dynasties, down to the reign of the Khalif under whom the work would be completed: *ونورد كذلك ذكر كل من له غلبة وظهور في الاسلاميين من عند الامام ابي العباس السفاح رضى الله عنه والى ان ينتهى الكتاب الى زمن من يختم بخلافته كلامنا هذا*

The MS. appears to have been transcribed from a copy the first leaf of which was disfigured by holes. Hence at the beginning a few short gaps, which have been filled up at random by a later hand. The following false title, ascribing the work to al-Aṣma'i, has been prefixed by the same hand: *هذا كتاب الشامل يشتمل على ثلاثة كتب قصص الانبياء وسيرة النبي وغزواته وذكر ملوك العرب والعجم مما عني بجمعة ابو سعيد عبد الملك ابن قريش بن عبد الملك ابن صالح ابن رياح بن عمرو بن عبد شمس المعروف بالاصمعي الباهلي*

On the first page is a note by a former owner, with the date A.H. 1023.

On a separate folio at the end is the first part of the article of Yāḳūt on Shahrāzūr, by a modern hand.

460.

Or. 3004.—Foll. 286; $9\frac{1}{4}$ in. by $6\frac{1}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in rather cursive, but fairly legible, Neskhī; dated Rajab, A.H. 1259 (A.D. 1843). [KREMER, no. 1.]

المنتظم في تاريخ الملوك والامم

A volume of the Muntazam, the annals of Abu 'l-Faraj 'Abd al-Raḥmān B. 'Alī Ibn al-Jauzi al-Bakri, who died A.H. 597.

The above title and the author's name are found at the end of the year A.H. 247, fol. 105b, where one of the volumes into which the work was originally divided is said to end.

The MS., which begins abruptly, comprises A.H. 228-289; but the first year and the last are imperfect. The text begins in the middle of a notice relating to Abu Tammām, who is said to have died A.H. 228, with the following words: *ابى تمام فقال والله ما ينفعنى هذا القول ولا يضربا تمام والله ما اكلت الخبز الا به*

The subsequent year, A.H. 229, begins, fol. 4b, as follows: *ثم دخلت سنة تسع وعشرين ومايتين فمن الحوادث فيها حبس الواثق الكتاب والزاهم اموالا*

The author gives, under every year, first the political events, and then obituary notices in alphabetical order. The last year, A.H. 289, begins at fol. 286a, and ends, on the next page, with the records of the death of al-Mu'taḍid, of a violent earthquake, and of a shower of shooting stars on the 8th day of Ramaḍān. The next Juz was to begin with the reign of al-Muktafi.

It is stated in the subscription that the MS. was transcribed from a copy in the Cairo Library, *بالكتبخانة المصريه*. See the Khedive's Library, vol. v., p. 160.

The following detached volumes of the Muntazam are found in European libraries. The first volume in Leyden; Catalogue, vol. ii., p. 146; a fragment comprising A.H. 63—164 in Gotha; see Pertsch, no. 1553; another, containing A.H. 96—136, in the Bodleian; see Uri, no. 779; another, A.H.

N N

297—447, in the Berlin library; see *Zeitschrift der D. Morg. Ges.*, vol. v., p. 279. A fragment, A.H. 167—216, is in the Museum, Arabic Catalogue, p. 170a, 4; and others, comprising A.H. 176—202, 297—300, are in the collection of M. Ch. Schefer; see *Histoire des Croisades*, Introduction, p. 61, note.

461.

Or. 3685.—Foll. 166; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{7}{8}$ in. long; written in fair Neskhi; apparently in the 14th century. [BUDGE.]

A portion of a general history arranged by dynasties, imperfect at the beginning.

This is evidently the work contained in the Gotha MS. entitled *اخبار الدول المنقطعة* (hitherto the only known copy), by Jamāl al-Dīn Abu 'l-Ḥasan 'Alī B. Abi 'l-Manṣūr Zāfir B. al-Ḥusain B. Ghāzi al-Halabi al-Azdi. See Möller, no. 245, and Pertsch, no. 1555. The identity is fully established by a comparison of extracts from the Gotha MS. given by Freytag in his Appendix to *Lokmani Fabulæ*, pp. 34—40, which are in verbal agreement with the corresponding portion of our MS., foll. 25a—29a. The same agreement obtains with regard to other extracts translated by the same scholar in his *Geschichte der Hamdaniden*, *Zeitschrift der D. Morg. Ges.*, Band 10, pp. 432—498, and by Weil, *Geschichte der Chalifen*; see vol. ii., p. ix., no. 9, and the notes *passim*.

The author, who was born A.H. 567, and died A.H. 623, studied law under his father, Abu Manṣūr Zāfir, and became a perfect master of history. He succeeded his father as teacher in the *Madrasat al-Mālikiyyah*, Cairo, and was appointed *Wazīr* by al-Malik al-Ashraf. He left, besides the present history called *al-Duwal al-Munḳaṭi'ah*, the following works: *Badā'i' al-Badā'ih* (v. Maḳḳari, preface,

p. 14), with a continuation; *Akhbār al-Shuj-'ān*, *Akhbār al-Mulūk al-Saljūkiyyah*, *Asās al-Siyāsah*, *Nafā'is al-Dakhirah* (unfinished), *Kitāb al-Tanbīhāt*, and *Kitāb Man Uṣība* (a history of martyrs, beginning with 'Alī). See *Fawāt al-Wafayāt*, vol. ii., p. 64, where many of the author's verses are quoted. Compare *Haj. Khal.*, vol. iii., p. 239; vol. i., p. 265; vol. ii., p. 26; *Dérenbourg*, *Escorial*, no. 420, 2; *Wüstenfeld*, *Geschichtschreiber*, no. 309; *Ibn Khallikān*, *Wüstenfeld's* edition, no. 313, p. 150; and *De Slane's* translation, vol. iv., p. 567.

The author's name is found in the present copy at the beginning of the history of the Fātimide dynasty, fol. 41a, as follows: قال الفقيه جمال الدين ابو الحسن على بن ظافر جامع اخبارها وعليه عهدة ما نقله

A subsequent volume contained a history of the Saljūk dynasty, to which the author incidentally refers, fol. 69a.

'Alī B. Zāfir is frequently quoted by al-Maḳḳari in his *Nafḥ al-Tīb*. See vol. ii., p. 167, and the Index under *ظافر*.

The contents of the volume nearly coincide with those of the Gotha MS. A quire of ten leaves is wanting at the beginning. The text commences abruptly in the early part of the history of Saif al-Daulah with an anecdote relating to one of the panegyrists of that prince. The first event recorded is the expedition of Saif al-Daulah against the castle of Dādim and Hiṣn Ziyād, and his victory over the Domesticos, A.H. 326 (see Freytag, *Geschichte der Hamdaniden*, p. 465).

The next following sections relate to three princes of the same line, viz., 'Uddat al-Daulah al-Ghaḍanfar Abu Taghlib B. Nāṣir al-Daulah, fol. 11b; Sa'd al-Daulah Abu 'l-Ma'ālī Sharīf B. Saif al-Daulah, fol. 16a; and Abu 'l-Faḍā'il B. Sharīf, fol. 22a.

The following dynasties occupy the rest of the volume :

Fol. 25a.	الدولة الساجية بالجلال
Fol. 29a.	الدولة الطولونية بمصر والشام
Fol. 34a.	الدولة الاخشيدية بمصر والشام
Fol. 41a.	الدولة العلوية بافريقيه ومصر والشام
Fol. 94a.	دولة صنهاجه بافريقيه والاندلس
Foll. 97b—166a.	الدولة العباسيه

There is in the last section a considerable lacuna after fol. 110. The latter part of the account of al-Manṣūr, the reigns of al-Mahdi and al-Hādī, and the beginning of that of al-Rashīd, are lost. The history of the Abbasides concludes with the accession of al-Nāṣir, A.H. 575, of whom it is only said that he made vast conquests, and that the whole world submitted to his sway : واخذ الامر حقا وقوة وفتح البلاد طاعة وعنوة وطبقت دعوته جميع الافاق وطلعت شمس كلمته باهرة الاشراق From this it would appear that the author was writing before the invasion of Chingiz-khan.

The date of transcription is imperfect, the leaf being torn, and what remains of it is hardly legible : وكان الفراغ من تعليقه العشرين من شعبان المكرم سنة احدى وستين [?] . . . كتبه احمد المحدث عفا الله عنه

462.

Or. 1515.—Foll. 355 ; 11½ in. by 8¼ ; 27 lines, 4¾ in. long ; written in small and neat Neskhi, apparently in the 17th century.

[SIR HENRY C. RAWLINSON.]

الكامل في التاريخ

The first volume of the Kāmil, by 'Izz al-

Din 'Ali B. Muḥammad al-Jazari, called Ibn al-Athīr, who died A.H. 630.

It extends from the beginning of the work to the end of A.H. 69. The contents correspond with voll. i.—iii. of Tornberg's edition and the first 251 pages of vol. iv.

There are two lacunæ, apparently due to the loss of some leaves in the MS. from which this copy was transcribed. The first occurs on fol. 92a, and extends from vol. i., p. 421, line 22, to p. 426, line 15 ; the second at fol. 105b, corresponding with p. 493, line 15—p. 495, line 8, of the same volume.

At the end is a seal bearing the name محمد باقر العلوم, with the date A.H. 1104. It is probably the seal of the Shaikh al-Islām Muḥ. Bākir Majlisi, who died A.H. 1110.

On the first page is written : "A good copy, neatly and correctly written, purchased by me at Baghdad, Feb. 18, 1846. H. Rawlinson."

463.

Or. 1516.—Foll. 396 ; 11½ in. by 7¾ ; 23 lines, 4¾ in. long ; written in neat Neskhi, A.D. 1845. [SIR HENRY C. RAWLINSON.]

The first volume of the same work, ending with the death of 'Uthmān (Tornberg's edition, vol. iii., p. 153).

On the fly-leaf : "Copied from a fine and old MS. in 1845."

464.

Or. 1517.—Foll. 452 ; 10½ in. by 7¼ ; 25 lines, 4½ in. long ; written in neat Neskhi, A.H. 1261 (A.D. 1845).

[SIR HENRY C. RAWLINSON.]

Continuation of the above from the accession of 'Ali to the end of A.H. 199 (Tornberg's edition, vol. iii., p. 153—vol. iv., p. 217).

On the fly-leaf: "Copied for me at Baghdad, 1845, from a very fine MS. in the possession of Col. Taylor. H. Rawlinson."

The Taylor MS. referred to, Add. 23,295, is described in the Arabic Catalogue, p. 554a.

465.

Or. 4215.—Foll. 245; 10 in. by 6½; 31 lines, 4½ in. long; written in fair small Neskhi, apparently in the 15th century.

[LANE.]

مرآة الزمان في تواريخ الاعيان

The first volume of the great historical work of Abu 'l-Muzaffar Yūsuf B. Kizughli (daughter's son of Ibn al-Jauzi), who died A.H. 654.

الحمد لله الواحد القديم المنان الماحد العظيم
الديان . . . وبعد فان القطر السليمة والفكر المستقيمة
تستشرف الى معرفة البدايات وتشرب الى ادراك
المنشآت

After mentioning the various subjects which may attract men curious of the records of the past, the author describes his work as follows: استخترت الله تعالى في تحرير هذا الكتاب المشتمل على ما اشترت اليه من فصول لقطاب وفنون العلم والاداب والسير والانتساب ولو مددت فيه اطناب الاطناب واسباب الاسهاب لانقطع سير السرى وكل كل الركاب وخير الكلام ما قل ودل ولم يطل فيمل وشرطه ان ابتدى بها ذكرت في تراجم الابواب من خلق السموات والارض واختلاف الليل والنهار لايات لاولى الالباب ثم اتبع ذلك من سيرة نبينا صلصم بالحوادث في كل عام ومن توفي من الاعيان والاعلام وبداية التاريخ بالسنيين من مولد سيد المرسلين وقلدت من سلف من السلف في الجرح والتعديل لانه لا يتوقف على دليل

There is a lacuna after fol. 2, and some inversion of the original order in the next following leaves. The work began with five preliminary chapters relating mostly to eras and chronology. The fifth contained a table of chapters. All five, however, are lost, with the exception of the beginning of the first.

Fol. 3 begins abruptly with the latter part of an account of the Nile, followed by an article on the Euphrates, فصل في الفرات

The following are the principal subjects contained in this volume: Rivers, fol. 3a; wonders of the world, المعجائب, fol. 56; the earth and its inhabitants, fol. 8b; hell, fol. 9b; creation of the Jinns and Iblis, fol. 10a; creation of heaven, of the zodiac, the planets, the mansions of the moon, the stars, the Throne, and the Angels, fol. 12b. Adam (beginning lost), fol. 28a; Shīth and his descendants, fol. 35b; Idrīs, fol. 37a; Hārūt and Mārūt, fol. 38b; Ṭahmūrath, fol. 41a; Nūh and his descendants, fol. 41b; Ḍahḥāk and Farīdūn, fol. 48a; Hūd and the 'Adites, fol. 49b; Ṣāliḥ, fol. 53b; Ibrāhīm, fol. 55a; Ismā'il, fol. 71b; Ishāk, fol. 73b; Yā'qūb, fol. 74a; Lūṭ, fol. 74b; Ḍu'l-ḳarnain, fol. 77a; Yūsuf, fol. 86a; Ayyūb, fol. 98b; Shu'aib, fol. 102b; Mūsā, fol. 104b; Bal'am, fol. 121a; Ḳārūn, fol. 122b; Yūsha', fol. 123a; Khidr, fol. 124a; Ilyās, fol. 125a; Ilīsā', fol. 127a; Ashmū'il, fol. 127b; Dā'ūd, fol. 130b; Luḳmān, fol. 134a; Sulaimān, fol. 135a; Bakht-Naṣar, fol. 146a; Dāniyāl, fol. 149a; Zakariyyā and Yaḥya, fol. 152a; Maryam and 'Īsa, fol. 155a. Number of the Prophets and their order, fol. 163b. Ancient nations, viz., Indians, fol. 165b; Chinese, fol. 168a; Syrians and Chaldees, fol. 169a; Persians, fol. 170a; Iskandar, fol. 174b; Greeks and their sages, fol. 180b; Banu 'l-Aṣfar, fol. 183a; Mulūk al-Ṭawā'if, fol. 184b; Sassanides, fol. 185a. Arabia:—tribes and

poets of the Arabs, fol. 194*a*; kings of Hīrah, fol. 198*a*; kings of Yemen, fol. 206*b*; Ghasanides, fol. 211*a*; Abyssinians, fol. 212*b*; Aṣḥāb al-Fil, fol. 215*a*; ‘Abdallāh B. al-Sāmīr, fol. 217*b*. Battles of the Arabs, fol. 218*a*; their proverbs, fol. 226*b*; their races and their creeds, fol. 239*a*.

On the last leaf is the beginning of the history of Muḥammad, *فصول ذكر نبينا صلى الله عليه وسلم*

Copies of the first volume, or parts of it, are noticed by Casiri, no. 1639, and in the Leyden Catalogue, no. 756. For MSS. of other portions of the work, and for notices of the author, see the Arabic Catalogue, pp. 145*a*, 554*b*; Pertsch, no. 1556; Aumer, no. 937; Wüstenfeld, *Geschichtschreiber*, no. 340; *Historiens des Croisades*, Introduction, p. 64, vol. iii., p. 513; Abu Shāmāh, Or. 1539, fol. 103; and *Histoire des Sultans Mamlouks*, vol. i., p. 64.

A contemporary inscription on the first page of the MS. states that it belonged to Ibrāhīm B. al-Shaikh Nāṣir B. ‘Alī B. al-Ḳuṭb Shaikh ‘Izz al-Dīn al-Rifā‘i al-Talāwi.

466.

Or. 1510.—Foll. 271; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; partly (foll. 2—97) 17 lines, $3\frac{1}{2}$ in. long, partly (foll. 98—271) 19 lines, $4\frac{1}{8}$ in. long; written in a small, rather cursive, but distinct and scholarlike hand, probably in the 15th century.

[SIR HENRY C. RAWLINSON.]

Two detached and imperfect volumes of an historical work, without title or author's name.

The first, which contains a full account of Creation and of the prophets anterior to Muḥammad, begins abruptly with the follow-

ing words : *من هيبة الله تعالى وإما النون فقد اختلفوا فيه فقال قوم هو الدواة وهو اختيار الحسن البصري وتنادى والصحاك وعامة المفسرين على ان النون الخوت الذي يحمل الارض*

The above passage is part of a chapter treating of the first things created. After this come several short sections, with the heading *فصل*, treating of the heavenly “Tablet,” *اللوحة المحفوظة*, of the six days of creation, of the day on which creation began, of the creation of day and night, of the first thing created, etc.; lastly, a description of Paradise, and some Hadiths relating to the life of the blessed.

The history of the Prophets begins, fol. 10*a*, with Adam. The subjects of the subsequent sections are as follows: Shīth and his descendants, fol. 23*a*; Idrīs, fol. 24*b*; Hārūt and Mārūt, fol. 26*a*; Nūḥ, fol. 27*b*; his sons, fol. 30*a*. Events of the period elapsed between Nūḥ and Ibrāhīm, viz., the story of Daḥḥāk and Feridun, fol. 31*a*; Hūd and the Ādites, fol. 32*b*; Shaddād B. ‘Ād, fol. 34*a*; Ṣāliḥ, fol. 36*a*; Ibrāhīm, fol. 38*b*; Ismā‘īl, fol. 55*b*; Lūṭ, fol. 56*a*; Du‘l-ḳarnain, fol. 58*b*; Yūsuf, fol. 64*b*; Ayyūb, fol. 88*a*; Shu‘aib, fol. 92*b*; Mūsa, fol. 95*a*; Bal‘am, fol. 119*b*; Ḳārūn, fol. 120*b*; Kalīb B. Yūfannā, fol. 122*a*; Ḥizḳil, *ib.*; Al-Ḳhiḍr, fol. 122*b*; Ilyās, fol. 123*a*; Dā‘ūd, fol. 127*a*; Luḳmān, fol. 132*b*; Sulaimān, fol. 134*a*; Zakariyyā and Yaḥya, fol. 146*a*; Maryam and ‘Īsa, fol. 149*a*; Bukht-naṣṣar, fol. 153*a*; Yūnus, fol. 162*a*. Some holy men who lived in the period between ‘Īsa and Muḥammad, fol. 164*a*.

The last section, relating to Aṣḥāb al-Kahf wal-Raḳīm, ends abruptly, fol. 165*b*.

The second volume, foll. 166—271, which is also imperfect at the beginning, contains a

full and minute history of Muḥammad. The first section, fol. 166*a*, relates to the fourteenth year of his life, and begins as follows:

السنة الرابعة عشر من مولده حضر رسول الله مع اعمامه
حرب الفجار وعمره اربع عشرة سنة وهى حرب كانت
بين كذانه وبين هوازن

The subsequent sections have headings indicating the years of the Prophet's life, from the fifteenth to the forty-first. After the beginning of revelation فصل في مبادئ الوحى, fol. 169*a*, the headings refer to the years as counted from the prophetic mission down to the tenth. The last section, fol. 177*b*, deals with the Mi'rāj, ذكر حديث المعراج.

The remainder of the volume deals with the Hijrah and subsequent years, as follows: Hijrah, fol. 178*b*; second year, fol. 184*b*; third year, fol. 198*a*; fourth year, fol. 204*b*; fifth year, fol. 205*b*; sixth year, fol. 206*b*; seventh year, fol. 213*a*; eighth year, fol. 215*b*; ninth year, fol. 223*b*; tenth year, fol. 234*b*.

The account of the death and burial of Muḥammad is followed by short sections relating to his personal appearance, fol. 251*a*; his mental qualities, fol. 252*a*; his miracles, fol. 255*b*; his expeditions, weapons, horses, etc., his companions and his wives, fol. 267*b*. The last sections, foll. 269*a*—271*a*, contain traditions relating to the invocation of blessings upon the Prophet, to the tank destined for him in Paradise, to his intercession for the faithful, to his being the last of Prophets, to the number of his transmitted sayings, and to the promises made to countries in which any of his companions would die.

The last words of the present MS. are: وهذا آخر ما ذكرناه من سير الانبياء وسيرة نبينا محمد عليه وعليهم افضل الصلوات واكمل التحيات آمين يا رب العالمين

The author's reference, fol. 61*b*, to his grandfather's work, al-Muntazam, shows that we have here a portion of the history mentioned under the preceding no.; and, in fact, the part which relates to the prophets, foll. 19—153, shows, to some extent, verbal agreement with the corresponding portion of Or. 4215, foll. 29—163. But the text of the present MS. is considerably abridged by omissions, and some sections have been transposed.

On the last page are entered by a former owner, Aḥmad B. Yūnus al-Zāhiri, notices relating to the birth of his children, with dates ranging from A.H. 832 to 849.

On the upper edge of the MS. is written the following misleading title: كتاب سيرة الانبياء وسيرة نبينا محمد . . . وهو تأليف العلامة ابو احمد الحسن بن عبد الله بن سعيد العسكري Abu Aḥmad al-Ḥasan B. 'Abdallāh B. Sa'īd al-'Askari, to whom the work is here ascribed, died A.H. 382. See Ibn Khallikān, De Slane's version, vol. i., p. 382.

On the fly-leaf is a short notice of the work by Sir Henry Rawlinson, who purchased the MS. at Baghdad, Nov. 15, 1847.

467.

Or. 4016.—Foll. 53; 10½ in. by 6¾; 19 lines, 4¼ in. long; written in fair Neskhi, apparently in the 15th century.

[GLASER, no. 314.]

Detached fragments, without title or author's name.

The first rubric is: فصل في ذكر العيون والانهار وما ورد فيها من فنون الاخبار والاثار

The writer's occasional references to his grandfather as the author of the Muntazam, and comparison with the preceding MS.,

show that these fragments are parts of the first volume of the *Mir'āt al-Zamān*. In the absence of a complete copy, it is not easy to determine their exact sequence. They have been apparently transcribed from a MS. the leaves of which had been transposed.

The subjects of the fragments are as follows :

Foll. 19, 6—12, 52, 53. Mountains, in alphabetical order, hills, deserts, and seas.

Foll. 1—18. Springs and rivers.

Foll. 21, 26—35, 48—50. The seven climes; Babylon; wonders of Syria, Egypt, and the Maghrib. The elements, earth and fire. The Jinns and Iblis.

Foll. 36—44. Age of the world. Creation. The beginnings of things, الاوائل. Years and months of the Arabs.

Foll. 22—25, 20, 47. Idrīs and Nūḥ.

468.

Or. 1540.—Foll. 247; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 21 lines, $2\frac{3}{4}$ in. long; written in small and neat Neskhi; dated 15 Du'l-Ḳa'dah, A.H. 1089 (A.D. 1678). [SIR HENRY C. RAWLINSON.]

تاريخ الاسلام.

The last portion of the great historical work of Shams al-Dīn Muḥammad B. Aḥmad al-Dahabī, who died A.H. 748, comprising A.H. 681—700.

The title and the date of completion, Jumāda II., A.H. 714, are found in the author's conclusion, fol. 134a: وهذا آخر ما قضى الله لى تأليفه من حوادث تاريخ الاسلام والحمد لله على الاتمام . . . قال المؤلف فرغت منه فى جمدى الاخرة سنة اربع عشرة وسبعماية والحمد لله الذى بنعمته تتم الصالحات يتلوه وفيات هذه الطبقة

The arrangement is precisely similar to that of the six volumes of the same work described in the Arabic Catalogue, pp. 738—740. The volume begins with the obituary notices of the 69th Ṭabaḳah, or generation, comprising men who died A.H. 681—690, foll. 1—109. The notices are arranged under each of those ten years in the alphabetical order of the proper names. The first page, which is partly torn, begins :

[الطبقة التاسعة] والستون المتوفون فيها

[سنة] احدى وثمانين وستماية

[احمد بن عبد] الله بن محمد بن عبد الجبار بن طلحة بن عمر الفقيه امين الدين ابو العباس الاشترى الخليلي الشافعي

Then comes a chronicle of political events for the subsequent period of ten years, A.H. 691—700, foll. 110—134. Lastly, obituary notices for the same period, designated as the seventieth Ṭabaḳah, foll. 134b—247.

The first part of the MS., foll. 1—101a, has the same contents as Or. 53, described in the Arabic Catalogue, p. 740a.

On the first page is a notice of the MS., concluding as follows: "A neat and correct copy, purchased by me at Baghdad, April 20, 1846. H. Rawlinson."

For other copies see Uri, no. 654; the Leyden Catalogue, vol. ii., p. 148; Copenhagen Catalogue, no. 133; Pertsch, Gotha Catalogue, no. 1563; Aumer, Munich Catalogue, no. 378; Wüstenfeld, Geschichtschreiber, no. 410; De Slane, Paris Catalogue, nos. 1580—2; Landberg, no. 1; the Khedive's Library, vol. v., p. 21; and Zeitschrift, der D. Morg. Ges., Band 40, p. 310. Compare also Histoire des Croisades, Préface, p. 47, and Tiesenhhausen, Recueil, vol. i., p. 310.

The author's works are enumerated in *Fawāt al-Wafayāt*, vol. ii., p. 228, and in *al-Durar al-Kāminah*, Or. 3044, fol. 54.

469.

Or. 4581.—Foll. 197; 10 in. by 7; 22 lines, 5 in. long; written in fair, but imperfectly pointed, Neskhī; dated Ramadan, A.H. 724 (A.D. 1324).

A general chronicle, abridged from the *Kāmil* of Ibn al-Athīr, with a special history of Yemen from the time of Muḥammad to A.H. 714, the date of composition.

The MS., which is imperfect at the beginning, has been endorsed by a later hand, *كنز الاخيار*. The author's name, although not explicitly stated, is found incidentally given under A.H. 696, fol. 192*b*, where he records the birth of his son 'Izz al-Dīn Muḥammad B. Idrīs B. 'Alī. There is also frequent mention of his father, al-Sayyid Jamāl al-Dīn 'Alī B. 'Abdallāh B. al-Ḥasan B. Ḥamzah, who played a prominent part in military transactions under three Rasūlī Sultans, al-Malik al-Muẓaffar, al-Ashraf, and al-Mu'ayyad, and whose death is recorded, fol. 193*a*, under A.H. 699.

The above endorsement proves to be correct. The full title of the work is *كتاب الاخيار في معرفة السير والاخبار*. It is found in the author's life as contained in the *Ṭirāz A'yān al-Zaman*, fol. 191, where he is called al-Amīr al-Kabīr al-Sharīf Abu Muḥ. Idrīs B. 'Alī B. 'Abdallāh B. Sulaimān, etc., 'Imād al-Dīn. He was a descendant of Imam Abu Ḥāshim al-Ḥasan (d. A.H. 433), through whom his genealogy is traced up to al-Ḥasan B. 'Alī B. Abi Ṭālib. After his father's death he was received with honour by Malik al-Mu'ayyad, who conferred upon him his

father's command, and gave him in fief the town of al-Ḳaḥmah, and afterwards that of Laḥj (Yāqūt, vol. iv., pp. 38, 352). By successful raids he brought the tribe of al-Jaḥāfil to submission, and died on the 20th of Rabi' II., A.H. 714. He left, besides the present history, a work entitled *كتاب السؤل فضائل بيت الرسول*. His *Kanz al-Akhyār* is mentioned by Haj. Khal., vol. v., p. 246, as one of the sources of al-Khazraji. See also H. C. Kay's *Yaman*, Introduction, p. xvi.

From the author's references to previous or subsequent portions of his work, it appears that it consisted of three parts termed *Bābs*. The first contained a history of the Imams recognized by the Zaidīs. The second is partly represented by the present volume. The third was to treat in its seventh chapter of the ancient history of Yemen.

The main part of the present MS., foll. 1—170, is taken up by the latter portion of the chronicle abridged from al-*Kāmil*, with a few additions by the author. It begins abruptly with A.H. 292 : *وفي سنة اثنتين وتسعين استولى محمد بن سليمان على دمشق وسائر اعمال الشام وقصد مصر* (*Kāmil*, vol. vii., p. 369), and concludes, like the original work, with A.H. 618.

This is followed by a short summary of subsequent events down to A.H. 713, under two heads, namely, 1. Irak, fol. 170*a*, and 2. Egypt and Syria, fol. 171*a*.

The history of Yemen, which occupies the latter part of the volume, foll. 171*b*—197, is written in a small and cursive hand, much closer than the preceding, having from 30 to 37 lines in a page. It begins as follows : *واذ قد اتينا على ما ذكرناه من اخبار الملوك والممالك في العالم فلنختتم هذا الباب بجملة مختصرة في اخبار اليمن خاصة ومن وليه ومملكه من عهد رسول الله صلعم الى وقتنا هذا مفردا ليبين للناظر فيه مراده اذ الكتاب يمان*

وشوق اهل كل بلد الى الاطلاع على اخبار بلدهم فلذلك
اقرناه ولم نذكر منه ما ذكرناه في الباب الاول في اخبار
العترة الطاهرة ومن ظهر منهم باليمن بل نذكر ما سوى
ذلك فاما اخبار اليمن وملوكه في الجاهلية فستقف عليه
في الجزء السابع من الباب الثالث من هذا الكتاب

There are first two preliminary chapters upon the origin of *San'ā*, and on the building of its mosque. The history proper begins, fol. 172*a*, with the governors of Yemen at the time of *Muḥammad*'s death, and is carried on for the first five centuries without any division. Further on are found the following headings:

فصل في ذكر علي بن مهدي، *Ali B. Mahdi*, fol. 186*b*.

فصل في ذكر دخول، *The Ghuz, or Ayyubites*, الغز اليمن، *ib.*

ابتداء الدولة الرسولية، *The Rasūli Dynasty*, fol. 187*b*.

الدولة المظفرية، *Reign of al-Muzaffar*, fol. 188*a*.

The latter portion, from A.H. 670, at which date the author's father appears on the scene, fol. 190*a*, to the end, has all the value of a contemporary record written by a man who had been, as well as his father, not only a witness of, but one of the main actors in, the events he relates. Dates are copiously inserted, and, from A.H. 696, fol. 192*b*, to the end, the events are fully chronicled year by year. The last entry relates to the 24th of *Ṣafar*, A.H. 714. The work concludes as follows: وهذا حيث انتهينا اليه من هذا التاريخ الى وقتنا هذا والله المستعان

470.

Or. 3006.—Foll. 291; 7½ in. by 5¼; 19 lines, 3¾ in. long; written in a cursive and scholar-like hand, in the first half of the 15th century. [KREMER, no. 3.]

منتقى العبر

An abstract of the chronicle of *al-Dahabi*, entitled *العبر في خبر من عبر*, by *Abu Bakr B. Aḥmad B. Kāḍi Shuhbah*, who died A.H. 851.

This valuable MS. is in the handwriting of *Ibn Kāḍi Shuhbah*, already well known to us from autograph notes in a copy of his *Ṭabaḳāt al-Fuḳahā* (see the Arabic Catalogue, pp. 178 and 771*b*). It is a scholar's handwriting, hastily formed, and almost entirely destitute of diacritical points. The text is scarcely distinguishable from the original work of *al-Dahabi*, the first volume of which has been described in the Arabic Catalogue, p. 559*a*. It only differs from it by trifling omissions.

The title and the abbreviator's name are found in the following inscription at the beginning of the second of the three parts (*Juz*) contained in the MS.: المنتقى عبر الذهبي انتقاء لنفسه الفقير ابو بكر بن احمد بن قاضي شهبة الاسدي الشافعي

The first two leaves of the first quire are lost. They have been replaced by a spurious beginning in a late handwriting. The original text begins, fol. 4*a*, in the middle of a passage relating to the battle of *Badr*, A.H. 2, with the following words: من المسلمين اربعة عشر رجلا وقتل من الكفار سبعون واسر سبعون

After fol. 12 there is a gap due to the loss of an entire quire, and extending from A.H. 38 to A.H. 84. The first *Juz* ends with A.H. 200, fol. 68*b*. The second *Juz*, beginning fol. 70*b*, comprises A.H. 201—400. The third *Juz*, beginning fol. 190*b*, comprises A.H. 401—554.

The contents of the MS. correspond with the first volume of the *‘Ibar*, as stated in the subscription: اخر المنتخب من المجلد الاول من العبر للحافظ الذهبي رحمه الله تعالى

There are some marginal additions, partly by Ibn Kāḍi Shuhbah, partly by a later hand.

The original work, completed by al-Dahabi, A.H. 715, concluded originally with A.H. 700. It was subsequently brought down by the author to A.H. 740, as stated by Haj. Khal., vol. iv., p. 182. Copies of the first edition are described in the Vienna Catalogue, vol. ii., p. 40, and in the Paris Catalogue, nos. 1584-85. A MS. of the second recension is noticed in the Bodleian Catalogue under the wrong title *العين في التواريخ*, vol. i., p. 148, vol. ii., p. 590. The same MS. contains a further continuation from A.H. 741 to 764, by Abu 'l-Maḥāsīn Muḥ. B. 'Ali B. al-Ḥasan al-Ḥusaini, who died A.H. 765 (Durar al-Kāminah, fol. 94a). A Gotha MS. described by Pertsch, no. 1566, contains a later recension of the 'Ibar and of the above continuation, by Ibn al-Shammā', who died A.H. 936.

471.

Or. 1558.—Foll. 123; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 23 lines, $3\frac{3}{8}$ in. long; written in rather small Neskhi; dated 27 Ṣafar, A.H. 1007 (A.D. 1598).

[SIR HENRY C. RAWLINSON.]

An abridged Muslim chronicle, brought down to A.H. 744.

It is imperfect at the beginning, and has neither title nor author's name. The first lines relate to the tragical end of 'Uthmān, A.H. 35, and begin as follows: *وال بهم الامر الى ان قالوا هذا لا يصلح للخلافة وهموا بعزله وساروا بحاصرته وجرت امور طويله نسال الله العافية وحاصروه في داره اياما*

It is in all probability the abridgment made by al-Dahabi of his own large history, Ta'rikh al-Islām, and entitled by him Duwal

al-Islām (Haj. Khal., vol. iii., p. 239), two copies of which are noticed in the Leyden Catalogue, vol. ii., nos. 763, 764. See also the Vienna Catalogue, vol. ii., p. 39; Rosen, Notices Sommaires, no. 165; and the Khedive's Library, vol. v., p. 56.

The present text differs from al-Dahabi's other compendium, al-'Ibar, inasmuch as it gives more space to political events, and less to obituary notices. The latter are fewer in number, and mostly confined to bare names.

The work was evidently written in Damascus (to which, in the latter period, constant reference is made), and during the reign of al-Malik al-Nāṣir Muḥ. B. Qalā'ūn (A.H. 693—741), who is frequently spoken of as the reigning sovereign. It was, however, subsequently brought down to A.H. 744. The last event mentioned is the execution at Damascus, in Jumāda II. of that year, of Ibrāhīm B. Yūsuf B. Abi Bakr, *المعصالي*, a Rāfiḍi, who was sentenced to death for abusing the "Companions" and slandering 'Ā'ishah. See *Orientalia*, vol. ii., p. 381. It may be noticed that the author designates as his Shaikh, Jamāl al-Dīn al-Mizzi, who was in fact one of al-Dahabi's masters.

There are two gaps, due to the loss of a few leaves, in the MS. The first occurs after fol. 6, and extends from the beginning of the reign of 'Abd al-Malik B. Marwān (A.H. 65) to A.H. 113. The second occurs after fol. 117, and extends from A.H. 699 to 725.

Copyist: *ابراهيم بن محمد ابو المعالي الديري*

472.

Or. 3005.—Foll. 177; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 19 lines, $4\frac{3}{8}$ in. long; written in cursive, but distinct, Neskhi, apparently in the 14th century.

[KREMER, no. 2.]

عيون التواريخ

The thirteenth volume of the 'Uyūn al-Tawārikh, a chronicle by Muḥammad B. Shākir B. Aḥmad al-Kutubi al-Shāfi'i, with the following title: الجزء الثالث عشر من عيون التواريخ جمع الفقير الى الله تعالى محمد بن شاكِر بن احمد الكتبي الشافعي عفا الله عنهم

فيه من السنين من اول السنة الرابعة واربعماية الى اخر السنة السابعة والثلاثين والاربعماية وفيه من الخلفاء بقية ايام القادر بالله وبعض ايام القائم بامر الله

السنة الرابعة والاربعماية في يوم الخميس غرة ربيع الاول جلس الخليفة القادر بالله في ابهه لخلافه واحضر الى بين يديه سلطان الدولة بن بها الدولة بن عضد الدولة

Ṣalāḥ al-Dīn Muḥ. B. Shākir B. Aḥmad al-Mu'arrikh al-Kutubi al-Dārāni al-Dimashqi, a native of Dārāyā settled in Damascus, was a pupil of Ibn al-Shiḥnah (Aḥmad B. Abi Ṭālib, d. A.H. 730; v. Durar, fol. 26), and of al-Mizzi (d. A.H. 742). He acquired considerable wealth in the book trade, and died in Ramaḍān, A.H. 764. See al-Durar al-Kāminah, Or. 3044, fol. 75b. Ibn Kāḍi Shuhbah, who agrees with the above with regard to name and date, adds that the autograph MS. of the 'Uyūn al-Tawārikh consisted of twenty-four volumes, and that the historical part was mainly transcribed from Ibn Kathīr (d. A.H. 774), and the biographies from al-Ṣafadi (d. A.H. 764). See Or. 23,290, fol. 48a. Ibn Shākir wrote also a supplement to Ibn Khallikān, entitled Fawāt al-Wafayāt, which has been printed in Cairo, A.H. 1283. (Compare Wüstenfeld, Geschichtschreiber, no. 422.)

Other volumes of the 'Uyūn al-Tawārikh are noticed by Dr. John Lee, nos. 72, 72a, 72b; by Pertsch, Gotha Catalogue, no. 1567;

and by De Slane, Paris Catalogue, nos. 1586-88.

The present volume comprises A.H. 404—437. Under each year the political events are first briefly sketched; then come the obituary notices, which occupy by far the greater part of the space, and are swollen by extensive poetical quotations. Both parts contain considerable extracts from the Ta'rikh al-Islām of al-Dahabi. At the end is written: تم الجزء الثالث عشر من كتاب عيون التواريخ وبتلوه في الجزء الرابع عشر السنة الثامنة والثلاثون

In the same place are the following marginal notes, the first of which is dated A.H. 810, by two scholars, who had read and excerpted the work: فرغه انتقاء احمد بن الحسبائي الشافعي في سنة عشر وثمانماية ثم ابو بكر بن قاضي شهبة

To the latter, Ibn Kāḍi Shuhbah, are also due some autograph annotations in the margins of foll. 19b, 86b, 167b.

473.

Or. 1511.—Foll. 412; 13 in. by 9; 31 lines, 5 $\frac{3}{4}$ in. long; written in fair Neskhi, apparently in the 16th century.

[SIR HENRY C. RAWLINSON.]

مرآت الجنان وعبرة اليقظان

في معرفة حوادث الزمان وتقلب احوال الانسان

A chronicle of Islamism from A.H. 1 to 750, by Abu Muḥ. 'Abdallāh B. As'ad B. 'Alī, Nazil al-Ḥaramain, al-Yamani, called al-Yāfi'i.

Beg. قال العبد الفقير الى لطف الله الكريم ابو محمد عبد الله بن اسعد بن علي نزيل الحرمين الشريفين اليمنى المعروف باليافعي اما بعد حمد الله تعالى المتوحد بالالاهية والكمال

The author, who was called al-Yāfi'i from Yāfi', the name of a Himyarite tribe in Yemen, and was surnamed 'Afif al-Dīn, was born two or three years before A.H. 700. He grew up in 'Aden, and attached himself to a religious teacher, Shaikh 'Ali B. 'Abdallah al-Ṭawāshi (d. A.H. 748; see fol. 400), who invested him with the Khirḳah of the Sufis. Having settled in Mecca, A.H. 718, he studied law under Najm al-Dīn (Muḥ. B. Muḥ.) al-Ṭabari (who died A.H. 730; v. al-Isnawi, fol. 108b). He subsequently visited Syria and Egypt, and, returning to the Ḥijāz, spent the rest of his life between Mecca and Medina. He died in the former place on the 20th of Jumāda II., A.H. 768. See his contemporary, al-Isnawi, who devotes to him a long notice, the last of his Ṭabaḳāt, Or. 3037, fol. 173b. It has been reproduced with additions by Ibn al-Ahdal, Or. 1345, fol. 233. (Compare Ibn Ḥajar, al-Durar al-Kāminah, Or. 3043, fol. 148b, and Wüstenfeld, Geschichtschreiber, no. 429.)

The annals of al-Yāfi'i are chiefly founded on the Ta'rikh al-Islām of al-Dahabi, and on the Wafayāt of Ibn Khallikān, with additions relating to the 'Ulamā of Yemen, from Ta'rikh Ibn Samurrah. They consist mainly of obituary notices, which are pointed out, in the present copy, by leading names written with red ink in the margins. At the end of A.H. 740, fol. 398b, the author remarks: "Thus far the history of al-Dahabi; and a few years later, viz. A.H. 760, comes also to an end Ibn Khallikān, both of whom I have followed in this history of mine. I shall now mention some of the great men who died in the ten subsequent years, gathering their records from some recent writers."

The first nine and the last seven folios have been supplied by a modern hand.

A notice of the work, written on the fly-leaf, ends with these words: "It certainly

is not deserving of much estimation. Purchased by me at Baghdad, Feb. 8, 1847. H. Rawlinson."

For other copies, see the Arabic Catalogue, p. 426b; the Vienna Catalogue, vol. ii., p. 43; Loth, nos. 706-7; the Paris Catalogue, nos. 1589-91; and Houtsma, Brill's Catalogue, no. 174.

474.

Stowe, Or. 8.—Foll. 224; 11 in. by 7; 23 lines, 5 in. long; written at Damascus, in large and elegant Neskhī; dated 4 Shawwāl, A.H. 836 (A.D. 1433).

البداية والنهاية

A detached volume of the chronicle of Ibn Kathir, with the following title: الجزء الرابع من التاريخ المسمى بالبداية والنهاية للحافظ الجليل عماد الدين اسمعيل بن كثير الخنبلي قدس الله روحه ونور ضريحه امين

'Imād al-Dīn Ismā'il B. 'Umar B. Kathir al-Ḳaisi al-Buṣrawi, was born A.H. 700. Having lost his father in infancy, he was brought, A.H. 706, to Damascus. There he applied himself to the study of sacred tradition, and became the disciple of al-Mizzi, and of Ibn Taimiyyah. He wrote, besides his great chronicle, lives of the Shāfi'ites, طبقات الشافعية, and died in Damascus on the 15th of Sha'bān, A.H. 774. (See Ibn Ḥajar, Inbā al-Ghumr, fol. 7a; al-Durar al-Kāminah, Or. 3043, fol. 70a; and Wüstenfeld, Geschichtschreiber, no. 434.)

The present volume is designated in the colophon as the third, تم الجزء الثالث, but the numeral has been altered to الرابع, probably by the same hand to which the title above given is due. It is entirely taken up with the history of Muḥammad, and extends from

the latter part of the third year of the Hijrah to the middle of the ninth. It begins with traditions relating to the wounds received by Muḥammad at the battle of Ohod, as follows:

وروى ابو داود الطيالسى فى مسنده عن ام المؤمنين عايشه رضى الله عنها قالت كان ابو بكر رضى الله عنه اذا ذكر يوم احد قال ذاك يوم كله لطلحة

It partly fills up the blank left in the Vienna copy, described in full by Hammer, Handschriften, no. 160, and more summarily by Flügel, Vienna Catalogue, vol. ii., p. 44, which wants the second of the seven volumes of which it originally consisted. The latter part of our MS., beginning with the conquest of Mecca, foll. 129—224, coincides with the first part of the third volume of the Vienna MS., and contains the sections stated by Hammer, l. c., p. 181, from no. 1 to no. 35. The last section relates to the deputation sent to the Prophet by the princes of Ḥimyar, and begins, fol. 223b, as follows: قال ابن اسحق رحمة الله تعالى عليه وقدم على رسول الله صلى الله عليه وسلم ككتاب ملوك حمير ورسلاهم باسلامهم

This part of Ibn Kathīr's work, being a copious and careful compilation of early authorities textually quoted, deserves to rank as an important source for the history of Muḥammad.

على بن موسى بن محمد الشهير بابن القابونى المجاور بالجامع الاموى

A set of three volumes preserved in the Munich Library (see Aumer, nos. 953-55) contains the latter part of the work, from A.H. 64 to A.H. 767, with which it concludes. For other copies, see the Arabic Catalogue, p. 143b; Landberg, no. 2; Houtsma, Brill's Catalogue, no. 175; Sprenger, nos. 60, 61; Mission Scientifique en Tunisie, no. 66; Pertsch, Gotha Catalogue, no. 1568; and the Khedive's Library, vol. v., p. 19.

For notices and extracts, see Haj. Khal., vol. ii., p. 24; Historiens des Croisades, préface, p. 52; and Tiesenhausen, Recueil, pp. 272-77.

475.

Or. 3266.—Foll. 70; 10 in. by 7½; 17 lines, 4½ in. long; written in fair Maghribi character, apparently in the 17th century. The MS. has been subsequently interleaved, and consists now of 140 leaves, a part only of the inserted leaves being written upon.

رقم الخلل فى نظم الدول

A versified compendium of Muslim history, with special reference to Africa and Spain, written in the Rajaz metre, by Abu 'Abdallah Muḥammad B. 'Abdallah B. al-Khaṭīb al-Salmānī; with a prose commentary by the author.

قال الشيخ الفقيه الامام العالم المورخ الحافظ ابو عبد الله محمد بن محمد [sic] بن عبد الله بن الخطيب السلماني رحمه الله تعالى

المحمد لله الذى لا ينكره
من سرحت فى الكائنات فكره

The author, better known as Lisān al-Dīn Ibn al-Khaṭīb, the celebrated writer, and Wazīr of the kings of Granada, was born in that city A.H. 713, and was put to death there A.H. 776. Al-Maḥḥari has devoted the second half of his Nafḥ al-Ṭīb, Bulak edition, voll. iii. and iv., to an exhaustive account of his life and writings, of his masters and contemporaries.

The author's autobiography, with which he concluded his history of Granada, al-Iḥāṭah, is given in a condensed form, with an addition due to his friend Ibn Khaldūn, by Ibn Ḥajar, al-Durar al-Kāminah, Or. 3044, fol. 79. The same notice has been published by

Dozy, *Historia Abbadidarum*, vol. ii., pp. 156—168. See also *Inbā al-Ghumr*, fol. 17a; Casiri, vol. ii., p. 71; Gayangos, *Mohammedan Dynasties*, vol. i., p. 306; and Wüstenfeld, *Geschichtschreiber*, no. 439.

The present poem is mentioned by the author, in his autobiography, among his *Urjūzahs*, or versified treatises. See al-Maḥḥari, *Bulak edition*, vol. iv., p. 653; and *Historia Abbadidarum*, vol. ii., p. 167. It is not to be confounded with another composition, of similar name and kindred subject, mentioned in the same passage under the title of *الحلل المرقومة في اللمع المنظومة*. Of the latter, two copies are described, with copious extracts, by Casiri, vol. ii., pp. 177—319. The former is noticed by Haj. Khal., vol. iii., p. 477.

The poem is divided into twelve sections, not numbered, dealing with as many dynasties. Each of these sections is followed by the author's own commentary, in which single passages of the poem are introduced by the word *قولي*, and are explained and supplemented by more precise and circumstantial statements in prose.

Contents: Muḥammad and the early Khalifs, down to the resignation of al-Ḥasan, fol. 7b; the Banu Umayyah in the East, fol. 15a; the Khalifs of the line of al-'Abbās, down to al-Musta'ṣim, fol. 22a; the kings of the Maghrib, viz. the Banu 'l-Aghlab and the Shī'ah kings, or 'Ubaidis, in Ifrīqiyyah and Egypt, fol. 28b; the Banu Umayyah in Spain, fol. 38a; the *Mulūk al-Ṭawā'if*, or local dynasties, which rose in Spain after the extinction of the Umayyades, fol. 45b; the *Murābiṭūn* of *Lamtūnah*, fol. 51a; the *Muwahḥidūn* in Maghrib and Spain, fol. 55a; the Banu Abi Ḥaṣṣ in Ifrīqiyyah, fol. 62b; the Banu Zayyān in *Tilimsān*, fol. 67b; the Banu Marīn, fol. 73a; the Banu Naṣr in Spain, fol. 87b.

The last two sections are brought down

to A.H. 763. The last concludes with the entry of the then reigning Abu 'Abdallah Muḥammad B. Ismā'il into the palace of Granada, on Saturday, the 20th of Jumāda II., A.H. 763.

The other historical compendium of Ibn al-Khaṭīb, al-Ḥulal al-Maḥkūmah, extracts from which have been published by Casiri, vol. ii., pp. 177—246, shows some amount of verbal agreement with the prose commentary of the present poem; but it is rather fuller in the latter period, and appears to have been written a little later. It was completed, as stated at the end, p. 319, in Muḥarram, A.H. 765.

On the first page of the MS. a former owner has written: "Rakm El Hulell Fy Achbār Duel. Histoire d'Orient, d'Afrique et d'Andalous, 760 ans de l'hegire. A Tunis, 1691, le 22 d'Aoust. J. G. Sparwenfeld."

The volume passed since into the hands of Pétis de Lacroix, to whom French glosses and translations of some passages on the inserted leaves are probably due.

476.

Or. 3007.—Foll. 198; 7¼ in. by 5½; 17 lines, 4 in. long; written in a large and cursive Neskhi of a peculiar rounded shape; apparently in the 14th century.

[KREMER, no. 4.]

A detached volume of a general history by Nāṣir al-Dīn Muḥammad B. 'Izz al-Dīn 'Abd al-Raḥīm, known as Ibn al-Furāt.

The title is found in the subscription, written by the same hand as the text: انتهى
الجز الثالث من كتاب الطريق الواضح المسلك الى
تراجم الخلفاء والملوك يتلوه في الجز الرابع ان شا الله
تعالى فصل في ذكر قصة يوسف وما اتفق بعده الى
زمن موسى عليهما السلام

The same title is written on the first page by another hand, of the same period, with the addition of the author's name : تاليف العبد الفقير الى الله تعالى ناصر الدين محمد بن اقضى القضاة عز الدين عبد الرحيم الشهير بابن الفرات الحنفى عفا الله عنه

Beg. بعض احوال يوم القيامة روى ابن عمر رضى الله عنهما عن النبى صلى الله عليه وسلم انه قال يقوم الناس يوم القيامة لرب العالمين

The author was the son of 'Izz al-Dīn 'Abd al-Raḥīm B. 'Alī B. al-Ḥasan Ibn al-Furāt, a Ḥanafī jurist, who died A.H. 741 (v. al-Durar al-Kāminah, fol. 168b). He applied himself to the study of tradition, especially to the Dalā'il al-Nubuwwah and to the Shifā of Kāḍī 'Iyād, and compiled a vast historical work in about twenty volumes, described as very useful, but written in vulgar style, which he left unfinished. He spent nearly all his life in his native city of Cairo, where he died at the age of seventy-two, on the eve of the 'Id al-Fiṭr, A.H. 807. See Inbā al-Ghumr, fol. 157b; Ibn Ṭulūn, Or. 3046, fol. 146a; Ḥusn al-Muḥāḍarah, fol. 128a; Jourdain, Mines de l'Orient, vol. iv., p. 308; and Wüstenfeld, Geschichtschreiber, no. 454.

The author's great chronicle, to which the present volume apparently belongs, is not generally known by the above title. It is simply called Ta'rikh Ibn Furāt; see Haj. Khal., vol. ii., p. 104. Ibn Ḥajar, who calls the author one of his masters, mentions it among his authorities as التاريخ الكبير للشيخ ناصر الدين بن الفرات (Inbā al-Ghumr, fol. 16); but its original title, الطريق الواضح المسلك, has been preserved by Munajjim Bāshī, who gives considerable extracts from it, as noticed by M. Schefer, Chrestomathie Persane, vol. i., p. 149. Nine volumes of Ibn Furāt are pre-

served in Vienna, and two in Paris; but they all belong to the post-Islamic period. See the Vienna Catalogue, vol. ii., p. 46, and the Paris Catalogue, nos. 1595-6. They have been used as a valuable authority for the history of the Crusades. See Histoire des Croisades, préface, p. 51, and Tiesenhäusen, pp. 351—364.

The present volume is mainly taken up with the history of the Patriarchs from Seth to Isaac. The contents are as follows: Terrors of the Resurrection, and the Day of Judgment, ending with the intercession of Muḥammad, fol. 1a; Seth and his descendants, فصل في ذكر خلافة شيث عليه السلام وما, fol. 18b; Idrīs and the subsequent period down to Noah, fol. 23a; Noah, his descendants, and what happened after him down to Ibrāhīm, fol. 33a; the tribe of 'Ād and the Prophet Hūd, fol. 53b; the tribe of Thamūd and the Prophet Ṣāliḥ, fol. 60b; Daniel the elder, دانيال الأكبر, fol. 65a; Ibrāhīm, and what happened after him down to Yūsuf, fol. 65b; history of Lot, fol. 109a; history of Ismā'il and his descendants, fol. 115a; Ishāq, fol. 194a—198b.

The last section but one comprises a full enumeration of Nisbahs designating a tribal origin, foll. 122—193. They are arranged in alphabetical order, their pronunciation is fixed, and their origin explained. The author's object, as stated at the end, was to enable readers to understand the tribal names of "Companions," 'Ulamā, poets, and other eminent men, who were to be mentioned further on in his work.

The history of Ṭabari and the Muntazam of Ibn al-Jauzi are frequently quoted. The only living authority referred to is the author's master, 'Izz al-Dīn 'Abd al-'Azīz B. Muḥ Ibn Jamā'ah al-Kinānī (d. A.H. 767),

whose opinion as to whether the intended victim, الذبيح, was Ismā'il or Ishāk is quoted at length, fol. 92b.

477.

Or. 1182.—Foll. 254; $11\frac{1}{2}$ in. by $6\frac{1}{2}$; 21 lines, $3\frac{3}{4}$ in. long; written in neat Turkish Neskhi, with two 'Unwāns, and gold-ruled margins; dated A.H. 1220 (A.D. 1805).

[ALEX. JABA.]

مقدمة ابن خلدون

The historical Prolegomena of 'Abd al-Rahmān B. Muḥ. Ibn Khaldūn al-Ḥaḍrami, who died A.H. 808. See the Arabic Catalogue, pp. 144b, 427b.

The MS. is divided into two parts. The first ends, fol. 205, with the fifth chapter (Faṣl), which in the text edited by Etienne Quatremère, *Notices et Extraits*, voll. xvi.—xviii., ends at p. 363 of vol. xvii. The second part, which begins with a 'Unwān, fol. 206b, is imperfect at the end. It extends from the beginning of the sixth chapter to the end of the Kasidah on the Zā'irjah, ascribed to Abu 'l-'Abbās al-Sibtī (v. *ib.* vol. xix., p. 245). That poem, which in Quatremère's text occupies pp. 147—161 of vol. xviii., has been omitted by De Slane in his translation (*ib.* vol. xxi., p. 200).

At the end is found the author's colophon, with the date of composition, A.H. 779, as in Quatremère's edition, vol. xviii., p. 434. The Muḥaddimah has been printed in Bulak, A.H. 1274, and in Beirut, A.D. 1879.

478.

Or. 1618.—Foll. 150; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 21 lines, 5 in. long; written in fine large Neskhi; dated 14 Shawwāl, A.H. 925 (A.D. 1519).

روضة المناظر في علم الاوائل والاواخر

A compendium of general history, from the earliest times to A.H. 806, by Muḥibb al-Dīn Abu 'l-Walid Muḥammad B. Muḥammad B. Maḥmūd Ibn al-Shiḥnah al-Ḥanafī. See the Arabic Catalogue, pp. 146b and 568a.

The author, who was born in Ḥalab, A.H. 749, filled for many years the office of Kāḍī in his native city, where he died on the 12th of Rabī' II., A.H. 815. Full notices of his life will be found in *Inbā al-Ghumr*, fol. 206 (where the above work is described as an elegant composition, in which there are numerous errors), and in the *Ṭabaḳāt* of Ibn Ṭūlūn, Or. 3046, foll. 177—183. See also Wüstenfeld, *Geschichtschreiber*, no. 460, and, for other copies, the Leyden Catalogue, vol. ii., p. 153; Pertsch, no. 1573; the Paris Catalogue, nos. 1537—1541; and the Khedive's Library, vol. v., p. 63. The *Rauḍat al-Manāẓir*, which is called by Haj. Khal., vol. iii., p. 491, *Rauḍ al-Manāẓir*, has been printed with the *Kāmil* of Ibn al-Athīr, Cairo, A.H. 1290 and 1303.

Copyist: جابر بن ابراهيم

'479.

Or. 1536.—Foll. 204; 10 in. by $6\frac{3}{4}$; 15 lines, $4\frac{3}{8}$ in. long; written in cursive Neskhi, apparently in the 18th century.

[SIR HENRY C. RAWLINSON.]

A later copy of the same work.

The first page, which is lost, has been replaced by a spurious beginning. There is a lacuna of two leaves after fol. 148, extending from A.H. 584 to 588. The latter portion of the MS. is written by several hands. Some passages are left out, and the *Khātimah* is wanting.

On the first page : "Baghdad, Nov. 1846.
H. Rawlinson."

480.

Or. 2902.—Foll. 218; 10½ in. by 7; 27 lines,
5 in. long; written in neat Neskhi, before
A.H. 848 (A.D. 1444).

[Presented by COL. S. B. MILES.]

السلوك

The fourth and last volume of the *Sulūk*,
or Chronicle of the period extending from
the beginning of Saladin's reign to A.H. 844,
by Taḳī al-Dīn Abu 'l-'Abbās Aḥmad B. 'Alī
B. 'Abd al-Kādir al-Maḳrīzī, with the follow-
ing title written on a gold ground at the
beginning: الرابع من السلوك لمعرفة دول الملوك
جمع العلامة تقي الدين احمد الشهير بالمقريري

The author, born in Cairo, A.H. 766, died
there on the 29th of Ramaḍān, A.H. 845.
See the notice of his life by his contem-
porary Ibn Ḥajar, *Inbā al-Ghumr*, fol. 357,
Quatremère, *Histoire des Sultans Mamlouks*,
préface, and Wüstenfeld, *Geschichtschreiber*,
no. 482.

Beg. سنة خمس عشرة وثمانى مائه واهلت وخليفة
الوقت امير المؤمنين المستعين بالله ابو الفضل العباس
بن المتوكل على الله

This volume extends from the beginning
of A.H. 815 to A.H. 844, the last year
recorded in al-*Sulūk*. The MS. is slightly
imperfect at the end; it breaks off in the
account of the trial of Shams al-Dīn Muḥ.
al-Ṣafādī, Ḥanafī Kādī of Damascus, which
took place before the Sultan and the four
chief Kādīs, on the 16th of Rajab, A.H. 844.

A portion of the work, A.H. 648—693,
has been translated by Quatremère, "*Histoire
des Sultans Mamlouks de l'Egypte*," 2 voll.,
1837—42. For notices and extracts, see

Historiens des Croisades, Introduction, p. 58;
Hamaker, *Specimen*, pp. 207—238; Tiesen-
hausen, *Recueil*, pp. 417—442; and, for
other copies, Uri, nos. 688, 724, 729, 751;
Pertsch, no. 1620; Preston, *Biblioth. Burck-
hardt.*, p. 10, no. 50; and the *Paris Catalogue*,
nos. 1726—28.

The earliest of several notes written by
former owners on the first page is dated
Jumāda I., A.H. 848.

481.

Or. 4306.—Foll. 109; 8 in. by 5½; 15 lines,
3¾ in. long; written in plain Neskhi; dated
15 Muharram, A.H. 1070 (A.D. 1659).

[BUDGE.]

توضيح مناهج الانوار وتفتيح مباحج الازهار

A work on general history, by 'Abd al-
Raḥmān B. Muḥ. B. 'Alī B. Aḥmad al-
Ḥanafī al-Baṣṭāmī.

الحمد لله الذي خير من يشاء من عباده وجبر
من شاء من عباده

The author, a dervish of the Baṣṭāmī
order, wrote several works of a cabalistical
nature, one of which he dedicated, A.H. 835,
to Sultan Murād II., in Brusa. Two others
were written in A.H. 845, which was,
according to Haj. Khal., vol. ii., p. 464, the
year of his death. See also Wüstenfeld,
Geschichtschreiber, no. 481; the *Arabic
Catalogue*, p. 344a; and the *Leyden Cata-
logue*, vol. ii., p. 158, and vol. v., pp. 24-5.

The present work is said to consist of five
Bābs, a division not observed in the body of
the volume. It is of little historical value,
dealing largely with fabulous traditions,
cabalistic calculations and eschatology. The
history proper is a mere chronological sketch

P P

of the Caliphs, and of the great religious teachers who appeared in each of the centuries of the Hijrah. The last event mentioned is the sack of Ḥalab by Timur, A.H. 803, which the author appears to have witnessed.

A work of the same author, beginning with the same words as the present one, is noticed by Pertsch, no. 1511, under the title مفاتيح الاسرار ومصايح الاكوار. Its contents are nearly identical with those of a later composition of the same writer, described in the Leyden Catalogue, no. 1131.

Copyist: حسين بن الحوت

482.

Or. 1555.—Foll. 296; 8 in. by $5\frac{1}{2}$; 16 lines, $4\frac{1}{2}$ in. long; written in rude Neskhi, by an ignorant scribe; dated Rabī' II., A.H. 1211 (A.D. 1796).

[SIR HENRY C. RAWLINSON.]

A manual of general history, the title of which is found at the end of the first chapter, fol. 109b: وقد كمل الفصل الاول من كتاب الجمان في مختصر اخبار الزمان

The author, whose name does not appear in the MS., is called in other copies Muḥammad al-Shāṭibi, or fuller, Abu 'Abdallah Muḥammad B. 'Ali B. Muḥ. al-Shāṭibi (*alias* al-Shāṭibi, both forms being in use to designate a native of Xatiba). See the Leyden Catalogue, vol. ii., p. 154; the Paris Catalogue, nos. 1545—49; Aumer, no. 379; Uri, no. 661; Pertsch, no. 1575; Gayangos, Mohammedan Dynasties, vol. i., p. xxiv.; Barnāmaj al-Kutub, Haj. Khal., vol. vi., p. 660; the Vienna Catalogue, vol. ii., p. 142; Rosen, Institut, no. 63; Wüstenfeld, Geschichtschreiber, no. 485; and the Khedive's Library, vol. v., p. 24, where the work is noticed, but without title or author's name.

Silvestre de Sacy, who gives a full analysis of this compendium in the Notices et Extraits, tome II., pp. 125—163, calls the author Shihāb al-Dīn Aḥmad al-Mukri al-Fāsi, and draws from some passages the inference that he wrote between A.H. 845 and 855. A somewhat later date, however, must be assigned to the work; for in both the present MS. and an older copy, Or. 3008, the enumeration of the Mamlūk Sultans of Egypt concludes with al-Malik al-Zāhir Khushkadam, who reigned A.H. 865—872, and of whom the author speaks as still living. See the present MS., fol. 279b, and Or. 3008, fol. 136b, where we read: ثم ولده الملك المويد احمد ثم الملك الظاهر حشردم [sic] قال المؤلف وهو الان حي

The present copy, apparently transcribed from a MS. which wanted the first page, begins with the last line of the preamble: ونسال الله العظيم لحفظ من الزلل فهو العظيم ذو الجلال سبحانه

The three parts (Faṣl) into which the work is divided begin respectively at foll. 1b, 109b, and 184a. But the third is imperfect. It ends abruptly with a record of the defeat of Muḥammad B. al-Khair by Baljīn B. Zīri, called Abu 'l-Futūḥ, A.H. 360. See Or. 3008, fol. 142a, line 8, and S. de Sacy, *l.c.*, p. 161.

483.

Or. 1563.—Foll. 238; $9\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{3}{8}$ in. long; written in small and neat Neskhi, partly supplied with vowels; dated A.H. 961 (A.D. 1554).

[SIR HENRY C. RAWLINSON.]

تاريخ الخلفاء

A history of the Khalifs, by Jalāl al-Dīn al-Suyūṭī. See the Arabic Catalogue, pp. 151b, 570b.

The work has been edited by N. Lees, Calcutta, 1857. Another edition was lithographed in Lahore, 1870; and a third was printed in Cairo, A.H. 1305.

The entire work has been translated into English by Major H. S. Jarrett, Bibliotheca Indica, Calcutta, 1881. For MSS., see Pertsch, no. 1584; the Paris Catalogue, nos. 1609—1614; and the Khedive's Library, vol. v., p. 22.

On the first page is written: "Purchased by me at Baghdad, Jan. 20, 1847. H. Rawlinson."

484.

Or. 1533.—Foll. 193; 11½ in. by 7¾; 22 lines, 4¾ in. long; written in fair Neskhi; dated 1st Sha'bān, A.H. 1053 (A.D. 1643).

[SIR HENRY C. RAWLINSON.]

The same work.

Copyist: عثمان ابن حاجي ابن سعيد ابن زيد ابن باروك المربدي

485.

Or. 3018.—Foll. 334; 7¾ in. by 5; 21 lines, 3½ in. long; written in plain Neskhi; dated 23 Rabī' I., A.H. 1059 (A.D. 1649).

[KREMER, no. 16.]

The same work, wanting the first page.

Copyist: عبد القادر بن الحاج مصطفى العطار المعنوي

Prefixed is a tabulated index of the Khalifs, with reference to the folios of the MS.

486.

Or. 3019.—Foll. 300; 9 in. by 6½; 19 lines, 3¾ in. long; written in fair Neskhi; dated 13 Muḥarram, A.H. 1272 (A.D. 1855).

[KREMER, no. 17.]

A transcript of the preceding MS.

Copyist: ابراهيم بن ابراهيم بن محمد عابدين

487.

Or. 1550.—Foll. 88; 7 in. by 5¼; from 20 to 25 lines, 4½ in. long; written in a scholar-like cursive Neskhi, about A.H. 900 (A.D. 1495).

[SIR HENRY C. RAWLINSON.]

Historical treatises, notices, and extracts, collected by 'Abd al-Kādir B. Muḥammad al-Nu'aimi.

The whole MS. is in the hand of the compiler. This appears from several notes; for instance, the following, fol. 29a: ويقول كاتبه عبد القادر بن محمد بن عمر بن محمد النعيمي لطف الله عز وجل به في الدارين

Abu 'l-Mafākhir Muḥyi al-Dīn 'Abd al-Kādir B. Muḥ. B. 'Umar al-Nu'aimi al-Dimashki al-Shāfi'i, the historian of Damascus, and one of its leading traditionists, was born in that city A.H. 845, rose to the office of deputy-judge, نائب القاضي, and died there on the 4th of Jumāda II., A.H. 927. He left numerous works, among which the following four, not noticed by Haj. Khal., appear to be of some historical importance: 1. الدارس في تذكرة الاخوان في حوادث الزمان; 2. تواريخ المدارس; 3. التبيين في تراجم العلماء والصالحين; 4. العنوان. See al-Kawā-kib al-Sā'irah, Add. 16,647, fol. 76a.

The contents of the present compilation are as follows—

I. Foll. 1—28. A short history of the Khalifs, from Abu Bakr down to A.H. 824, to which is prefixed a life of Muḥammad; without author's name.

الحمد لله رب العالمين . . . اما بعد فهذه نبذة من اخبار الخلفاء وقد احببت ان استفتحها بذكر نبينا محمد الخ

The work concludes with a short chronological sketch of the Abbaside Khalifs of Egypt, ending with the bare names of Dā'ūd al-Mu'taḍid, of al-Mustakfi billah Abu 'l-Rabī' Sulaimān (who died A.H. 854), and of his brother, al-Munib lillah Yūsuf (not mentioned by other historians).

II. Foll. 29—42. A short metrical summary of the Khalifs, and of the kings of Egypt, by Abu 'Abdallah Muḥ. B. Aḥmad al-Bā'ūni (who died A.H. 871), with the following title: *ارجوزة في الخلفا والسلاطين امرا المؤمنين نظم شيخنا الامام البليغ العلامة خطيب المسلمين ابي عبد الله محمد بن قاضي القضاة شهاب الدين ابي العباس احمد الباعوني الشافعي الدمشقي رحمه الله تعالى*

The compiler adds, that the author had given him, A.H. 870, in the Jāmi' al-Man-jaki, Damascus, a general licence for the teaching of his works in prose and verse.

Beg. يقول راجي ربه محمد
والده العبد الفقير احمد

The sketch of the Khalifs is brought down to al-Musta'in billah (d. A.H. 833), and that of the kings to al-Malik al-Ashraf Barsabāi (A.H. 825—842). The work is only designated by the author as *ارجوزة لطيفة*. It is noticed by Haj. Khal., vol. ii., p. 231, and vol. iv., p. 391, under the title *تحفة الظرفا في تواريخ الملوك والخلفا*, which is also given to it by Pertsch, no. 1866b; by Fleischer, Leipzig Catalogue, p. 534a; and in the Khedive's Library, vol. v., p. 140. Other copies have no title. See Ahlwardt, Verzeichniss, nos. 714-15, and the Paris Catalogue, no. 1615, 1.

III. Foll. 43—45. List of the Abbaside Khalifs of Baghdad. Five obituary notices of traditionists, dated A.H. 720—728, from the autograph MS. of Shams al-Din Muḥ.

(B. Abi Bakr) Ibn Nāṣir al-Dīn, who died in Damascus, A.H. 842. (See the Arabic Catalogue, p. 177b, 771b.)

IV. Foll. 46—53. *العقود الدرية في الامراء المصرية*

A chronological sketch of the governors and kings of Egypt, from the Muslim conquest to A.H. 826, with obituary notices of 'Ulamā; by Muḥammad B. Ḥasan al-Banbi (البنبي) al-Shāfi'i.

Beg. الحمد لله المبدى الوارث الشهيد . . . وبعد
فهذا مختصر يشتمل على دولة الاتراك واولادهم وذكر
من تسلطن بمصر من الخلفا واخبارهم ومعرفة بعض
العلماء الموجودين في اعصارهم

It is divided into centuries, from the first century of the Hijrah to the ninth, and concludes with the accession of Barsabāi, A.H. 825, and with an obituary notice of Walī al-Dīn Abu Zur'ah Aḥmad [B. 'Abd al-Raḥmān] Ibn al-'Irāki, who died A.H. 826.

It has been brought down by the compiler, in successive additions, to the Turkish conquest, A.H. 923.

The above title is borrowed from an earlier sketch of Egyptian history, *العقود الدرية في الملوك المصرية*, written in verse by Jamāl al-Dīn Abu 'l-Ḥusain Ibn al-Jazzār, circa A.H. 676; for copies of which see the Leyden Catalogue, vol. ii., no. 835; Pertsch, nos. 1667-8; and Dérenbourg, Escorial, no. 470, 10.

V. Foll. 54—62. A short account of the Egyptian dynasties, from the rise of the Fatimides to the accession of Kāyitbāi, A.H. 872; without author's name.

Beg. اخبار الدولة المصرية المهتدى [sic] بالله
هو ابو محمد عبيد الله ولد بسلمية وقيل ببغداد سنة ست
ومايتين

VI. Foll. 63—70. Chronicle of Damascus, consisting chiefly of obituary notices of 'Ulamā,

from A.H. 777 to A.H. 810, transcribed by the compiler from the autograph MS. of the author, Shams al-Dīn Abu 'Abdallāh Muḥ. B. Bahā al-Dīn Abi Bakr 'Abdallāh B. Nāṣir al-Dīn Muḥ. (v. supra, art. III.).

يقول كاتبه عبد القادر بن محمد بن عمر بن محمد النعمي
... وجدت بخط الشيخ الحافظ شمس الدين ابي عبد
الله محمد بن الشيخ بها الدين ابي بكر عبد الله بن
الشيخ ناصر الدين محمد من سنة ميلاده سنة سبع
وسبعين وسبعماية ما صورته

Some additional notices for A.H. 815—837, due to the same author, have been added by the compiler, foll. 71-2.

VII. Foll. 73—87. Extracts from the Kitāb al-Raḡdatain of Abu Shāmah, from the Kāmil of Ibn al-Athīr, and from al-Faṭḥ al-Ḳussī of 'Imād al-Dīn, relating to the history of Syria under Nūr al-Dīn and Ṣalāḥ al-Dīn.

VIII. Foll. 88. A short extract from the work entitled الكواكب الدرية في السيرة النورية, relating to the death of Saif al-Dīn Ghāzi B. Zinki, lord of al-Mausil.

The compiler calls the author, fol. 73a, his shaiḫ, Badr al-Dīn al-Asadī. His full name is Badr al-Dīn Abu 'l-Faṭḥ Muḥ. B. Abi Bakr Ibn Ḳādi Shuhbah al-Asadī. He was a son of the well-known author of the Tabakāt al-Shāfi'iyyah, and he died A.H. 874. The above-named work, which Haj. Khal. describes, without naming the author, vol. v., p. 261, is only another recension of the same writer's history entitled الدر الثمين في مناقب نور الدين. See Haj. Khal., vol. iii., p. 188, and Rosen, Notices Sommaires, no. 175. The two works have the same beginning, and the same headings to their seven chapters.

488.

Or. 1544.—Fol. 144; 11½ in. by 7¾; 25

lines, 4¾ in. long; written in fair Neskhī; dated 18 Jumāda I., A.H. 974 (A.D. 1563).

[SIR HENRY C. RAWLINSON.]

A general history, with special reference to Jerusalem, from the earliest times to A.H. 896, by Mujir al-Dīn 'Abd al-Raḥmān B. Muḥ. al-'Umari al-'Ulaimi al-Hanbali.

الحمد لله الذي انعم علينا من جزيل آلايه
والصلاة والسلام على سيدنا محمد

Mujir al-Dīn, who is well known as the author of a history of Jerusalem entitled al-Uns al-Jalīl, was Kadi of Jerusalem, and died there A.H. 927. See Wüstenfeld, Geschichtschreiber, no. 512. He gives his full name and title in the concluding lines: وقد انتهى ما تيسر ذكره من قصص الانبياء عليهم السلام واخبار الخلفاء الراشدين والملوك والسلاطين الى سنة ست وتسعين وثمانماية من الهجرة الشريفة النبوية على صاحبها افضل الصلوة والسلام جمع العبد الفقير الى الله تعالى قاضي القضاة مجير الدين ابن [sic] عبد الرحمن ابن المرحوم قاضي القضاة شمس الدين ابي عبد الله محمد العمري العلوي الخنيلي الناظر يومئذ في الاحكام الشرعية بالقدس الشريف

The character of the work is set forth in this short preamble: اما بعد فهذه اوراق تتضمن طرنا من ذكر التاريخ ترتاح لسماعه القلوب ويزول عن مطالعه ما يجده من الهم والكروب خُصته على سبيل الاختصار واوجزت الفاظه على وجه الاختصار وذكرت فيه بعض ما وقع في الزمان الاول و..... عليه في كل الامور المعول

The work, which in the present copy bears no specific title, is probably identical with the history entitled التاريخ المعتبر في انباء من عبر, which Haj. Khal. ascribes to the same author. See vol. ii., p. 150, and vol. v., p. 619.

From some incidental references of the author to himself, it appears that while

staying in Cairo, A.H. 888-9, he was frequently admitted to the court of the Khalif al-Mutawakkil, and that he heard the Ṣaḥīḥ of al-Bukhārī read in his presence (see foll. 99*b*, 148*a*). Mujir al-Dīn gives, in the *Uns al-Jalil*, pp. 598—603, an extensive biography of his father, Shams al-Dīn Abu 'Abdallah Muḥ. B. 'Abd al-Raḥmān al-'Umari al-'Ulaimi, who was born in al-Ramlah A.H. 807, filled the post of Ḥanbali Kadi of Jerusalem A.H. 841—873, and died in his native town on the 4th of Duḥḥa'dah, A.H. 873. His Nisbah was derived from the name of a sainted ancestor, 'Ali B. 'Ulail, vulgarly called Ibn 'Ulaim, who died in Ramlah A.H. 474. See *Uns al-Jalil*, pp. 420 and 602.

The author begins with a computation of the time elapsed between the descent of Adam upon earth and the Hijrah, and bases his calculation upon the Septuagint, التوراة اليونانية, which he declares to be the genuine version of the Pentateuch, after which he proceeds to state what he calls the garbled chronology of the Samaritans and of the Jews.

Contents: The Prophets, from Adam to Jesus, concluding with the second destruction of Jerusalem, fol. 1*b*; Jews, fol. 8*b*; Christians, fol. 9*a*; Indians, fol. 9*b*; Negroes, *ib.*; Chinese, Canaanites, Berbers, Arabs, fol. 10*a*; Story of the Elephant (Abrahah), fol. 10*b*; Life of Muḥammad, fol. 11*a*; the Khalifs, from Abu Bakr to al-Ḥasan, fol. 49*b*; the Umayyades, fol. 59*b*; the Abbasides, fol. 71*b*; the Fatimides, fol. 87*b*; the Abbasides of Egypt, from al-Mustanṣir to al-Mutawakkil (who was proclaimed A.H. 884), fol. 96*a*; Sultans of Syria, from 'Imād al-Dīn Zinki, A.H. 534, to the death of al-Malik al-Ṣāliḥ Ismā'il, A.H. 577, fol. 99*b*; Ṣalāḥ ad-Dīn B. Ayyūb, fol. 103*b*; Banu Ayyūb in Syria, fol. 111*a*; Banu Ayyūb in Egypt, fol. 118*a*; the Turkish dynasty in Egypt, from al-Malik al-Mu'izz Aibak, A.H. 648, to al-Malik al-Ashraf

Kāyitbāi, the reigning Sultan at the date of composition, foll. 122*a*—144*b*.

The account of the last reign takes the form of a detailed chronicle, in which the events of Egypt and Syria, more especially those relating to Jerusalem, are recorded year by year. The last occurrence mentioned is the passage of the Turkish envoys on their return journey through Jerusalem, in Ramaḍān, A.H. 896, and the simultaneous departure of Amīr Jānbulāt, sent by al-Malik al-Ashraf to Ibn 'Uthmān (Sultan Bāyazīd II.) in answer to the latter's proposals of peace. These transactions are recorded in nearly the same words in *Uns al-Jalil*, p. 688.

489.

Or. 1761.—Foll. 324; 11 in. by 7; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850. [SIR HENRY M. ELLIOT.]

Extracts from historical works, mostly Persian, described in the Persian Catalogue, p. 1022. The following is Arabic: foll. 277—321, extracts from a MS. in the Moti Mahall Library, Lucknow, wrongly endorsed *Ta'riḥ i Ṭabari*, with the heading منتخب از تاريخ طبرى

بابر میرزا بن عمر شیخ ابن سلطان ابو سعید
بن میران شاه بن تیمور وکان لبابرمیرزا هذا من البلاد
طاشکند واندنکانه وکابل وبعض بلاد الهند

A notice of the original MS. by Dr. Sprenger, prefixed to this extract, foll. 275-6, gives a list of the chapters it contained, beginning with the 38th, on the Ṭāhirides, and ending with the 76th, on the Osmanlis. The last chapter is said to fill nearly one-third of the volume, and to come down to A.H. 997.

The headings of these chapters and their arrangement, from the first, numbered 38th,

to the 75th, which treats of the Imā'ilis, or Šafawis, of Persia, agree exactly with those of chapters 52-86 of the history of al-Jannābi, تاريخ جنابى, described by Baron Rosen, Manuscripts Arabes de l'Institut, no. 50. The Lucknow MS. represents evidently an earlier edition of the same work, which contained only seventy-six dynasties, while their number was subsequently increased to eighty-two, as stated by Haj. Khal., vol. ii., p. 18, and even to eighty-seven, as must have been the case with the recension represented by the MS. of the Institut. An Oxford MS., described by Uri, nos. 657-8, and Nicoll, vol. ii., p. 590, contains only seventy-six dynasties.

The author, Abu Muḥ. Muṣṭafa B. al-Sayyid Ḥasan B. Sinān al-Ḥusaini al-Jannābi (who followed the career of Turkish 'Ulamā, and rose to the office of Kadi of Ḥalab), died A.H. 999. See 'Aṭā'i, Dail al-Shakā'ik, p. 308, and Wüstenfeld, Geschichtschreiber, no. 538. His father, al-Sayyid Ḥasan B. Sayyid Sinān, a native of Nigusār, had entered before him the ranks of Turkish 'Ulamā, and held during five years the office of Kadi of Mecca. He died A.H. 975. See Dail al-Shakā'ik, Add. 18,519, fol. 46. In a passage of the present extracts, fol. 279b, the author states incidentally that in A.H. 961 he was staying in Mecca with his father, whom he calls the Kadi of Mecca, 'Afif al-Din al-Sayyid Ḥasan al-Ḥusaini.

The present work, generally known as Ta'riḫ al-Jannābi, is mentioned by Haj. Khal. under that name, vol. ii., p. 124, and again under two different titles; namely, البحر الزخار والعيلم التيار, vol. ii., p. 18, and الزاخر في احوال الاوائل والاواخر, vol. iv., p. 281. This last title is the one which 'Aṭāi gives to the work.

For other copies, see Uri, nos. 785-6, and Rosen, Notices Sommaires, no. 183. An

abridged Turkish version by the author is noticed in the Vienna Catalogue, vol. ii., p. 85.

The extracts are as follows: Timurides of India, from Bābar to Akbar, foll. 277a. Bāb 70: Kings of India, from Kuṭb al-Dīn Aibak to Ibrāhīm Lodi, الباب السبعون في ذكر ملوك الهند, fol. 280b; local dynasties of India, في ذكر ملوك طوايف الهند, fol. 289b; the Kipchāk and the Khans of Crimea, ذكر بلاد الدشت, fol. 295b. Bāb 43: the Ghaznawis, fol. 309a. Bāb 44: the Ghūris, fol. 315b.

490.

Or. 1979.—Foll. 38; 10 $\frac{1}{4}$ in. by 8; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850. [SIR HENRY M. ELLIOT.]

Foll. 2—30, extracts from the same MS. of Ta'riḫ al-Jannābi, viz., Bāb 43: Ghaznawis, الباب الثالث والاربعون في ذكر احوال الغزنويه, fol. 2a. Bāb 44: Ghūris, fol. 8b. Bāb 70: Kings of India, or Sultans of Dehli, fol. 14b; local dynasties of India, fol. 24a.

491.

Or. 1548.—Foll. 392; 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 25 lines, 3 $\frac{3}{4}$ in. long; written in cursive Neskhī, with red-ruled margins, apparently in the 18th century. [SIR HENRY C. RAWLINSON.]

اخبار الدول وآثار الاول

An abridgment of general history, from the earliest times to A.H. 1007, by Abu 'l-'Abbās Aḥmad B. Sinān (or Yūsuf) B. Aḥmad al-Dimashqī al-Ḥaramāni, who died A.H. 1019. See the Arabic Catalogue, pp. 147 and 428; for the author's life, Khulāṣat al-Athar, vol. i., p. 209; and Wüstenfeld, Geschichtschreiber, no. 550.

The work has been printed on the margins

of the *Kāmil* of Ibn al-Athir, Bulak, A.H. 1190. For other copies, see Pertsch, no. 1579; the Paris Catalogue, nos. 1556—59; Rosen, *Notices Sommaires*, no. 185, Institut, nos. 52—54; and the Khedive's Library, vol. v., p. 6.

492.

Or. 1552.—Foll. 318; 11½ in. by 6; 27 lines, 4½ in. long; written in fair Neskhi, by several hands, apparently in the 18th century.

[SIR HENRY C. RAWLINSON.]

سمط النجوم العوالى فى انباء الاوائل والتوالى

A work on general Muslim history, from the earliest times to A.H. 1103, commonly called *تاريخ العصامى*

The author, whose name does not appear in the text, but only in this late endorsement, *نصف اول در تاريخ عصامى*, was 'Abd al-Malik B. Husain B. 'Abd al-Malik al-Shāfi'i al-Makki al-'Iṣāmī. He was born in Mecca A.H. 1049, was attached as teacher to the Masjid al-Ḥarām, and made himself known as an elegant writer in prose and verse. He died in his native city, A.H. 1111. (See Silk al-Durar, vol. iii., p. 139.) His grandfather, 'Abd al-Malik B. Jamāl al-Dīn al-'Iṣāmī, also a prolific writer, who died in Medina A.H. 1037, is noticed in the *Khulāṣat al-Athar*, vol. iii., p. 87. (See also the Arabic Catalogue, p. 784a, *ad* p. 573.)

The present history is a useful compilation, drawn from upwards of a hundred works, enumerated in the preface. It was commenced on the 13th of Rabī' II., A.H. 1094, and completed at the end of Ṣafar, A.H. 1098. The above title is a chronogram for the former date. The preface concludes with a dedication to the Sharīf of Mecca, Aḥmad B. Zaid B. Muḥsin, who was appointed to that post

A.H. 1095, and occupied it till his death, A.H. 1099. See *Khulāṣat al-Athar*, vol. i., p. 190.

The work is divided into four Maḥsads and a Khātimah, the contents of which have been stated in the Arabic Catalogue, p. 573. The present MS. contains (like the MS. previously described, Add. 23,286) the first half of the work, viz., the first three Maḥsads, beginning respectively at foll. 6a, 79b, and 216b. It concludes with the history of the Khilāfat of al-Ḥasan, but wants about a page at the end.

A copy of the first volume is noticed in the Paris Catalogue, no. 1563. For other copies, see Spitta, *Zeitschrift der D. Morg. Ges.*, vol. xxx., p. 319; *Biblioth. Burekhardt.*, p. 4, no. 14; and the Khedive's Library, vol. v., p. 69.

493.

Or. 1153.—Foll. 239; 11 in. by 7; 32 lines, 5 in. long; written in small and distinct Neskhi; dated 8 Du'lḥa'dah, A.H. 1121 (A.D. 1710). [SIR HENRY C. RAWLINSON.]

The second half of the preceding work, containing the fourth Maḥsād and the Khātimah.

Contents:—Maḥsād IV.: 1. Umayyades, fol. 2b; 2. Abbasides, fol. 51a; 3. 'Ubaidiyyah, fol. 88b; 4. Ayyubites, fol. 97b; Turcomans, fol. 100a; Circassians, fol. 103a; Osmanlis, fol. 109b. Khātimah: descendants of Abu Ṭālib, fol. 121a; the descendants of 'Abu Ṭālib who claimed sovereignty, fol. 127b; the descendants of Abu Ṭālib who held sway in Mecca, fol. 137a.

The last section is a valuable and, for the latter period, a very full and circumstantial chronicle of Mecca. It has been continued by the author for five years subsequent to the completion of the original work. This

continuation extends from the month of Rabī' II., A.H. 1098, to Monday, the 15th of Jumāda II., A.H. 1103, foll. 227b—238a. It ends abruptly, as in the former copy, Add. 23,287, with the first words of an entry relating to the fifth of Ḍulḥijjah, A.H. 1103.

In a colophon, somewhat mutilated by incautious trimming, fol. 238a, it is stated that the MS. was completed on the 8th of Ḍul-ka'dah, A.H. 1121, by Maṭrūd B. Muḥ. . . . Abu Dīb al-Khatti. It was written in the town of al-Aḥsā for a noble and princely personage, Shaikh 'Abd al-'Azīz B. Muḥ. B. Ḥusain B. 'Afāliḳ, عفالق. The next three pages contain a long and pompous dedication of the MS. to the same illustrious person by Muḥ. B. 'Abd al-Raḥmān B. Ḥusain al-Aḥsā'i, who had, by his desire, collated and corrected the text. The writer concludes with a Ḳaṣīdah in praise of his patron. The dedication is dated 13 Ṣafar, A.H. 1123. Another poem in praise of the same Shaikh 'Abd al-'Azīz occupies the first page of the MS.

History of the Prophets.

494.

Or. 1428.—Foll. 280; 11½ in. by 7¾; 23 lines, 4¾ in. long; written in fair Neskhi, probably in the 17th century, except two leaves at the beginning, three at the end, and a few in the body of the volume, which have been supplied by a later hand.

كتاب العرائس

History of the Prophets, by Abu Ishāḳ Aḥmad B. Muḥ. B. Ibrāhīm al-Tha'labi al-Naisābūri, who died A.H. 427. See Ibn Khallikān, De Slane's translation, vol. i., p. 60; al-Subki, Add. 23,361, fol. 67; Ta'rīkh al-Islām, Or. 49, fol. 138; and Wüstenfeld, Geschichtschreiber, no. 185.

قال الشيخ الامام محمد بن احمد [احمد بن محمد] بن ابراهيم الثعلبي رحمه الله تعالى الحمد لله رب العالمين هذا كتاب نفايس العرائس يشتمل على ذكر قصص القران بالشرح والبيان وعلى الله التكلان

By the above-quoted authorities and in most MSS. the work is not called, as above, كتاب العرائس, but simply نفايس العرائس الانبياء. The contents are fully stated in the Bodleian Catalogue, vol. ii., p. 73. See also *ib.*, vol. i., pp. 161, 175, vol. ii., p. 137; the Arabic Catalogue, p. 416b; the Paris Catalogue, nos. 1918—22; and Haj. Khal., vol. iv., p. 195. The work has been printed in Cairo, A.H. 1282, and often reprinted since. See the Khedive's Library, vol. v., p. 86.

There is at fol. 11b a considerable lacuna, without apparent break in the text. It extends from the sixth Bāb of Majlis II. to the fifth Bāb of Majlis IV., and corresponds to pp. 13—28 of the Cairo edition of A.H. 1292.

495.

Or. 1494.—Foll. 237; 7½ in. by 6; 23 lines, 5 in. long; written in a somewhat cursive, but fairly legible, angular character; dated Jumāda I., A.H. 513 (A.D. 1119).

[SIR HENRY C. RAWLINSON.]

Another copy of the same work, somewhat imperfect at the beginning.

It begins abruptly with these words: اللوح والقلم قال الله تعالى كل شئ احصيناه في امام مبين. They belong to a passage of the sixth Bāb of Majlis II. (Cairo edition of A.H. 1292, page 14, line 19).

The text is fuller and more correct than that of the printed edition. It contains *in extenso* the Isnāds, which are omitted or curtailed in the latter. Foll. 85—99 have been supplied by a modern hand in a coarse character.

A table of contents and a false title, كتاب طراز المجالس في اخبار الامم الدوارس, ascribing the work to al-Aṣma'i, have been prefixed by a modern hand.

On the fly-leaf: "Purchased by me at Baghdad, Oct. 25, 1847. H. Rawlinson."

496.

Or. 3055.—Foll. 79; 7 in. by $5\frac{1}{4}$; 19 lines, 4 in. long; written in rather cursive, but distinct, Neskhi, probably in the 16th century. [KREMER, no. 55.]

Another copy of the 'Arā'is, imperfect at beginning and end, and containing rather less than the first half of the work.

It begins abruptly in the middle of the sixth Bāb of the second Majlis. The first rubric, fol. 1b, is: الباب السابع في ذكر مآلها وواخر: آله (Cairo edition, A.H. 1292, p. 15).

After fol. 76, which contains the latter part of the story of 'Ād and Shaddād (*ib.*, p. 128), there are some leaves wanting. Foll. 77-78 contain the end of the chapter on Ayyūb, and the beginning of the story of Du'l-Kifl (*ib.*, pp. 141-43).

Fol. 79 does not belong to the 'Arā'is; it is a leaf detached from some early MS., apparently a collection of stories of saints. It contains an anecdote relating to 'Ali B. Bakkār and Abu Ishāq al-Fazāri.

497.

Or. 3054.—Foll. 264; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 21 lines, 5 in. long; written in fair Neskhi, with headings in fine Thulthi and red ink; dated Jumāda II., A.H. 617 (A.D. 1220).

[KREMER, no. 54.]

قصص الانبياء

History of the Prophets, by al-Kisā'i.

Beg. الحمد لله الذي انبت الخلق انباتا

The author is called in most MSS. Abu 'l-Hasan Muḥammad B. 'Abdallah al-Kisā'i. See Haj. Khal., vol. ii., p. 23, and vol. iii., p. 174. His date is uncertain, and the present early copy is of some importance as fixing a lower limit for the time of composition.

The first folio, which has been supplied by a much later hand, gives Muḥammad B. 'Ali al-Kisā'i as the author's name. The original part of the MS. begins, fol. 2a, with the first rubric; حديث اللوح والقلم واخبار اللوح والعرش والكرسى والماء. A few single leaves in the body of the volume have also been supplied by later hands.

The latter part of the work differs materially from the text of most other copies, and has much additional matter, as will be seen from the following rubrics:

Fol. 227b. حديث عزير لما احياه الله على يد عيسى

Ib. نزول المائدة على بنى اسرائيل

Fol. 228b. حديث عيسى حين اوحى الله تعالى اليه

Fol. 230a. رجعنا الى يحيى عليه السلام

Fol. 233a. حديث بخت نصر حين غزا بيت المقدس بجوده

Fol. 233b. حديث الغزوة الثانية

Fol. 237b. حديث بخت نصر حين صدر من بيت المقدس

Fol. 242a. حديث عزير بن حنا

Fol. 245b. حديث اصحاب الكهف

- Fol. 248a. حديث اصحاب الرقيم
 Fol. 249a. حديث الاسكندر ذى القرنين
 Fol. 256b. حديث العجوزتين من بنى اسرائيل
 Fol. 257b. حديث الايات التى تظهر بين يدي عيسى
 Fol. 258a. خروج المهدي بالسيف وهلاك السفيناني
 Fol. 260a. حديث ياجوج وماجوج
 Fol. 261b. حديث جرجيس بن عبد الله رضى الله عنه

For other copies, see the Arabic Catalogue, pp. 169b, 417a, 582a, 683a; the Leyden Catalogue, vol. ii., p. 298; Gildemeister, Bonn Catalogue, p. 9; Pertsch, no. 1739; Loth, no. 715; Aumer, no. 444; the Berlin Catalogue, no. 1021; the Paris Catalogue, nos. 1914—17, and the Khedive's Library, vol. v., p. 113.

498.

Or. 1554.—Foll. 174; 10 $\frac{3}{4}$ in. by 7; 23 lines, 5 in. long; written in fair Neskhi, partly supplied with vowels; dated 3 Dulka'dah, A.H. 913 (A.D. 1508).

[SIR HENRY C. RAWLINSON.]

The same work, with the following title written by the same hand as the text: كتاب بدو الدنيا للكساي رحمه الله تعالى

The author's name appears in the beginning as follows: حدثنا الشيخ ابو الحسن محمد بن عبد الملك الكساي رحمه الله الحمد لله الذى انبت الخلق انباتا

The account of 'Isa is followed only by the following chapters:

- Fol. 171a. حديث الايات التى تظهر قبل نزول عيسى بن مريم
 Fol. 171b. خروج المهدي وهلاك السفيناني

- Fol. 172a. حديث خروج الدجال
 Fol. 172b. نزول عيسى لقتل الدجال
 Ib. حديث خروج ياجوج وماجوج

Prefixed is a full table of chapters, occupying three pages.

On the fly-leaf is a short notice of the MS. by its late owner, who writes at the end: "Purchased at Baghdad, Sept. 10, 1846. H. Rawlinson."

499.

Or. 3945.—Foll. 168; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; from 25 to 30 lines, 4 $\frac{3}{4}$ in. long; written in fair Neskhi; dated 26 Shawwāl, A.H. 1254 (A.D. 1839). [GLASER, no. 239.]

Another copy of the same work, without author's name.

There is a spurious beginning. The first words of the genuine text are, fol. 2a: وصار له وجميع بالتسليم والتقديس كصوت الرعد العاصف, corresponding with the first line of fol. 4b in Add. 25,733.

The MS. breaks off before the end of the chapter on Yūnus. The copyist adds that the MS. he was copying ended there.

500.

Or. 1284.—Foll. 129; 8 in. by 5 $\frac{3}{4}$; 21 lines, 3 $\frac{1}{2}$ in. long; written in stiff Neskhi; dated 17 Jumāda II., A.H. 1065 (A.D. 1066).

An account of Abraham and of the other Prophets buried in Maḳām al-Khalil (Hebron).

The MS. is defective at the beginning. The first leaf in the original writing, fol. 2, contains the latter portion of a table of chapters, extending from Faṣl 9 to Faṣl 30. The next, fol. 3, contains the latter part of

q q 2

Faṣl 1 and the beginning of Faṣl 2, which treats of the birth of Abraham. A leaf prefixed by another hand, fol. 1, contains the beginning of the table of chapters, and, on the first page, the following title: هذا كتاب مثير الغرام وخلاصة الكلام في فضل زيارة سيدنا الخليل عليه الصلاة والسلام للشيخ الامام العلامة تاج الدين اسحق بن ابراهيم بن احمد بن محمد بن كامل التدمري الشافعي خطيب مقام سيدنا الخليل عليه السلام

The title proves to be correct. Tāj al-Dīn Ishāq B. al-Khaṭīb Burhān al-Dīn Ibrāhīm B. Aḥmad B. Muḥ. B. Kāmil al-Tadmuri al-Shāfi'i, Khaṭīb of Maḥām al-Khalīl, is mentioned in *Uns al-Jalīl*, Add. 9974, foll. 175b, as the author of the work entitled *مثير الغرام الى زيارة الخليل عليه السلام*, and is said to have died in Ramaḍān, A.H. 833. The office of Khaṭīb of the Hebron Sanctuary appears to have been hereditary in his family. It had been successively conferred upon the author's great-grand sire, Shams al-Dīn Muḥ. B. Kāmil, A.H. 725, and on his grand sire, Shihāb al-Dīn Aḥmad, A.H. 741. See *ib.*, ff. 169b, 170a.

The object of the work was evidently to attract devout pilgrims to the holy shrine, and to enlighten them as to the history of the cave and tombs, and as to the efficacy of devotions performed there. As originally planned, the work consisted of twenty-seven chapters (fuṣūl), the last of which was devoted to a life of Muḥammad; but three more chapters, treating of Moses, Jonas, and the first four Khalīfs, have been subsequently added by the author, and occupy the latter part of the volume, ff. 109—129. The present work is one of the authorities quoted in an account of Jerusalem entitled *الروض المغرس في فضائل بيت المقدس*, by Sayyid Tāj al-Dīn Abu 'l-Naṣr 'Abd al-Wahhāb al-Ḥusaini al-Shāfi'i al-Dimashqī, who was still alive A.H. 875. See *Ithāf al-Akhiṣṣā*, Or.

1547, fol. 6b. Haj. Khal., vol. v., p. 379, is wrong as to the Nisbah of the author, whom he calls Ishāq B. Ibrāhīm al-Dairi.

Other copies are noticed in the Paris Catalogue, no. 1667, 2°, no. 1668, 2°.

This work must not be confounded with one similarly entitled, namely, *مثير الغرام الى زيارة القدس والشام*, written, A.H. 752, by Jamāl (or Shihāb) al-Dīn Abu Maḥmūd Aḥmad B. Muḥ. B. Ibrāhīm B. Hilāl al-Maḥḍisi, who was a teacher attached to the Madrasah al-Tunguziyyah, Jerusalem, and died in Cairo, A.H. 765. See *Uns al-Jalīl*, Add. 9974, fol. 182a; Wüstenfeld, *Geschichtschreiber*, no. 425; the Leyden Catalogue, no. 807; Houtsma, no. 188; the Paris Catalogue, no. 1667; and the Khedive's Library, vol. v., p. 125. Both works are noticed by Guy Le Strange, *Journal of the R. Asiatic Society*, 1887, pp. 250—52.

501.

Or. 3705.—Foll. 209; 7 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 13 lines, 4 in. long; written in large and coarse Neskhī, apparently in the 18th century.

[BUDGE.]

I. Foll. 1—148. قصة يوسف, The History of Joseph, by Muḥammad B. Abi 'l-'Abbās Aḥmad al-Muḥri.

الحمد لله رب العالمين . . . والحمد لله الذى شهدت المكنونات بوحدانيته ودلت المصنوعات لقدرة

Having found a history of Yūsuf, the author of which he did not know, and being much pleased with it, the writer decided to transcribe it, and to enlarge it with suitable narratives and with verses composed by his father, Ibn al-Muḥri.

The introduction begins with the story of the questions which the Arabs, prompted by the Jews, put to Muḥammad in order to test

his divine inspiration. They relate to *Dul-karnain*, to *al-Rūḥ*, and to *Yūsuf*. This is followed by praises of the *Coran* and by a statement of the rewards promised to those who read it. The author's additions consist mostly of copious anecdotes relating to saints and Sufis, inserted in the course of the main story. The close of each such digression is marked by the rubric : رجعنا الى القصة

II. Foll. 148b—201b. A commentary on *Sūrat Yūsuf*, extracted from *Tafsir 'Ain*, with the heading : فائدة يستفيد بها المريد وهي منقولة من تفسير كلام الله العزيز المسمى بتفسير عين وهي فائدة من آخر صورة يوسف عليه السلام

Beg. فلما دخلوا على يوسف يعنى وصل الروح وزوجته النفس واولاده اوصاف البشرية والتقوى والحواس متوجهين الى حضرت يوسف القلب

III. Foll. 202a—209a. الحكاية الجمل والغزالة Story of the camel who came to *Muḥammad* to complain of the cruelty of his master.

Beg. روى عن جابر وعبد الله ابن مسعود رضى الله عنهم قالوا بينما نحن في مسجد رسول الله صلى الله عليه وسلم واذا بصوت ينادى

Life of Muhammad.

502.

Or. 1617.—Foll. 252; 10 in. by 6½; 34 lines, 5½ in. long; written in close and well-shaped *Neskhī*, occasionally supplied with vowels; dated 11 Sha'bān, A.H. 564 (A.D. 1169).

كتاب المغازي

History of the warlike expeditions of *Muḥammad*, by *Muḥammad B. 'Umar al-Wāḳidī*, who died A.H. 207.

This valuable MS., the only known com-

plete copy of the work, has been fully described by Dr. W. Wright, who gave a facsimile of its last page in the *Oriental Series of the Palæographical Society*, Plate *xlvi*., and by Dr. J. Wellhausen in his preface to the condensed German translation of the work, mainly based upon the present copy, pp. 5—8.

On the first page is written the following title by the same hand as the text : كتاب مغازي رسول الله صلى الله عليه وسلم تأليف الامام ابي عبد الله محمد بن عمر الواقدي رحمه الله

The text begins with the following *Isnād* : اخبرنا ابو محمد بن علي الجوهري قال حدثنا ابو عمر محمد بن العباس بن حيويه لفظا قال قرى على ابي القسم بن ابي حبه [حية] من كتابه وانا اسمع واقربه يوم السبت بالغداة في دار عبد الله الوراق مربعة شبيب باب الشام في باب الذهب في درب البلخ في جمادى الاخرة سنة ثمانى عشر وثلاثمائة قال حدثنا ابو عبد الله محمد بن شجاع الثلجي قال حدثنى محمد بن عمر الواقدي

Hence it appears that the text was handed down by the following four men, all well-known traditionists who lived in *Baghdād*. Taken from the author downwards, they are :

1. *Abu 'Abdallah Muḥ. B. Shujā' al-Thalji* (so called from his ancestor *Thalj B. 'Amr*), who received it from the author. He was born A.H. 181, and died A.H. 266. *Al-Khaṭīb al-Baghdādī* calls him the legist of *Irak* in his day, but adds that he was condemned by *Ibn Ḥanbal* and other rigid *Sunnīs* as a heretic and garbler of traditions. See *Ta'rikh Baghdād*, Add. 23,320, fol. 68b; *al-Sam'ānī*, fol. 116; and *Kāmūs*, vol. i., p. 223.

2. *Abu 'l-Kāsim 'Abd al-Wahhāb B. 'Isa B. 'Abd al-Wahhāb Ibn Abi Ḥayyah*, who is mentioned in the *Ta'rikh Baghdād*, *l.c.*, among those who received traditions from

al-Thalji. He was the Warrāk (librarian or copyist) of al-Jāhiz, and one of the authorities of Ibn Ḥayyūyah. He died in Sha'bān, A.H. 319 (a year after the reading recorded in the above Isnād). See al-Sam'āni, fol. 580a.

3. Abu 'Umar Muḥ. B. al-'Abbās Ibn Ḥayyūyah al-Khazzāz, the well-known editor of the *Ṭabaqāt Ibn Sa'd* (Or. 3010), who was born A.H. 295, and died A.H. 382. See *Ta'rikh Baghdād*, Add. 23,320, fol. 221b.

4. Abn Muḥ. al-Ḥasan B. 'Ali al-Jauhari, also called al-Fārisi because his family came from Shirāz, who was born in Baghdad A.H. 363, and died there A.H. 454. He had received traditions from Ibn Ḥayyūyah and others. See al-Sam'āni, fol. 144a; *Ta'rikh al-Islām*, Or. 50, fol. 47b; and Hammer, *Literaturgeschichte*, vol. vi., p. 232.

The text published by Baron von Kremer in the *Bibliotheca Indica*, Calcutta, 1856, from a MS. acquired by him in Damascus, corresponds with the first third of the present MS. It agrees with it down to the 18th line of p. 360, the last words being وسبى ذرارينا مع قتل مقاتلينا فابى حبي الا which are found in the 23rd line of fol. 85b of our MS. The remaining portion of the printed text is an abridgment of comparatively little value.

The *Riwayāt* of the Kremer MS. adds a fifth link to the catena above given, namely, Abu Bakr Muḥ. B. 'Abd al-Bāki B. Muḥ. al-Anṣārī, with whom Ibn al-Ṭarrāḥ, who is not otherwise known, read the work A.H. 532. See Kremer's preface, p. 6.

This Abu Bakr Muḥ. B. 'Abd al-Bāki al-Anṣārī is mentioned by Ibn Nuḡṭah as having received traditions from al-Ḥasan B. 'Ali al-Jauhari, and is probably the anonymous writer of the Isnād of the present MS. He was born

A.H. 442, lived in al-Naṣriyyah, a suburb of Baghdad (Yāqūt, vol. iv., p. 786), and died A.H. 535. See Ibn Nuḡṭah, fol. 31b.

Another MS., the third of the copies known in Europe, Add. 20,737, is described in the Arabic Catalogue, p. 419. It contains the first half of the work, but wants the first page. Its beginning corresponds with the 22nd line of fol. 2b of the present MS., and its end with the 12th line of fol. 127a. Its Isnād comprises only the first three links of the above catena, namely, Muḥammad (Ibn Ḥayyūyah), 'Abd al-Wahhāb (Ibn Abi Ḥayyah) and Muḥammad (B. Shujā' al-Thalji).

Al-Khaṭīb al-Baghdādī has devoted in his *Ta'rikh Baghdād* a very full notice to al-Wāḳidi, Add. 23,320, foll. 174—181, from which we learn that he made it a point to personally visit the scene of all the battles recorded in his book. From it we also see that, in spite of his vast renown for learning, al-Wāḳidi was reproved by Ibn Ḥanbal, al-Shāfi'i, and other strict traditionists, as a garbler and a liar. Severe judgments passed upon him by high authorities are recorded by Ibn al-Jauzi, *Kitāb al-Du'afā* (Or. 2711, fol. 68a), and by al-Dahabī, *Mizān al-I'tidāl* (Or. 4587, fol. 223). For other notices of al-Wāḳidi's life and works, see Ibn Kutaibah, p. 258; the *Fihrist*, p. 98; al-Sam'āni, Add. 23,355, fol. 577b; 'Uyūn al-Athar, Or. 3015, foll. 6—8; Ibn Khallikān, *De Slane's translation*, vol. iii., p. 61; *Lib. Classium*, vii., no. 17; Wüstenfeld, *Geschichtschreiber*, no. 43; Hammer, *Literaturgeschichte*, vol. iii., p. 403; and Sprenger, *Leben des Moham-mad*, vol. iii., pp. lxvii. and lxxi.

The present MS. was written in the city of al-Jazīrah (مدينة الجزيرة) by Abu 'l-Barakāt B. 'Isa B. Abi Ya'la. Although it is stated at the end to have been four times collated by 'Abd al-Wāḳid B. 'Abd al-Raḥmān al-Arīḥāwī al-Shāfi'i, A.H. 924—930 (see the

facsimile), the translator, Dr. Wellhausen, does not think highly of its correctness, and says that it is not so good as it looks.

On the title-page are several notes of successive possessors (including the above collator) from Aḥmad B. Muḥ. B. Aḥmad al-Khālīdī, A.H. 655, to 'Umar B. 'Abd al-Wahhāb al-'Urḍī al-Ḥalabī, A.H. 1013. This last was Mufti of Ḥalab, and died A.H. 1024. See *Khulāṣat al-Athar*, Add. 23,370, fol. 54b. The first European owner of the MS. was Theodore Preston, the translator of Ḥarīrī's *Maḳāmāt*, who wrote on a slip pasted on the first page: "Ex libris Theodori Preston, Coll. L. S. Trin. Cant. Socii. Empsi Halebis, Id. Aug. A.D. 1847."

503.

Or. 3938.—Foll. 106; 10½ in. by 7¼; about 21 lines, 5 in. long; written in fair, but sparingly-pointed, Neskhi, apparently in the 14th century. [GLASER, no. 232.]

سيرة الرسول

The life of Muḥammad, by 'Abd al-Malik B. Hishām, who died A.H. 213 or 218. See the Arabic Catalogue, p. 420.

This is the second volume of a copy consisting of four. It contains five of the original twenty sections, viz., Juz 6—10; but it is imperfect at the beginning, and has some internal lacunæ. The extant portions correspond with the following pages of Wüstenfeld's edition: pp. 264—354, 356—359, 368—528, 531—540.

The work has been translated into German by G. Weil, Stuttgart, 1864. For other copies, see Wüstenfeld's edition, vol. ii., p. 48; the Paris Catalogue, nos. 1948—50; and the Khedive's Library, vol. v., p. 70.

504.

Or. 3594.—Foll. 170; 9¾ in. by 6½; 21 lines, 4½ in. long; written in large and bold Neskhi, with frequent omission of the diacritical points; dated 26 Muḥarram, A.H. 775 (A.D. 1373). [H. C. REICHARDT.]

الروض الانف

The full historical and grammatical commentary of Abu 'l-Kāsim (or Abu Zaid) 'Abd al-Raḥmān B. 'Abdallāh B. Aḥmad al-Khath-'ami al-Subaili (who died A.H. 581) upon the preceding work. See the Arabic Catalogue, p. 532b.

On the first page is the following title, written by the same hand as the text: السفر الاول من كتاب الروض الانف والمرع الروى فى تفسير ما اشتمل عليه حديث السيرة واحتوى وتذليل ما استصعب فى ذلك الكتاب من عويص الانساب وغوامض الاعراب وغريب اللغات والاداب وتتميم لخبر او فقه منتزع من اثره ما عنى بشرح مشكله ونفع مقفله الحافظ المحدث ابو القسم عبد الرحمن بن عبد الله بن ابي الحسن الخثعمى ثم السهيلي

To the notices of the author and work mentioned in the Arabic Catalogue, *l.c.*, note *b*, may be added the following: Bughyat al-Multamis, Bibliotheca Arabico-Hispana, vol. iii., p. 354 (where he is said to have died in Morocco, A.H. 583); Ta'rikh al-Islām, Or. 52, fol. 4; Wüstenfeld, Geschichtschreiber, no. 272; Casiri, vol. ii., p. 131b; and Hammer, Literaturgesch., vol. vii., p. 698. For other copies, see Zeitschrift der D. Morg. Ges., vol. viii., p. 577, vol. xl., p. 309; the Paris Catalogue, nos. 1960—63; the Khedive's Library, vol. v., p. 61; and Houtsma, no. 215.

This is the first of a set of four volumes comprising the entire work. It corresponds with foll. 2—69b of the copy complete in one

volume, Add. 23,314, described in the Arabic Catalogue, p. 582. The portion of the text explained in it extends from p. 3 to p. 131 of Wüstenfeld's edition.

The copyist calls himself Muḥammad B. Aḥmad B. 'Abd al-Ḳawī B. Muḥ. B. al-Ḥasan al-Ḳūṣī (from Ḳūṣ, a town of Upper Egypt). To the colophon is added a record, partly obliterated, of a collation of the MS. with two early copies. It was completed on the 26th of Ṣafar of the year of transcription, viz. A.H. 775. Lower down are the following lines, written by another hand, apparently about the same time:

يَتَق [sic] بِمَنْ لَهُ النَّصْرُ فِي الْوُغَا
صَاحِبِهِ أَبُو بَكْرٍ بْنُ قَطْلُوبَغَا

This Abu Bakr B. Ḳuṭlūbughā, to whom the MS. belonged, was probably a son of the great Emir Ḳuṭlūbughā al-Nāsiri al-Fakhri, who was put to death A.H. 743 or 744. See *Orientalia*, vol. ii., p. 378, and al-Durar al-Kāminah, Or. 3044, fol. 39.

A leaf prefixed to the volume contains a piece of eighteen verses in praise of the work, transcribed from another copy.

505.

Or. 3595.—Foll. 166; uniform with the preceding; 21 lines, $4\frac{3}{4}$ in. long; written in fine large Neskhi, with all diacritical points; dated 7 Ṣafar, A.H. 775 (A.D. 1373).

[H. C. REICHARDT.]

The second volume of the same work, beginning with the rubric: فصل وذكر انكار
تقيف للرمى بالجوم

It corresponds with foll. 69b—155b of Add. 23,314, and extends from p. 131 to p. 327 of Wüstenfeld's edition of the *Sīrah*.

Copyist: محمد بن علي بن عيسى القوصي

The collation was completed, as stated in another handwriting at the end, in Rabī' I., A.H. 775, in the town of Ḳūṣ.

506.

Or. 3596.—Foll. 162; uniform with Or. 3594, and written by the same hand.

[H. C. REICHARDT.]

The third volume of the same work, beginning with the rubric: اذن الله عز وجل
نبيه صلى الله عليه واله وسلم بالهجرة

It corresponds with foll. 156b—228a of Add. 23,314.

The text explained extends from p. 327 to p. 667 of the printed edition of the *Sīrah*.

The collation was finished in Ḳūṣ on the 9th of Rabī' II., A.H. 775.

507.

Or. 3597.—Foll. 151; uniform with the preceding, but written by another hand; 19 lines, $4\frac{1}{2}$ in. long. [H. C. REICHARDT.]

The fourth volume of the same work, beginning with the rubric: غزوة دومة الجندل

The contents correspond with foll. 228a—303b of Add. 23,314, and the portion of the text included extends from p. 668 of the printed edition of the *Sīrah* to the end.

The collation was completed on the 16th of Rabī' I., A.H. 775.

The last leaf is a fragment of another MS., written about the same time. It relates to Muḥammad's expedition to Tabūk, and to the letter which he sent from thence through Dihyah to the Ḳaiṣar.

508.

Or. 2807.—Foll. 172; 10½ in. by 6¾; 17 lines, 4½ in. long; written in bold and rather cursive, but distinct, Neskhi, with a sprinkling of vowels, apparently in the 13th century. [A. GHANDOUR BEY.]

كتاب المحبر

A collection of historical notices, relating for the most part to Muḥammad and his time, and to the ancient Arabs, by Muḥammad B. Ḥabīb.

Beg. قال ابو سعيد الحسن بن الحسين السكري اخبرنا ابو جعفر محمد بن حبيب قال ابو حاتم البجلي عن هشام بن محمد عن ابيه عن ابي صالح عن ابن عباس رضى الله عنه قال كان من ادم صلى الله عليه الى نوح الفا سنة ومايتا سنة

Muḥ. B. Ḥabīb (Ḥabīb was the name of his mother), a freedman of the Banu Hāshim, and native of Baghdad, was deeply versed in the genealogies and history of the Arabs. He received traditions mainly from the noted genealogist, Hishām B. Muḥ. al-Kalbi, and his principal pupil was Abu Saʿīd al-Sukkari. According to the latter's statement, he died in Surrman-rā, seven nights before the end of Du'l-Ḥijjah, A.H. 245. Al-Khaṭīb al-Baghdādī, from whom the above is taken (Ta'riḫ Baghdād, Add. 23,320, fol. 16b), designates him as the author of Kitāb al-Muḥabbar, محمد بن حبيب صاحب كتاب المحبر, that being, apparently, the best known of his numerous works, a full list of which will be found in the Fihrist, vol. i., p. 106. For other notices of the author see Bughyat al-Wu'āt, Or. 3042, fol. 17; Flügel, Grammatische Schulen, p. 67; Wüstenfeld, Geschichtschreiber, no. 59; and Hammer, Literaturgeschichte, vol. iii., p. 395.

The title of the work has been misread

المحبر (see Haj. Khal., vol. v., p. 435). It is, however, written as above, المحبر, by the hand of the copyist at the beginning of the present MS.; and in the fine old copy of the Ta'riḫ Baghdād, l.c., it is written in three places المحبر, with the distinctive mark under the ح. That word is apparently the passive participle of حبر, "he beautified," as defined in the Kāmūs, vol. i., p. 492: تحبير الشعر والخط وغيرهما تحسينه

Abu Saʿīd al-Ḥasan B. al-Ḥusain al-Sukkari, who, as stated in the above beginning, handed down the text of the present work, is a well-known grammarian and commentator of the old poets. He was born A.H. 212, and died A.H. 275, or, according to al-Zubaidi, quoted by al-Suyūṭi, A.H. 290. See Bughyat al-Wu'āt, Or. 3042, fol. 114b. The latter date is confirmed by Ibn Kānī, quoted by al-Kifti; see the Leyden Catalogue, vol. ii., p. 8, note. Ibn al-Athīr, vol. vii., p. 304, says that he died A.H. 275, or 270 (probably for 290). The present MS. seems to favour the later of the above dates; for the account of the 'Abbasides is there brought down, probably by al-Sukkari, to A.H. 279. Compare Fihrist, p. 78; Flügel, Grammatische Schulen, p. 89; and Hammer, Literaturgeschichte, vol. iv., p. 396.

In the following statement of the contents only a few of the shortest and least important sections have been omitted:

Chronology of the prophets from Adam to Muḥammad, and their ages, fol. 4b; chronological sketch of Muḥammad's life, fol. 7a; chronology of the Khalifs and of the pilgrimages performed by their order, from Abu Bakr to the accession of al-Mu'taḍid, A.H. 279 (the last portion, although ascribed in the MS. to Muḥ. Ibn Ḥabīb, is probably

due to the editor, al-Sukkari); men who had a likeness to the Prophet, fol. 19*b*; noble female ascendants of the Prophet (العواتك), *ib*; daughters of the Prophet, of the Khalifs, and of the principal Companions, and their husbands, fol. 21*a*; brotherhoods instituted by Muḥammad among his Companions, fol. 266; envoys sent by him to kings and chiefs, fol. 28*b*; wives of the Prophet, fol. 29*a*; men who married sisters of the Prophet's wives (this relation is expressed by سائف, plural اسلاف, a word not found in dictionaries), fol. 37*a*; campaigns of the Prophet, غزوات النبي, fol. 41*a*; expeditions sent by him, سرايا, fol. 43*a*; generals of the Prophet, &c., fol. 46*a*; chiefs or judges of the Arabs, حكام العرب, fol. 48*a*; men noted for liberality in the time of idolatry, أجواد الجاهلية, fol. 49*b*, and in the period of Islām, fol. 53*a*; free-thinkers of the tribe of Kuraish, زنادة قريش, fol. 58*a*; noblemen, اشراف, of Kuraish and allied tribes, fol. 59*a*; men who renounced idolatry before the Mission of Muḥammad, fol. 61*b*; boon-companions among the Kuraishites, ندماء قريش, fol. 62*a*; tribes designated as قبائل الحمة, قبائل الخمس, and قبائل الطلس, fol. 64*a*; Imāms of the Arabs, fol. 65*b*; women who wished for the death of the Prophet, &c., fol. 66*b*; celebrated champions in the time of idolatry, فتاك الجاهلية, fol. 69*a*, and in Muslim times, fol. 77*b*; men who declared wine and divining arrows unlawful before the Islām, fol. 85*b*; Arabs noted for perfidy, fol. 88*a*; great leaders of armies, &c., fol. 89*a*. Chamberlains, حجاب, of the Prophet and of the Khalifs, fol. 93*a*; famous markets of the Arabs, fol. 94*b*; Naḳibs of the Prophet, fol. 96*a*; men who witnessed Badr, &c., fol. 98*b*; men who slew Ka'b B. al-Ashraf and Ibn Abi'l-Huḳaiḳ, &c., fol. 100*a*; men who collected the Coran in the Prophet's time, &c., fol. 101*a*; freed-men who fought at Badr, fol. 102*b*; men who

fought with 'Ali at the battle of the Camel and at Siffin, fol. 102*b*; noted blind men, lepers, one-eyed men, &c., fol. 105*a*; sons of Christian and Abyssinian women, fol. 108*a*; customs of the idolatrous times, some of which were kept up in the Islām, fol. 109*b*; slaves who bought their freedom in Baṣrah, اسبا مكاتبى البصرة, fol. 121*b*; Arabs noted for good faith, &c., fol. 123*a*; kings of al-Ḥirah, fol. 126*b*; Mulūk al-Tawā'if, fol. 127*b*; kings of Ḥimyar, fol. 128*b*, of Kindah, fol. 130*a*, of Ghassān, fol. 130*b*. Commanders of the Khalifs' guard, اصحاب شرط الخلفاء, fol. 131*b*; eminent secretaries, fol. 133*a*; noted simpletons, fol. 134*a*; cause of the confusion of tongues, and genealogy of Noah's descendants, fol. 135*a*; kings who ruled the whole world, Jayūmart, &c., according to Ibn al-Kalbi, fol. 137*b*; women who remained faithful to their first husbands and did not marry again, &c., fol. 138*b*; women who pledged their faith to the Prophet, according to al-Wāḳidi, fol. 141*b*; women noted for fidelity, fol. 151*a*; women who married three husbands or more, fol. 151*b*; mothers of worthy sons, المنجبات, fol. 157*b*; Naḳibs of Israel, fol. 160*b*, of the Banu 'Abbās, fol. 161*a*; Nimrods and Pharaohs, *ib*.; the false Muslims, المنافقون, fol. 161*b*; celebrated teachers and legists, fol. 164*a*; men who were crucified, المصلوبون, fol. 165*b*; men whose heads were pilloried, fol. 169*a*; men noted for fleeing from the foe, الفرارون, fol. 170*b*.

The MS. breaks off before the end of the last section. At the bottom of the last page is a note, dated A.H. 751, from which it appears that the MS. was already imperfect at that time.

A notice of al-Sukkari on the title-page, and a full table of contents on two inserted leaves, are by a modern hand.

509.

Or. 3014.—Foll. 254; 12½ in. by 8½; 17 lines, 6½ in. long; written in large and angular Persian Neskhī, apparently in the 11th century. [KEEMER, no. 11.]

شرف النبي

A life of Muḥammad, by Abu Sa'd 'Abd al-Malik B. Abi 'Uthmān al-Wā'iz.

الحمد لله الذى تجلى لقلوب اهل الولاية
باتوار الهداية

Abu Sa'd 'Abd al-Malik B. Abi 'Uthmān Muḥammad B. Ibrāhīm al-Khargūshi, devotee and preacher, was so called from Khargūsh, a street (سكه) of Naishapur in which he lived. He was noted for his pious life and his charity. After visiting, in search of sacred traditions, Irak, Egypt, and the Hijāz, where he stayed many years, he returned to his native place, where, although supporting himself by manual labour, he found means to build a Madrasah and a hospital. He died in Naishapur in Jumāda I., A.H. 407. In jurisprudence he was a disciple of the great Shāfi'i doctor, Abu 'l-Ḥasan Muḥ. B. 'Alī al-Māsarjisi (d. A.H. 384). He left a work entitled دلائل النبوة (the present work), a Tafsīr, a Kitāb al-Zuhd, and some other writings. See Ta'rikh al-Islām, Or. 49, fol. 59a; al-Isnawī, Add. 3037, fol. 60b. Al-Sam'āni, who gives A.H. 406 for the year of his death (fol. 195b), is followed by Yāqūt, vol. ii., pp. 425, 421, and by Haj. Khal., vol. iv., p. 44.

The author does not give any specific title to the work. He merely describes its subject in the preamble by the words Sharaf al-Nabi:

قال ابو سعد عبد الملك بن ابى عثمان الواعظ رضى
الله عنه حدانى الى جمع شرف النبي صلى الله عليه
حبه والانس بذكره لان من احب شيئا اكثر ذكره ولكي

يكثر الصلوة على النبي صلى الله عليه رسما ونطقا وان
الدعا بين الصلاتين لا يرد

The work is designated by various names, viz., كتاب دلائل النبوة by al-Dahabī, كتاب شرف النبوة by al-Sam'āni, شرف النبوة by Muḥibb al-Dīn Aḥmad B. 'Abdallāh al-Ṭabarī (d. A.H. 694; see the Leyden Catalogue, vol. iv., p. 80), and شرف المصطفى by Haj. Khal., vol. iv., p. 44. At the end of the present copy it is designated by a later hand as كتاب شرف النبي.

It is not so much a detailed biography as a cōmpilation of Hadiths designed for the glorification of the Prophet and the edification of the faithful. The author gives at the beginning of every chapter (Bāb) an Isnād, or catena, in support of such traditions as he had received *viva voce*; but further on he quotes freely, without any Isnād, Ibn 'Abbās, Wahb B. Munabbih, and other early traditionists, as well as later writers such as Muḥ. Ibn Ishāq and al-Wāqidi (see foll. 210b, 94a, 184a). Among the traditionists from which he received oral communications, the following are those whose names most frequently occur: 1. Abu 'Amr Muḥ. B. Ja'far B. Muḥ. B. Maṭar (a disciple of Ibrāhīm B. Yūsuf al-Hisanjāni, who died A.H. 301; v. Sam'āni, fol. 590b, and Yāqūt, vol. iv., p. 975), foll. 40, 43, 67, 222; 2. Abu 'l-Ḥusain Yaḥya B. al-Ḥusain al-Muṭṭalibī, Imam of the Masjid of Medina, fol. 201, 202, 204, 216; 3. Abu 'l-Faḍl Ja'far, B. al-Faḍl, Wazīr of Kāfūr, whom the author met in Mecca (Ibn al-Furāt, who died A.H. 391; see Kāmil, vol. ix., p. 120), foll. 20, 206; 4. Abu 'Amr Muḥ. B. Sahl B. Hilāl al-Bushtī, whom the author met in Mecca A.H. 376, foll. 160, 184; 5. Abu 'Alī Ḥamid B. Muḥ. B. 'Abdallāh al-Harawī (called al-Raffā, who died in Herat A.H. 356; v. Ibn Nuḡṭab, Or. 856, fol. 87b), foll. 163, 208. The dates of

such communications are occasionally mentioned. They range from A.H. 347 to 376. The work was probably written after A.H. 384. The author's master, al-Māsarjisi, who died in that year, is spoken of as dead, fol. 197a.

Prefixed to the work is a table of contents written by the same hand as the text, foll. 2—5, with the exception of the first thirteen headings, which have been supplied by a much later hand, fol. 1b. From this table it appears that the MS. has lost much of its original contents. The headings of the extant chapters are as follows (we omit, for brevity's sake, the word باب at the beginning of each, and the formula صلى الله عليه which invariably follows the Prophet's name):

Fol. 7a. ظهور النبى وانقلابه فى اصلااب ابايه

Fol. 20a. تربية رسول الله ونشوه الى ان تنبى

Fol. 27a. عصمة الله تبارك وتعالى نبيه من التدبر
لغير الحق وحراسته قبل المبعث
وبعد من مردة الشياطين

Fol. 40b. صفة خلقه صلى الله عليه وعلى اله

Fol. 43a. فى صفة اخلاق النبى

Fol. 57a. اداب النبى

Fol. 64a. ما مازح به رسول الله

Fol. 67b. ما ضرب رسول الله من الامثال او قال
كلمة فصار مثلا سايرا

Fol. 73a. ذكر اسماء رسول الله من القران وصفاته

Fol. 73b. ذكر اسماء رسول الله الذى ورد به الاخبار

Fol. 75a. ذكر ما اقسم الله تبارك وتعالى نبيه محمد
فى القران

Fol. 76a. ما ذكر الله تعالى من اعضا الرسول فى
القران

Fol. 76b. تقصيل النبى على ساير الانبيا

Fol. 90b. فى الموازنة (on parallelisms between Muḥammad and other prophets).

Fol. 96b. ما خص به النبى من الشرف فى القران

Fol. 112a. ما خص به النبى من المعجزات

[Here no fewer than forty-five Bābs are wanting. They related, according to the table of contents, to the genealogy and relatives of Muḥammad, to his children and wives, to the prophecies of Saṭīḥ and Shīḳḳ, and to the first converts to Islamism.]

Fol. 152a. ذكر مغازى رسول الله

Fol. 160b. خيل رسول الله ومراكبه

Fol. 163a. حج رسول الله وعمرته

Fol. 167a. ما جا فى فضل مكة

[The account of 'Abdallah B. al-Zubair, which, according to the table, forms a part of the باب الحج, is transferred in the text to fol. 175a.]

Fol. 182a. حلف المطيبين من قریش (v. Kāmil, vol. i., p. 329).

Fol. 184a. ذكر مفتاح بيت الله الحرام

Fol. 185a. ذكر ما كان عليه ذرع البيت حتى صار
ما هو عليه اليوم من خارج وداخل

Fol. 193a. ما جا فى اخراج زمزم

Fol. 197a. فضل تربة رسول الله وهى المدينة وتسمى
الطيبة

Fol. 201a. ما جا فى بنا مسجد رسول الله

[Three chapters mentioned in the table, and relating to the conversion of the Medinese, to the additions made to the

mosque of the Prophet, and to the inscriptions upon it, are omitted in the text.]

- Fol. 202a. ما جا في تحويل القبلة
 Fol. 203a. (the moaning post) ما جا في الحنّانة
 Fol. 203b. ما جا في حجرات ازواج النبي
 Fol. 204a. ما جا في بيت فاطمة بنت رسول الله
 Fol. 205a. ما جا في سد الابواب الشوارع
 Fol. 205b. ما جا في اول من خلق (perfumed) القبلة
 Fol. 206a. في فضل الصلوة في مسجد رسول الله
 Fol. 208b. في اتيان رسول الله مسجد قبا وفضله
 Fol. 210a. وفاة النبي
 Fol. 216b. ما جا في زيارة قبر النبي وفي السلام عليه
 Fol. 219a. ما جا في فضائل الشهدا وزيارة قبورهم
 Fol. 222a. فضل الصلوة على النبي
 Fol. 225b. ما جا في روية النبي في المنام
 Fol. 238a. ما جا في ذكر الالوية وصفة لوا الحمد
 Fol. 252b. ما جا في الشفاعة

Spaces reserved for drawings of the Haram and of the mosque of Medina, foll. 190, 207, have not been filled in. The original writing ends abruptly with fol. 252. The next following leaves, written by a later hand, reproduce the last page of the preceding folio, and give the conclusion of the work.

The MS. appears to have been brought at an early date to Damascus. At the end of the table of contents is a note written apparently by a former owner, and now obliterated, in which the words شمالي جامع دمشق are still distinctly legible. A later possessor, Hasan

al-Hanafi, has written over it a record of purchase dated A.H. 815.

510.

Or. 3012.—Foll. 260; 8 in. by 5; 23 lines, 4½ in. long; written in plain and distinct Neskhi, with occasional vowels; dated Arrajān, 22 Rabi' II., A.H. 590 (A.D. 1194). [KREMER, no. 9.]

دلائل النبوة

"Proofs of Muhammad's prophetic mission;" by Abu Nu'aim Ahmad B. 'Abdallah B. Ahmad al-Hāfiz.

الحمد لله مولى النعم للجسام ومسدى الآلاء
 العظام

Abu Nu'aim al-Iṣbahāni was regarded by general consent as the greatest traditionist of his age. Born in Isfahan, A.H. 336, he proceeded A.H. 356 to Baghdad, and visited subsequently Baṣrah, Kūfah, and Naishapur, gathering everywhere traditions from the best authorities. He died, at the age of 94 lunar years, on the 20th of Muḥarram, A.H. 430, leaving the following works: 1. معجم شيوخه (v. Leyden Catalogue, vol. ii., p. 298; Zeitschrift der D. Morg. Ges., vol. viii., p. 555); 2. حلية الاولياء; 3. معرفة الصحابة; 4. دلائل النبوة (the present work); 5. المستخرج; 6. تاريخ; 7. المستخرج على مسلم; 8. على البخاري; 9. فضائل الصحابة; 10. صفة الجنة. See Ta'rikh al-Islām, Or. 49, fol. 153; Ibn Nuḡṭah, Or. 836, fol. 52; Ibn Khallikān, De Slane's translation, vol. i., p. 74; Lib. Classium, xiii., no. 62; and Wüstenfeld, Geschichtschreiber, no. 187.

The scope and character of the work may be gathered from the first words of the

preface : اما بعد فقد سالتم عمر الله بالبصائر طوياتكم ونور في المسير الى وفاته اوعيتكم ونياتكم جمع المنتثر من الروايات في النبوة ودلائلها والمعجزة وحقايقها وخصائص المبعوث محمد صلى الله عليه بالسناء الساطع والشفاء النافع الذي استضاء به السعداء واستشفى به الشهداء واستوصل دونه البعداء

The author speaks but seldom in his own name. Following, like Ṭabari, the cumbrous method of traditionists, he gives one Isnād or more for every statement, as well as for each of the various versions of one and the same fact. The work is divided into thirty-five chapters (Faṣl), a table of which is given at the end of the preface, fol. 4b—6a.

The present MS. is designated as the first volume in the following title, written by the same hand as the text: *المجلد الاول من كتاب* *دلائل النبوة* تأليف الشيخ الامام الناذل ابي نعيم احمد بن عبد الله بن احمد الحافظ رحمه الله. It contains the first twenty-two chapters, the Arabic headings of which have been given by Baron von Kremer in his catalogue, pp. 10—11.

The contents are as follows: Preface, containing a definition of the prophetic office, نبوة, of the terms Nabi and Rasūl, and setting forth the essential attributes of the prophets, fol. 2b; table of chapters, fol. 4b. Faṣl I. Prerogatives of the Prophet, according to the divine book, his distinctive attributes, denied to other prophets; how he was made a prophet before the creation of Adam was accomplished, fol. 6a. II. His noble birth and his genealogy. III. His names and their significance as to his superiority. IV. How God swore by the Prophet's life that Muḥammad should be the only Lord of the sons of Adam on the day of resurrection, and that he and his people excel all others. V. How knowledge of the Prophet reached the kings of Yemen, who were expecting his

advent before his birth. VI. How it reached the kings of Rūm and the monks, and how they spoke of him before his birth and mission and after them. VII. How it spread to the kings of Persia, and how they were looking forward to him. VIII. How voices proceeding from genii and from idols, and utterances of soothsayers, foretold his mission. IX. How he was mentioned and described in the revealed books of old by prophets and sages, and how his advent was foretold.

The headings of the preceding chapters, from II. to IX., are not found in the body of the volume, that portion being defective and confused. The following is a translation of the subsequent headings as they appear in the text: X. How his father wedded his mother, Āminah B. Wahb, and how that marriage was the result of an announcement of his mission, fol. 76a. XI. Pregnancy and delivery of his mother, and the signs she saw foreboding his mission, fol. 78a. XII. What happened at his birth, his suckling, and signs of prophecy, fol. 86b. XIII. What happened to the people of the Elephant, foreboding his mission, in the year of his birth, fol. 89b. XIV. His youth and the vicissitudes of his life up to the time when God honoured him with the revelation and established him as a prophet, &c., fol. 98b. XV. His character and qualities, and the seal of prophecy between his shoulders, &c., fol. 114a. XVI. The special protection by which God guarded him from sin and idolatry, and defended him from the wiles of genii and men, fol. 115b. XVII. Beginning of revelation, and how the angel appeared to him and imparted to him the inspired word, declaring that he came from God, and how the Prophet's breast was split open, fol. 135b. XVIII. How heaven was guarded against the eavesdropping of devils, in order to establish his divine mission and to give power to his predication, fol. 154a. XIX. Impression pro-

duced by the Coran and Muḥammad's gift of reading the hearts, through which many wise men were brought to Islam at their first meeting with him, fol. 157*a*; conversion of Abu Darr and of his brother Unais, fol. 177*a*; conversion of 'Amr B. 'Anbasah al-Sulami, fol. 181*b*; of Salmān al-Fārisi, fol. 182*b*. XX. What passed between the Prophet and the idolators after he began to preach openly, and what happened to him until he fled, &c., fol. 191*b*; splitting of the moon, fol. 203*a*; how the Prophet offered himself to the tribes of the Arabs, fol. 213*a*; the first covenant of al-'Aḳabah, fol. 222*b*. XXI. How the Prophet fled from Mecca to Medina, and signs which appeared on the road, fol. 236*a*. XXII. How brutes and beasts of prey spoke, prostrated themselves before him, and complained to him, fol. 253*b*.

The last heading is deceptive. Instead of the subject there announced, the next following pages contain an account of the missions of Diḥyah al-Kalbi to Ḳaiṣar, and of 'Abdallāh B. Ḥudāfah to Kisra. They conclude with the story of Bādān's message to Muḥammad, and with the announcement by the latter of the death of Kisra (see Sprenger, *Leben des Moḥammad*, vol. iii., p. 264).

The writer of the MS., Abu 'Ali Mas'ūd B. 'Ubaid Allāh al-Ḳurashī al-Shāfi'i, has transcribed on the title-page various Samā's, or certificates of reading, from which it appears that the work had come down from the author to him through two intermediate links, viz., 1. Abu Sa'd Muḥ. B. Abi 'Abdallāh Muḥ. al-Muṭarriz, who had it from the author; (this traditionist died, upwards of ninety years old, A.H. 503; see *Ta'rikh al-Islām*, Or. 49, fol. 154*a*;) 2. Abu 'l-Muṭabhar al-Ḳāsim B. al-Faḍl al-Ṣaidalāni (al-Iṣbahāni, who died upwards of ninety years of age, A.H. 567; v. Ibn Nuḳṭah, fol. 147, and *Ta'rikh al-Islām*, Or. 51, fol. 29), and Abu

'Abdallāh Muḥ. B. Abi Nu'aim Aḥmad al-Ḥaddād, both of whom had read the work with the above-named al-Muṭarriz, A.H. 496. Mas'ūd B. 'Ubaid Allāh read the work before the two last-named Shaikhs, A.H. 566. The two latest Samā's, added by himself at beginning and end of the MS., record two readings performed in his presence, A.H. 590 and 591, for the benefit of his daughters and sons.

For other copies, see the Khedive's Library, vol. i., p. 226.

511.

Or. 3013.—Foll. 203; 9½ in. by 6½; 23 lines, 5 in. long; written in fair clear Neskhi, with occasional vowels, apparently in the 12th or 13th century. [KREMER, no. 10.]

دلائل النبوة

Evidences of Muḥammad's prophetic mission, as displayed in his life; by Aḥmad B. al-Ḥusain B. 'Ali al-Baiḥaḳi.

الحمد لله الذي خلق السموات والارض وجعل
الظلمات والنور

Abu Bakr Aḥmad B. al-Ḥusain B. 'Ali B. Mūsā al-Baiḥaḳi al-Shāfi'i, born A.H. 384 at Khusraujird (thus spelt by Sam'āni, fol. 198*b*), chief town of the canton of Baiḥaḳ, was the most eminent disciple of the great traditionist, al-Ḥākim al-Naisābūri (v. Arabic Catalogue, p. 736*b*, note *e*), and is said to have surpassed his master. He visited Baghdad, Mecca, and Kufah in search of traditions, and was called, A.H. 441, as teacher to Naishapur, where he died on the 10th of Jumāda I., A.H. 458. For his life and his numerous works, see Sam'āni, fol. 101*a*; *Ta'rikh al-Islām*, Or. 50, fol. 64; Ibn Khallikān, *De Slane's translation*, vol. i., p. 57; *Yāḳūt*, vol. i., p. 806; Ibn Nuḳṭah, Or. 836, fol. 50; al-Maḳḍisi, Or. 3061, fol.

145; al-Subki, Add. 23,361, fol. 58; and Lib. Classium, xiv., no. 13.

The scope of the work is thus described in the preface, fol. 4a: *اردت والمشية لله ان اجمع بعض ما بلغنا من معجزات نبينا محمد صلى الله عليه وسلم وعلى اله ودلائل نبوته ليكون عوناً لهم على اثبات رسالته فاستخرت الله تعالى في الابتداء بما اردته واستعنت به في اتمام ما قصدته مع ما نقل اليها من شرف اصله وطهارة مولده وبيان اسمائه وصفاته وتقدر حياته ووقته وفاته وغير ذلك مما يتعلق بمعرفته صلى الله عليه وسلم على نحو ما شرطته في مصنفاتي من الاكتفا بالصحيح من السقيم والاجتزاء من المعروف بالغريب الا فيما لا يتضح المراد من الصحيح او المعروف دونه فاورده والاعتماد على جملة ما تقدمه من الصحيح او المعروف عند اهل المغازي والتواريخ*

The MS. is designated in the following title, written by the same hand as the text, as the first volume of the work: *الجزء الاول من كتاب دلائل النبوة ومعرفة احوال صاحب الرسالة محمد صلى الله عليه وعلى آله اجمعين من تخرير الشيخ الامام الحافظ ابى بكر احمد بن الحسين بن على البيهقي رضى الله عنه ونفعه به وسائر المسلمين*

The above-stated beginning of the text is preceded by this Riwāyat: *اخبرنا الشيخ الامام عبد الجبار ابن محمد بن احمد الخوارى قال انا الامام الحافظ ابو بكر احمد بن الحسين بن على البيهقي مصنف هذا الكتاب قال* from which it appears that the work had been handed down from the author to the anonymous editor by 'Abd al-Jabbār B. Muḥ. al-Khuwārī. This 'Abd al-Jabbār, born in Khuwār, a town of the canton of Baihaḡ, was a disciple of the author, and was attached as Imam to the Jāmi' of Naisapur. He died at the age of ninety-one, A.H. 536. See Muntaka'l-Ibar, Or. 3006, fol. 277, and Yākūt, vol. ii., p. 479. Sam'āni,

fol. 210a, gives A.H. 533 or 534 as the date of his death.

This first volume, which forms apparently the first half of the work, contains a copious and conveniently arranged collection of Hadiths bearing upon the life of Muḥammad from his birth to his arrival at Medina. Every tradition is preceded by a full Isnād.

The following three traditionists are the authorities most frequently quoted: 1. The author's master, al-Ḥakim al-Naisābūrī, designated as Abu 'Abdallāh Muḥ. B. 'Abdallāh al-Ḥāfiẓ; 2. Aḥmad B. al-Ḥasan al-Kāḍi (al-Ḥīrī, so called from al-Ḥīrah, a suburb of Naisapur; he died A.H. 421; see Ibn Nuḡṭab, fol. 48b); 3. Abu 'l-Ḥusain B. al-Faḍl al-Ḳaṭṭān (Muḥ. B. al-Ḥusain B. Muḥ. B. al-Faḍl, who died at Baghdad, A.H. 415; see Ta'rikh al-Islām, Or. 49, p. 96).

The traditions are arranged in short sections (Bāb), with appropriate titles. These Bābs are again grouped under comprehensive headings, four of which occur in the present volume, as follows:

Fol. 4a. *جماع ابواب مولد النبى صلى الله عليه وسلم*

This section comprises fourteen Bābs relating to the birth of the Prophet, to the marriage of his parents, to his suckling, to his names and surnames, to his genealogy, to the death of his parents, and to the portents which accompanied his birth.

Fol. 28a. *جماع ابواب صفة رسول الله سلم*

Description of the person and character of the Prophet, in twenty-three Bābs.

Fol. 67b. *جماع ابواب ما ظهر على رسول الله سلم من الآيات بعد ولادته وقبل مبعثه وما كان يجرى عليه من احواله حتى بعث نبيا*

Life of Muḥammad from his birth to his mission, in nine Bābs.

Fol. 95a.

جماع ابواب المبعث

Life of the Prophet, from the beginning of the revelations to the flight to Medina.

This last section, which occupies the remainder of the volume, comprises a great number of Bābs, relating to the first revelations, to the persecutions of the Prophet, to the first converts, to the emigration to Abyssinia, to the Mi'rāj, to the first and second covenant of al-'Aḳabah, &c. The concluding chapters relate to the Hijrah, and have the following headings :

Fol. 179b. باب خروج النبی صلّم مع صاحبه ابی بکر الصديق رضى الله عنه الى الغار وما ظهر في ذلك من الآثار

Fol. 182b. باب اتباع سراقه بن ملك بن جعشم اثر رسول الله صلّم وما ظهر في ذلك من دلائل النبوة

Fol. 185b. باب اجتياز رسول الله صلّم بالمرأة وابنها وما ظهر في ذلك من آثار النبوة

Fol. 186b. باب اجتيازه مع صاحبه بعدد يرعى غنما الخ

Fol. 187a. باب من استقبل رسول الله صلّم وصاحبه من اصحابه ثم استقبل الانصار اياه ودخلوه ونزوله والايات التي ظهرت في نزوله

Fol. 190b. باب ذكر التاريخ لمقدم النبی صلّم المدينة وكم مكث بعد البعث بمكة

Fol. 191b. باب قول الله عز وجل رب ادخلني مدخل صدق واجعل لي من لدنك سلطانا نصيرا

Fol. 192b. باب ما روى في خروج صهيب بن سنان رضى الله عنه على اثر النبی صلّم الى المدينة وما ظهر في ذلك من آثار النبوة

Fol. 193a. باب اول خطبه خطبها رسول الله صلّم حين قدم المدينة

Fol. 193b. باب ما جا في دخول عبد الله بن سلام رضى الله عنه على رسول الله صلّم حين قدم المدينة ووجوده اياه الرسول النبی الامی الذي يجدونه مكتوبا عندهم في التوراة والانجيل واعترافه بذلك واسلامه

Fol. 197a. باب ما جا في بنا مسجد رسول الله صلّم بالمدينة وما روى عن طلق ابن علي اليمامي في ذلك ثم في رجوعه مع قومه بهاء مضمضه النبی صلّم

Fol. 198b. باب المسجد الذي اسس على التقوى وفضل الصلاة فيه

Fol. 199a. باب ما اخبر عنه المصطفى صلّم عند بنا مسجد ثم ظهر صدقه بعد وفاته

Fol. 201a. باب ذكر المنبر الذي اتخذ لرسول الله صلّم وما ظهر عند وضعه وجلس النبی من دلائل النبوة

It is stated at the end that the next following chapter was to be باب ما لقي اصحاب النبی صلّم من وباء المدينة حين قدموها

This valuable MS. appears to have been from an early date at Damascus. A former owner, Ibrāhīm al-Bikā'i (a traditionist, who died in that city A.H. 885 (see Wüstenfeld, Geschichtschreiber, no. 497), has written his name on the first page, with the date A.H. 874. A note in the same handwriting at the end is a record of a collation completed A.H. 879.

The last page contains a long Samā' stating that the book was read before the

s s

Imām Jamāl al-Dīn Abu 'l-Mahāsīn Yūsuf B. 'Abd al-Hādī al-Ḥanbalī, in presence of numerous hearers, in the Sālihiyyah of Damascus, A.H. 905. On the title-page the same Yūsuf B. 'Abd al-Hādī wrote a full catena of the Shaikhs (mostly Damascene traditionists), through whom the work had been handed down from the author to himself.

Prefixed are tables of contents by two different hands, foll. 1b, 2b.

The Dalā'il un-Nubuwwah of al-Baihaqī is one of the authorities enumerated in the preface of al-Khamīs by al-Diyārbakrī. Several copies are mentioned in the Khedive's Library, vol. i., p. 225.

512.

Or. 3015.—Foll. 281; 11½ in. by 7¾; 31 lines, 4⅞ in. long; written in plain Neskhi, apparently in the 16th century, with the exception of foll. 1—4 and 278—281, which have been supplied by a modern hand.

[KREMER, no. 12.]

عيون الاثر في فنون المغازى والشمال والسير

The well-known biography of Muḥammad, by Fatḥ al-Dīn Abu 'l-Fatḥ Muḥ. B. Muḥ. B. Muḥ. B. Aḥmad al-Ya'mari al-Ishbīlī, known as Ibn Sayyid al-Nās, who was born in Cairo A.H. 671, and died there A.H. 734.

Beg. الحمد لله مجلى محاسن السنة المحمدية بدرر
اخبارها

A detailed life of the author is found in al-Durar al-Kāminah of Ibn Hajar, Or. 3044, foll. 121, 122. See also Ḥusn al-Muḥāḍarah, I., p. 202; Wüstenfeld, Geschichtschreiber, no.

400; and for other notices and copies of the work, the Arabic Catalogue, pp. 171b, 771a; Pertsch, Gotha Catalogue, vol. iii., p. 365; the Leyden Catalogue, vol. v., p. 196; the Paris Catalogue, no. 1967; Rosen, MSS. arabes de l'Institut, no. 40; Landauer, Strassburg Catalogue, no. 18; Brill's Catalogue, 1886, no. 102; and the Khedive's Library, vol. v., p. 91.

An abridgment written by the author, and entitled نور العيون, is mentioned by Haj. Khal., vol. iv., p. 285. See also Uri, no. 345, 3; Sprenger, no. 126; Houtsma, no. 220; and the Khedive's Library, vol. v., p. 172.

513.

Or. 3016.—Foll. 58; 7¾ in. by 5½; 17 lines, 4 in. long; written in fair Neskhi; dated 9 Rajab, A.H. 748 (A.D. 1347).

[KREMER, no. 58.]

A short life of Muḥammad, with a sketch of the Khalifs, by 'Alā al-Dīn Abu 'Abdallāh Muḥlaṭāi, with the following heading:

كتاب الاشارة الى سيرة المصطفى وتاريخه من بعده من
الحلقة تاليف الشيخ الامام العالم العلامة شيخ الحدّثين
علاء الدين ابى عبد الله مغلاطى اثابه الله الجنة بمنه
وكرمه

Beg. بعد حمد الله القهار والصلوة والسلام على
المصطفى المختار

The author extracted it, at the request of the Kāḍi 'l-Ḥudāt Jalāl al-Dīn, from his previous more extensive biography entitled

الزهر الباسم في سير ابى القاسم

He says in the preamble: فقد نذب افضل
العجم اليوم والعرب سيدنا قاضى القصة جلال الدين نفع
الله ببركته المسلمين الى تلخيص سيرة المصطفى واذا من

بعده من الخلفاء كثيرة الفوائد عارية من الشواهد منتخبة
بغير أكثار حاوية لمقاصد الكتب الكبار يلجأ إليها المسلمون
ولا يستغنى عنها العالمون فقدمت الاستخارة وخصت
معظم هذه الإشارة من كتابي المسمى بالزهر الباسم في
سيرابي القاسم الا المائر فاني من غيرها لها ذكر مقدما
المشهور في كل باب ليستغنى بذلك عن تكررة في
الكتاب

There are no divisions in the text. The life proper begins with an enumeration of the Prophet's names, and the narrative part ends with an account of his death and burial, foll. 40, 41. The next following pages relate to his freedmen, his servants, his arms and garments, his amanuensis, his wives, his character, the evidences of his supernatural power, his prophecies, and his prerogatives. The chronological sketch of the Khalifs, from Abu Bakr to al-Mu'tasim, taken from al-Ṭabari and others, occupies the remainder of the volume, foll. 48a—58b. It concludes with the death of al-Mu'tasim, A.H. 656, and a short elegy on the devastation of the Muslim lands by the Tartars.

This copy was written in the author's lifetime by Muḥ. B. Muḥ. B. al-Ṣā'igh. On the margin of the last page it is stated that the greater part of the MS. had been collated and read before the author: بلغ غالبها مقابلة. Lower down is a notice of the reign of al-Muza'ffar Ḥāji, A.H. 747-8, dated A.H. 970.

Both the original biography and the present abridgment are mentioned by Haj. Khal., vol. iii., p. 545, and vol. i., p. 308. For copies of the latter, see Aumer, Munich Catalogue, p. 185, and the Khedive's Library, vol. v., p. 9. Sirat Muḡhlaṭāi is one of the authorities of al-Khamis.

For notices of the author, 'Alā al-Dīn Muḡhlaṭāi B. Kiliḡ B. 'Abdallāh al-Bakjari al-Ḥanafi (who was born A.H. 689, and died A.H. 762), see the Arabic Catalogue, p. 778b; al-Durar al-Kāminah, Or. 3044, fol. 146a; Ibn Kutlubuga, p. 57; al-Ghuraf al-'Aliyyah, Or. 3046, foll. 255—7; and Wüstenfeld, Geschichtschreiber, no. 420.

From a note on the first page it appears that the present copy was once bound up with the Mubhamāt of al-Nawawi (v. Haj. Khal., vol. v., p. 369), and with a work entitled كتاب الطب والرقا والمرض والكفارات, by Ḍiyā al-Dīn al-Maḡdisi (Muḡ. B. 'Abd al-Wāḡid, d. A.H. 643; v. Haj. Khal., vol. i., p. 177).

514.

Or. 4281.—Foll. 130; 8 in. by 5 $\frac{3}{4}$; 13 lines, 4 in. long; written in Neskhī, apparently in the 15th or 16th century. [BUDGE.]

A popular account of Muḡammad's life, by Abu 'l-Ḥasan al-Bakri, imperfect at the beginning.

The title is written at the end of the first Juz, fol. 23b, as follows: تم الجزء الاول من كتاب الانوار انوار رسول الله صلى الله عليه واله

The same title is found at the end of Juz II., fol. 28b, of Juz III., fol. 36a, and of Juz V., fol. 54b.

Juz II. begins: قال ابو الحسن البكري حدثنا اشياخنا واسلافنا الرواة لهذا الحديث انه لما تزوج هاشم بن عبد مناف سلما ابنة عمرو بن زيد النجار ودخل بها وحملت بعبد المطلب جد رسول الله صلى الله عليه واله انتقل النور الذي كان في وجهه الى سلما

The work is written (in the style of popular tales) in prose with occasional verses, and teems with the most fabulous

stories. It deals chiefly with the ancestors of Muḥammad, with the wonders which accompanied his birth and infancy, and with his early life. The original MS. breaks off in an account of the negotiations carried on by Warḳah with the Arabs for the marriage of Khadijah. Foll. 123—30, supplied by a modern hand, contain an account of that marriage, and conclude with a description of the splendid ornaments with which Khadijah was bedecked on that occasion.

The author loses no opportunity of glorifying Abu Ṭālib, Fāṭimah, and 'Alī, whose name is always followed by the Shi'ah formula, عليه السلام. He must have lived before A.H. 784, as shown by Pertsch, no. 1790. Haji Khalfah gives (vol. i., p. 483) the full name of the author, Abu 'l-Ḥasan Aḥmad B. 'Abdallah al-Bakri and the title in a more complete form :

الانوار ومفتاح السرور والافكار

515.

Or. 3608.—Foll. 50; 10 in. by 7 $\frac{1}{4}$; 19 lines, 3 $\frac{3}{4}$ in. long; written in a cursive Persian character, with vowels, apparently in the 17th century.

A life of Muḥammad, by Shams al-Dīn Abu 'l-Khair Muḥ. B. Muḥ. B. Muḥ. Ibn al-Jazari, with the heading : هذا كتاب مولد

الكبير للشيخ الامام العالم العلامة رحلة الارض مسند العالم افضل المحدثين اكمل المقرئين الشيخ شمس الملة والدين ابي الخير محمد بن محمد بن محمد بن الجزري الشامي اسكنه الله بحبوة الجنة

الحمد لله الذي جعل شهر ربيع الاول بهذا
النبي المرسل ربيع قلوب الابرار.

The author was born in Damascus, A.H. 751. Having studied under the great doctors of Egypt, he rose to the first rank among the

Koran-readers and traditionists. He was appointed Kadi of Damascus A.H. 793, and proceeded, A.H. 798, to the Court of Sultan Bayazīd, in Brusa, where he was received with marked distinction. He was present at the Sultan's defeat by Timūr, and fell into the hands of the victor, who treated him with regard, and took him to Transoxiana. After Timūr's death, A.H. 807, he went to Herat, and thence to Shīrāz, and was appointed Kadi of the latter city by its ruler, Pīr Muḥammad. He died there on the 5th of Rabi' I., A.H. 833. A very full account of his life and works, extracted from his autobiography in the *Tabakāt al-Ḳurrā al-Ṣughra*, will be found in the *Shakā'ik al-Nu'mān*, Add. 25,739, fol. 14b. See also *Inbā al-Ghumr*, Add. 7321, fol. 300; *Liber Classium*, xxiv., no. 5; *Wüstenfeld, Geschichtschreiber*, no. 474; and the commentary upon *Dāt al-Shifā*, no. 516, fol. 2b.

The nature of the work is described by the author in these concluding words : وهذا آخر

ما قصدنا جمعه من مولد النبي صلى الله عليه وسلم
واتبعناه بشي من سيرته واخلاته وخصايصه ومعجزاته
ليتم فائدته وينمو بركته ويعظم صلته وعائده

There are no divisions in the text, but the chief subjects are marked in the margin. The Prophet's genealogy, his birth and suckling, with their legendary surroundings, are dwelt upon at great length, foll. 2a—20a. Then follow the journey to Syria and the marriage with Khadijah, fol. 20a; the beginning of revelation, fol. 21a; the Hijrah and the subsequent events, fol. 23b; the Prophet's death and burial, fol. 32b; the usual account of his freedmen, servants, weapons, secretaries, wives, children, &c., fol. 34a; a description of his person and character, fol. 41b; his prerogatives, fol. 43a; and his miracles, fol. 45b. At the end the author

explains why the birthday of the Prophet is not celebrated as a festival. But here the MS. breaks off, wanting probably a few lines only.

In a few instances the author prefixes a full Isnād to such traditions as he had orally received. Among these is one which he heard from the lips of Umm Muḥammad Sitt al-ʿArab in her dwelling on the slopes of mount Kāsiyūn, A.H. 766 (when he was only fifteen), fol. 5a. He also frequently quotes comparatively modern writers, as al-Suhaili (see no. 504) and Sulaimān B. Mūsā al-Kalāʾi, author of al-Iktifā (see Arabic Catalogue, p. 421b).

Haj. Khal. mentions two works of Ibn al-Jazari on the same subject, viz., التعريف بالمولد الشريف, and its abridgment, entitled عرف التعريف بالمولد الشريف; see vol. ii., p. 318; vol. vi., p. 271; and vol. iv., p. 271. Neither of the above titles is found in the present MS. The commentator of Dāt al-Shifā, no. 516, fol. 3a, speaks of three Maulids composed by Ibn al-Jazari in Mecca, either in prose or in verse.

The margins contain additions from other works, and explanatory glosses in Arabic and Persian.

516.

Or. 2433.—Foll. 283; 8½ in. by 6; 16 lines, 4 in. long; written in small and close Naskhi; dated 7 Jumāda II., A.H. 1272 (A.D. 1856).

[Presented by COL. S. B. MILES.]

رفع الخفاء على ذات الشفاء

A commentary by Ibn al-Ḥājj, ابن الحاج, upon the versified life of Muḥammad, entitled ذات الشفاء في سيرة النبي والخلفاء, by the author of the preceding work.

Beg. of the Comm.: الحمد لله الذي من علينا
بخليفته الأكبر إلى عامة الأسود والأحمر

Beg. of the Life:

قال محمد هو ابن الجزري
الحمد لله المهيمن المقدر

The whole poem is included in the commentary, not in entire lines, but in single words, or groups of two or three words, written in red ink.

The dedication and the title are found in the following lines:

نظمتها في غاية اختصار
مرجلا لعل في نهار
برسم سلطان الوري محمد
صاحب شيراز الرضى المويد
اسئل ربي ان يعز الدينا
ويهلك العداء والباغين
.....
سميتها تقاولا ذات الشفاء
في سيرة النبي ثم الخلفاء

The commentator, who was less versed in profane than in sacred history, takes the "Muḥammad, Lord of Shīrāz," mentioned in the preceding lines, for the Osmanli Sultan Muḥammad B. Bāyazīd. The author's patron was evidently Pīr Muḥammad B. ʿUmar Shaikh, who was viceroy of Fārs under Tīmūr and Shāhrukh, A.H. 796—812, and the dedication must have been written when Ibn al-Jazari took up his abode in Shīrāz, after Tīmūr's death (A.H. 807).

The work itself, however, appears to have been written some years earlier, when the author was staying at Bāyazīd's Court; for in the epilogue the glorious victory gained by that Sultan over the Hungarians and their French allies before Nicopolis is

recorded as having taken place three days previously. The number of Baits of which the poem consists (1000), and the date of composition, the 25th *Dulhijjah*, A.H. 798, are stated in these verses :

أبياتها جاءت ثوان كملا
عام حساب صبح ذاك [ذال] جملا
خامس عشرى للمجة المحرمة
ثالث يوم من وقوع اللحمة

This would give the 23rd of *Dulhijjah*, A.H. 798, for the battle of Nicopolis, the precise date of which is still doubtful (see Hammer, *Gesch. des Osm. Reiches*, vol. i., pp. 240, 611).

The *Dāt al-Shifā* gives in a short compass a condensed history of Muḥammad and of the first five Khalifs. It has no marked division, at least in the present copy.

The principal subjects begin as follows: Genealogy of Muḥammad, fol. 12*b*. His birth and boyhood, fol. 27*b*. His mission, fol. 53*b*. The Hijrah and the following events related year by year, fol. 76*b*. His death and burial, fol. 131*b*. Enumeration of his campaigns, of his names, wives, children, &c., fol. 137*a*. Description of his person, character, and habits, fol. 161*a*. His miracles, fol. 178*b*. The first five Khalifs, from Abu Bakr to al-Ḥasan, fol. 194*a*. Epilogue, fol. 277*b*.

The commentator, who only designates himself by the patronymic Ibn al-Ḥājj, says in the preface that, after vainly seeking for a commentary upon the *Dāt al-Shifā*, he undertook, at the request of his friends, and after he had set out from his native land on his way to Syria and the Ḥijāz, to write one himself. He completed it, as he states at the end, on the 19th of Muḥarram, A.H. 1187. The commentary is very full, and conveys a great deal of additional information, derived

from 'Uyūn al-Athar (no. 512) and other works, enumerated in the margin of 2*a*.

Copyist : نجم بن عبد الله اغا

A copy of the poem, and one of the commentary are noticed by Ahlwardt, *Verzeichniss*, nos. 671-72. For another copy of *Dāt al-Shifā*, see Houtsma, no. 223.

517.

Or. 3017.—Foll. 350; 12 in. by 8½; 25 and 27 lines, 5 in. long; written in Nestalik, apparently in the 16th century.

[KREMER, no. 14.]

الخمس في احوال نفس النفيس [sic]

The first half of the well-known compilation on the life of Muḥammad, by Ḥusain B. Muḥ. B. al-Ḥasan al-Diyārbakri, who died A.H. 966. See the Arabic Catalogue, pp. 424 and 584; the Vienna Catalogue, vol. ii., p. 343; Pertsch, *Gotha Catalogue*, vol. iii., p. 372; Wüstenfeld, *Geschichtschreiber*, no. 526; and the Khedive's Library, vol. v., p. 50.

This volume concludes with the fourth *Mauṭan*, or the account of the fourth year of the Hijrah. Its contents correspond with pp. 2—468 of the first volume of the edition printed in Cairo, A.H. 1283. The first three pages have been supplied by a modern hand in the Maghribi character.

518.

Or. 3008.—Foll. 323; 12¾ in. by 8½; written in a fair Maghribi character, A.D. 1766—1770.

[KREMER, nos. 5 and 15.]

I. Foll. 2—149*a*; 29 lines, 5¾ in. long; dated 17 *Dulḡa'dah*, A.H. 1179 (A.D. 1766).

A compendium of Muslim history, by

Sayyid al-Hāj al-Shaṭībī (see above, no. 482), with the heading : كتاب الجمان في اخبار الزمان تأليف الشيخ العلامة سيد الحاج الشطيبي رضى الله تعالى عنه

Beg. الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى جميع الانبياء والمرسلين والتابعين لهم باحسان الى يوم الدين

The 2nd Faṣl, the history of Muḥammad, begins fol. 47b. The third part, dealing with the Khalifs and subsequent dynasties, begins with Abu Bakr, fol. 84b, but without any heading. The Khātimah, treating of the end of the world, occupies foll. 144a—147b.

At the end, foll. 147b—149, there is a poem in the form of a Kasidah, describing the fate of the dead in the tomb, and beginning with this verse :

يا زائر القبر قف بالقبر معتبرا
وسئلكم [sic] عن حاله ان كنت مختبرا

The author designates himself in the last verse but one as al-Sharīf : ناظر القبر

II. Foll. 149a—323 ; 34 lines, 5½ in. long ; written by the same hand as the preceding art., but in a smaller character ; dated Rabī' I., A.H. 1184 (A.D. 1770).

الخمس في احوال نفس نفيس

Another copy of the Khamīs. See the preceding no. It contains the first half of the work, ending with the fourth year of the Hijrah, and corresponding with pp. 2—468 of the first volume of the Cairo edition.

Copyist: عبد القادر بن الحاج محمد بن عبد الله
بن عدة بن دنق بن احمد بن عبد الله مولى مجاج

Early Khalifs and Conquests.

519.

Or. 1492.—Foll. 46 ; 8½ in. by 6 ; 27 lines, 4½ in. long ; written in Neskhi, apparently in the 19th century.

[SIR HENRY C. RAWLINSON.]

A popular history of the early Khalifs, commonly called احاديث الامامة والسياسة, or simply كتاب الامامة والسياسة, and wrongly ascribed to Ibn Kṭaibah.

The following title is written on the first page : كتاب الاعتساف فيما وقع بين الصحابة بعد النبى من الحاربة والخلاف جمعه عمدة المحققين واستاد المورخين عبد الله بن مسلم بن قتيبة رحمه الله تعالى امين

Beg. قال عبد الله ابن مسلم ابن قتيبة رحمه الله
فتفتح كلاما بحمد الله وتقديس مباديا بذكره

Copies of the same work have been described in the Arabic Catalogue, pp. 581a and 743b. The present MS. contains only the first portion of the work, ending with an account of the negotiations carried on between 'Ali and Mu'āwiyah, and corresponding with foll. 1—52 of a former copy, Add. 23,273. It ends abruptly in the middle of the section headed ما قال عبد الله بن حجل

A Latin abstract of the history of the first four Khalifs has been published by A. Petersson, Lundae, 1856, under the title: Expositio de quatuor primis Khalifis.

The authenticity of the work has been discussed by Gayangos, Mohammedan Dynasties, vol. i., App. E ; by Dozy, Recherches sur l'histoire d'Espagne, 3rd edition, vol. i., p. 21 ; and by Nöldeke, Zeitschrift der D. Morg. Ges., vol. 40, p. 309.

For other copies see Tornberg, Lund

Catalogue, no. 14; Rosen, *Notices Sommaires*, no. 156; *Mélanges Asiatiques*, vol. v., p. 398; the Paris Catalogue, no. 1566; and the Khedive's Library, vol. v., p. 13.

On the first page is written: "Purchased by me at Baghdad, July 20, 1840. H. Rawlinson."

520.

STOWE, Or. 6.—Foll. 121; 10 in. by 7; 28 and 29 lines, 5 in. long; written in an archaic and angular, sparingly pointed, character, in the 11th century. Foll. 29—32 are partly torn and defaced by holes.

فتوح مصر والمغرب والاندلس

History of the conquest of Egypt, the Maghrib and Spain; by Abu 'l-Kāsim 'Abd al-Raḥmān B. 'Abdallāh B. 'Abd al-Ḥakam B. A'yan al-Kurashi al-Miṣri, who died A.H. 257. See the Arabic Catalogue, pp. 544b, 783b; Wüstenfeld, *Geschichtschreiber*, no. 63; and Haj. Khal., vol. iv., p. 386.

On the first page are the following title and Riwāyat, in the same handwriting as the text: *الجزء الاول من كتاب فتوح مصر واخبارها تأليف* *ابى القسم عبد الرحمن بن عبد الله بن عبد الحكم بن اعين القرشى المصرى رواية ابى القسم على بن الحسن بن خلف بن قديد عنه رواية ابى بكر محمد بن احمد بن الفرج القماح عنه رواية ابى الحسن على بن منير بن احمد الخلال عنه رواية ابى صادق مرشد بن يحيى بن القسم اجازة عنه*

Similar titles, with the addition of *المغرب* and *الاندلس* after *مصر*, are found at the beginning of the subsequent sections, *جزء*. The MS. contains altogether seven Juz, which begin respectively foll. 1, 17, 36, 53, 75, 88, and 97.

At the beginning of the text the above catena is repeated, but in reverse, or ascending, order, and with the addition of a first or lowest link, al-Silafi, as follows: *اخبرنا الشيخ الفقيه الامام العالم الحافظ ابو طاهر احمد بن محمد بن احمد بن محمد بن ابراهيم السلفى الاصبهاني قراءة عليه وانا اسمع بئثر الاسكندرية حماد الله تعالى قال انذا الشيخ ابو صادق مرشد بن يحيى بن القسم بن على المدينى بقراتى عليه قال انذا الشيخ ابو الحسن على بن منير بن احمد الخلال فى كتابه سنة خمس وثلاثين واربع مائة انذا ابو بكر محمد بن احمد بن الفرج القماح انذا ابو القسم على بن الحسن بن خلف بن قديد الازدى انذا ابو القسم عبد الرحمن بن عبد الله بن عبد الحكم*

From the above it will be seen that the men who handed down the work of Ibn 'Abd al-Ḥakam, were for the most part Egyptians by birth or residence. Taking them downwards from the author's time, they are the following:

1. Abu 'l-Kāsim 'Ali B. al-Ḥasan B. Khalaf B. Qudaid al-Azdi, who received it from the author.
2. Abu Bakr Muḥ. B. Aḥmad B. al-Faraj al-Ḥammāh.
3. Abu 'l-Ḥasan 'Ali B. Munir B. Aḥmad al-Khallāl al-Miṣri, who died A.H. 439 (Sam'āni, fol. 213, and Ta'rikh al-Islām, Or. 49, fol. 186).
4. Abu Ṣādiq Murshid B. Yahya B. al-Kāsim al-Madīni al-Miṣri, who died A.H. 517 (al-'Ibar, Or. 3006, fol. 262).
5. Abu Ṭāhir Aḥmad B. Muḥ. B. Aḥmad al-Silafi al-Iṣbahāni, who took up his abode in Alexandria A.H. 511, and died there A.H. 576. See the Arabic Catalogue, p. 731, note o; Bibliotheca Arab. Hisp., vol. iv., pp. 48—53; and Wüstenfeld, *Geschichtschreiber*, no. 268. It is stated in Ta'rikh al-Islām, Or. 51, fol. 89, that he once only, A.H. 517, left Alexandria to go to Cairo,

where he met al-Madīni (no. 4) and other traditionists. This must have taken place a little earlier, for a Samā', transcribed at the end of each Juz, but the last, of the present MS., states that it was read before Shaikh Abu Ṣādīk Murshid al-Madīni, in virtue of a licence received by him from Ibn Munīr, the reader being Shaikh Abu Ṭāhir al-Silafi, and that the reading took place in Fustāṭ Miṣr, in the month of Duḥijjah, A.H. 516.

It does not appear from the MS. who was the person who received the text from al-Silafi, and who refers to himself in the initial words : أخبرنا الشيخ الع .

The Paris Library possesses two copies of the same work, nos. 1686-7, the first of which exhibits the same catena as the present copy. See De Slane, *Journal Asiatique*, 1844, vol. ii., pp. 335, 351, 354—64; and *Histoire des Berbères*, vol. i., pp. 301—12, where extracts are given in French translation; and Ewald, *Zeitschrift für die Kunde des Morgenlands*, vol. iii., p. 333.

From a transcript made by Ewald of the Paris MSS., two portions of the text have been edited; namely: 1. Part of Juz 1 (corresponding with foll. 1b—13b of our MS., but with several omissions), edited, with a Latin version, by Dr. Karle under the title "*Ibn Abdolhakami libellus de historia Ægypti antiqua*," Gottingae, 1856; 2. The latter part of Juz 5 (foll. 79b—87a of our copy), edited, with an English version, by John Harris Jones, Goettingen, 1858.

The historical value of the work has been critically discussed by Dozy in his "*Recherches sur l'histoire d'Espagne*," 3rd edition, pp. 36—38.

The following are the principal divisions:
Juz 1. Ancient history of Egypt, fol. 1.
Juz 2. Conquest of Egypt, fol. 17b. Juz

3 and 4. Muslim settlements and institutions in Egypt, fol. 36b. Expedition to Tripoli and conquest of Ifrikiyyah, fol. 66b. Juz 5. Conquest of Maghrib and Spain, fol. 75b. Juz 6. Dangers of the office of Kādi and notices of some kādīs in Egypt, fol. 88b. Juz 7. Enumeration of the Companions of the Prophet, who entered Egypt, foll. 97b—121a.

The present MS. cannot be later than the sixth century of the Hijrah. It has been collated, as stated at the end (fol. 121a), with the MS. of the Ḥāfiẓ (أصل الحافظ) by Muḥ. B. 'Umar B. Yūsuf al-Anṣārī. The latter, as appears from the Samā', had read the whole work before Shaikh Abu 'l-Kāsim Hibat allah B. 'Ali B. Su'ūd B. Thābit al-Anṣārī, who is spoken of as still living.

This Hibat Allah B. 'Ali al-Anṣārī al-Khazraji al-Būṣiri, called Sayyid al-Ahl, an eminent traditionist, was born A.H. 506, and died A.H. 598. See al-Wāfi bil-Wafayāt, Add. 23,359, fol. 198, and Ta'rikh al-Islām, Or. 52, fol. 140. He is mentioned in the Samā' above described as one of those who were present at the reading.

On the first page is a note by a nearly contemporary hand, stating that A'yan B. Laith (the author's great-grand sire) died A.H. 132 in Alexandria, 'Abd al-Ḥakam (his grandfather) A.H. 171, and 'Abdallah (his father) A.H. 214. On the same page is a later note relating to a reading of the work, before Shams al-Dīn Abu 'Abdallah Muḥ. B. Dirghām al-Bakri, in Mecca, A.H. 707.

521.

Or. 1505.—Foll. 227; 6½ in. by 5; about 20 lines, 4 in. long; written in small and distinct Neskhi; dated A.H. 815 (A.D. 1412).

[SIR HENRY C. RAWLINSON.]

T T

فتوح الشام

The legendary history of the conquest of Syria, ascribed to al-Wāḳidi.

This is one of the two copies which Nassau Lees used for his edition of the text in the Bibliotheca Indica, Calcutta, 1854. See the preface, p. ii.

The first page, which has been supplied by a hand of the 18th century, contains an Isnād which has been printed in the Calcutta edition, Notes, p. 1. The original text begins, fol. 2a, as follows : واختار له ما لديه الا واني عازم ان اوجه وبلغ عشر من الهجرة ولعمري في الخلافة سنة وست اشهر وبلغ الخبر لاهل الرملة وعكا والدندب وانا وعسقلان وغزة وناבלس وطبرية واخذوا صلحا من المسلمين ويبروت وجبله واللاذقية صالحوا جميعا وملك الله تعالى للمسلمين الشام كله ببركة رسول الله صلى الله عليه وسلم. The above differs very materially from the corresponding passage in the Calcutta edition, vol. iii., p. 201.

Foll. 100—5, 216—9, 222—5, have also been supplied by later hands. The text, which presents no division whatever, ends with the taking of Cæsarea. The last lines are : كان دخوله يوم الاربعاء في رجب سنة ست عشر من الهجرة ولعمري في الخلافة سنة وست اشهر وبلغ الخبر لاهل الرملة وعكا والدندب وانا وعسقلان وغزة وناבלس وطبرية واخذوا صلحا من المسلمين ويبروت وجبله واللاذقية صالحوا جميعا وملك الله تعالى للمسلمين الشام كله ببركة رسول الله صلى الله عليه وسلم. The above differs very materially from the corresponding passage in the Calcutta edition, vol. iii., p. 201.

The colophon is partly obliterated, but the following can be deciphered : كان الفراغ من نسخة نهار الجمعة . . . سنة خمس عشر وثمان مائة والناس في شدة من جهة حصار دمشق وحاصرها . . . فرج الله عنه بمنه وكرمه نسخة العبد الفقير الى الله تعالى ابراهيم بن عمر

The siege of Damascus, which is referred to by the scribe as the event of the day, took place at the beginning of A.H. 815. It ended by the surrender of the Sultan, al-Malik al-Nāsir Faraj, to the rebel Amīrs, by whom he

was deposed on the 25th of Muḥarram. See Sulūk, Or. 2902, fol. 1.

For copies of the Futūḥ al-Wāḳidi, see the Arabic Catalogue, pp. 148-9, 425, 683 ; the Leyden Catalogue, vol. ii., p. 159 ; Pertsch, no. 1599 ; the Paris Catalogue, nos. 1652—1661, 1689 ; the Khedive's Library, vol. v., p. 97, where several editions printed in Cairo are mentioned ; &c.

522.

Or. 1506.—Foll. 221 ; 9 in. by 6 ; 23 lines, 5 in. long ; written in fine bold Neskhī, probably in the 13th century.

[SIR HENRY C. RAWLINSON.]

An earlier copy of the same work.

The deficiencies of the original MS. have been supplemented by two leaves at the beginning and three at the end. These are written in a rude character, and dated 27 Rabi' II., A.H. 1210.

The original text begins, fol. 3a, as follows : وامامهم قيس بن هبيرة المرادي سيدهم ولما وصلت الى ابى بكر اسفر لثامه (Calcutta edition, vol. i., p. 4, line 21).

It ends, fol. 317b : فقال والله ما لي وجه ارجع : (ib., vol. iii., p. 182, line 1).

The MS. is divided into two volumes (Juz), the first of which ends, fol. 111b, with these words : فلما سمع ما هان كلام خالد غضب غضبا شديدا : (ib., vol. ii., p. 165, line 16).

523.

Stowe, Or. 9.—Foll. 180 ; 6 in. by 4 ; 11 and 12 lines, 2 $\frac{3}{4}$ in. long ; written in a cursive and ill-shaped character ; dated (fol. 178b) 29 Jumāda I., A.H. 1009 (A.D. 1600).

فتوح مصر

The conquest of Egypt, also ascribed to al-Wākidi, with the following title: هذا فتوح مصر بالتمام والكمال

الحمد لله رب العالمين حدثنا يونس بن عبد الأعلى قراءة عليه بمدينة عسقلان قال أخبرنا الليث بن سعد

It agrees substantially with the text edited by Hamaker (Lugd. Batav., 1825), but is considerably shorter. It contains, however, some additional matter relating to the beauties and prerogatives of Alexandria, foll. 143—5, and of Egypt and the Nile, foll. 176—8.

Copyist: أحمد بن جمال الدين

524.

Or. 1509.—Foll. 69; 8¼ in. by 5¼; 21 lines, 3⅝ in. long; written in a cursive and flowing, but distinct, character; apparently about the beginning of the 18th century.

[SIR HENRY C. RAWLINSON.]

A similar recension of the preceding work, with this title: هذا فتوح مصر القاهرة لابن هشام عليه الرحمة والرضوان

الحمد لله رب العالمين حدثنا يونس بن عبد الأعلى قراءة عليه بمدينة عسقلان قال حدثنا الليث بن سعد

It has the same additional matter as the preceding MS., foll. 55-6 and 68-9.

On the first page is a partly obliterated note of a former owner, with the date A.H. 1133.

525.

Or. 1551.—Foll. 132; 8¼ in. by 6; 17 lines, 3⅞ in. long; written in fair large Neskhi, with red-ruled margins; dated end of Muharram, A.H. 1156 (A.D. 1743).

[SIR HENRY C. RAWLINSON.]

The conquest of Bahnasā, with the following heading: كتاب فتوح البهنسا وما جرا للصحابة الكرام على التمام والكمال

See the Arabic Catalogue, p. 150a.

الحمد لله رب العالمين . . . قال الراوى ان مدينة البهنسا ذكر بعض المفسرين ان الله عز وجل ذكرها في كتابه

In spite of many discrepancies of detail, the text agrees substantially with the edition of *Qaṣṣat al-Bahnasa*, printed in Cairo, A.H. 1280, and often re-printed since, in which the author is called Muḥammad B. Muḥ. al-Mu'izz. There is no author's name in the MS.

The work has been noticed by Hamaker in his preface to the "*Incerti auctoris liber de expugnatione Memphidis*," p. x., and by Karabacek, *Monatsschrift für den Orient*, 1885, p. 177. For other MSS. see Pertsch, no. 1607, and for printed editions, the Khedive's Library, vol. v., p. 96.

Ali and his Descendants.

526.

Or. 3988.—Foll. 183; 12 in. by 8¼.

[GLASER, no. 282.]

I. Foll. 2—165; 22 lines, 5½ in. long; written in large plain Neskhi; dated Monday, 18 Šafar, A.H. 1052 (A.D. 1642).

TT 2

مقاتل الطالبين

A history of the descendants of Abu Ṭālib, who suffered martyrdom; by Abu 'l-Faraj 'Alī B. al-Ḥusain al-Iṣfahānī, the author of Kitāb al-Aghānī, who died A.H. 356.

قال علي بن الحسين الاصفهاني المؤلف لهذا
الكتاب حمد الله والثنا عليه يفتح كل كلام

The author describes the scope of the work in the following terms: ونحن ذاكرون في كتابنا هذا ان شا الله واند [وايدنا] منه بعون وارشاد جملا من اخبار من قتل من ولد ابي طالب منذ عهد رسول الله صلى الله عليه واله الى الوقت الذي ابتدانا فيه هذا الكتاب وهو في جمادى الاولى من سنة ثلاث عشرة وثلاثماية للهجرة ومن احتيل في قتله منهم بسم سقيه فكان سبب وفاته ومن خاف السلطان فهرب منه فمات في تواريه ومن ظفربه فحبس حتى هلك في محبسه على السيادة لتوارخ مقاتل من قتل منهم وفاة من توفي بهذه الاحوال لا على قدر مراتبهم في الفضل والتقديم ومقتدرون في ذكر اخبارهم على من كان محمود الطريقة شديد المذهب لا من كان بخلاف

The notices are arranged in chronological order, and begin with Ja'far B. Abi Ṭālib, fol. 3a; Muḥ. B. Ja'far, fol. 6b; 'Alī B. Abi Ṭālib, fol. 7a; al-Ḥasan, fol. 15a; al-Ḥusain, fol. 25b, &c. The work is divided into two equal parts, the first of which ends, fol. 85, with a long notice of Muḥ. B. 'Abdallāh B. al-Ḥasan, known as al-Nafs al-Zakiyyah, who died A.H. 145.

The second half begins, fol. 86, with the son and the brother of the last, viz., 'Abdallāh al-Ashtar B. Muḥ., and Ibrāhīm B. 'Abdallāh B. al-Ḥasan. It concludes with a rather meagre enumeration of all those who came to their death under al-Muḥtadir, down to the time of writing.

The author says at the end that he completed the work in the month of Jumāda I., A.H. 313. He adds that some descendants of Abu Ṭālib were then holding sway in Taberistan and in Yemen, respecting whom he had no information.

The author's statements are throughout preceded by Isnāds. Among other authorities he quotes Muḥammad B. Jarīr al-Ṭabari, with whom he had read, he says, the latter's work, entitled Kitāb al-Maghāzi.

The Maḳātil al-Ṭālibiyyīn is not noticed by Haj. Khal. It is mentioned, however, among the works of Abu 'l-faraj al-Iṣfahānī in the Fihrist, p. 115; by Ibn Khallikān; De Slane, vol. ii., p. 250; and in Ta'rīkh al-Islām, Or. 48, fol. 50. An abstract of the work is found in the Tarjumān, Add. 18,513, foll. 79—93.

II. Foll. 166—183; about 30 lines, 5 in. long, written in a small and distinct Neskhī, probably in the 17th century.

The first part of a commentary upon the Coran, by Sayyid Fakhr al-Dīn 'Abdallāh B. Aḥmad B. Ibrāhīm, &c., al-Zaidi al-Sharafi, with the following title: الجزء الاول من المصايح الساطعة الانوار المجموعة من تفسير الائمة الاطهار الكملا وشيعتهم الابرار وغيرهم من سائر علماء الاقطار مما عني بجمعه السيد الجليل فخر الملة والدين عبد الله بن احمد بن ابراهيم . . . الزيدى مذهبا والشرفى بلدا

الحمد لله الذي جعل القرآن نورا هاديا به من
ظلمات الضلالة

The author traces his pedigree through twenty-two intermediate generations to Imam al-Kāsim B. Ibrāhīm al-Rassi (who died A.H. 246), and through him to 'Alī. He lived in the time of al-Manṣūr al-Kāsim B. Muḥ., whom he calls our Imam, i.e., A.H. 1006—1029.

He based his commentary upon an early Tafsīr, commenced by the above-named Imam al-Kāsim al-Rassi, continued by his son Muḥammad, and completed by Imam al-Hādī Yaḥya B. al-Ḥusain (who died A.H. 298). Instead of following the usual order, the commentary passed from the Fātiḥah to the last Sūrah, and took all the others in inverted order. The same arrangement obtains in the present recension, which contains additions from others, chiefly Zaidi works, enumerated on the title-page.

The present fragment consists of the preface, fol. 166b; an introduction, *فى ذكر* fol. 169b; the commentary upon al-Fātiḥah, fol. 180a; and upon Sūrat al-Nās, fol. 183a.

527

Or. 4029.—Foll. 133; 11½ in. by 8; 19 lines, 5½ in. long; written in elegant Neskhi, with occasional vowels; apparently in the 14th century. [GLASER, no. 331.]

الجزء السابع من شرح نهج البلاغة

The seventh volume of the historical commentary of Ibn Abi'l-Ḥadīd upon the collection of 'Alī's speeches, letters, and maxims, compiled by al-Sharīf al-Raḍī (d. A.H. 406) under the title of *Nahj al-Balāghah* (Arabic Catalogue, p. 511b).

الاصل وكلما كانت البلوى والاختبار اعظم كانت المثوبة والجزاء اجزل

'Izz al-Dīn Abu Ḥamid 'Abd al-Ḥamid B. Hibat Allah, called Ibn Abi'l-Ḥadīd, was born in al-Madā'in, A.H. 586, and died in Baghdad, A.H. 655. See the Arabic Catalogue, p. 752b, and Ibn Khallikān, *De Slane's* translation, vol. iii., p. 543.

His commentary, which contains a full and exhaustive exposition of the historical questions raised by the text, has been lithographed in one folio volume, without pagination, in Teheran, A.H. 1271. In that edition the original division of the work into twenty parts (Juz) is preserved. The contents of the present MS. correspond with the last 30 pages of Juz 13 and the first 24 pages of Juz 14. The portion of the text which it includes occupies pp. 136—145 in the edition lithographed in Cairo, without date.

For copies of the text and commentary, see the Khedive's Library, vol. iv., pp. 277, 341.

528.

Or. 3952.—Foll. 256; 11½ in. by 6½; 21 lines, 4 in. long; written in very neat Neskhi; dated Jumāda II., A.H. 1020 (A.D. 1611).

[GLASER, no. 246.]

I. Foll. 2—108. The 15th Juz of the same commentary.

Beg. *القول فى اسماء الذين تعادوا من قريش على قتل رسول الله صلى الله عليه واله وما اصابوه به فى المعركة يوم الحرب*

It is identical with the 15th Juz of the Teheran edition. The portion of the text included in this Juz extends from p. 145 to 153 of the Cairo edition.

II. Foll. 109—154. Seven Kasidahs in praise of 'Alī, by Ibn Abi'l-Ḥadīd, author of the preceding work, with an anonymous commentary.

Beg. of the Comm. *بواجب الوجوب استعين وبارشاده سبيل الحق استبين . . . وبعد فان القصائد العلويات نظم الشيخ العالم عز الدين عبد الحميد بن ابي الحديد رحمه الله قد احتوت على فضائل كثيرة*

The text of the seven Kasidahs is written in red, with all the vowels. For other copies, see the Arabic Catalogue, pp. 480*a*, 781*b*, and Ahlwardt's Verzeichniss, nos. 493—5, 1028, 7.

The commentator, whose name does not appear, describes himself in the preface as descended from 'Ali (اذ كنت من الاسرة العلوية). He was evidently a Shī'ah of the Ithnā-'ashari, or duodenarian, sect (see foll. 146*a*). He quotes as dead another Shī'ah writer, Sayyid Jamāl al-Dīn Aḥmad (B. Mūsā) Ibn Ṭā'ūs al-Ḥusaini, who died A.H. 673 (v. Kīṣāṣ al-'Ulamā, p. 315).

The same commentary is described by De Goeje, Leyden Catalogue, 2nd edition, no. 703, with the title of التنبيهات على معاني السبع العلويات

III. Foll. 155—256. The 14th Juz of the commentary of Ibn Abi 'l-Ḥadīd upon Nahj al-Balāghah.

الاصل باب المختار من كتب امير المؤمنين عليه السلم ورسائله الى اعدائه وامرائه

The portion of the text included begins with the chapter containing 'Ali's letters, and corresponds with pp. 142—145 of the Cairo edition.

529.

Or. 3759.—Foll. 192; 8 in. by 6; about 21 lines, 4 in. long; written in fair Neskhi; dated A.H. 1217 (A.D. 1802).

[GLASER, no. 48.]

الفصول المهمة في معرفة الائمة

Lives of the twelve Imāms, imperfect at the beginning, and without author's name.

It begins with the latter portion of the preface, and a table of the twelve chapters

(فصول) of which the work consists. In the closing sentence the author deprecates the rash and erroneous conclusion of such readers as would tax him with being a Rāfiḍi or Shī'ah. In the introduction he shows that great Sunni doctors, among others al-Nasā'i, had written works in praise of 'Ali and the Imams, and he quotes from the canonical books numerous Hadiths bearing upon the holiness of the Prophet's family. Throughout the work he quotes by preference Sunni authorities. Writers frequently cited are Kamāl al-Dīn Ibn Ṭalḥah (Abu Sālim Muḥ., who died A.H. 652) and Jamāl al-Dīn Muḥ. B. Yūsuf al-Zarandī, who died A.H. 750. He quotes also Tāj al-Dīn al-Subkī, who died A.H. 771.

The introduction begins: حكي الشيخ الامام العلامة المحدث بالحرم الشريف النبوي جمال الدين محمد بن يوسف الزرندی

The twelve chapters treat of as many Imams, as follows: 'Ali, fol. 7*a*; Al-Ḥasan, fol. 92*b*; Al-Ḥusain, fol. 104*b*; 'Ali Zain al-Ābidīn, fol. 124*b*; Muḥammad al-Bākir, fol. 130*a*; Ja'far al-Ṣādiq, fol. 137*a*; Mūsā al-Kāzim, fol. 142*b*; 'Ali B. Mūsā al-Riḍa, fol. 150*b*; Muḥammad al-Jawād, fol. 164*b*; 'Ali al-'Askari, fol. 173*a*; Al-Ḥasan al-Khālīṣ, fol. 178*a*; Muḥammad al-Khalaf al-Hujjah, fol. 183*a*.

Copyist: محمد بن علي البزار

530.

Or. 1406.—Foll. 48; 10 in. by 7; with about 30 lines, 6 in. long, in a page; written, apparently in Persia, in a very cursive and almost unpointed character, about A.H. 866 (A.D. 1461).

Miscellaneous extracts and notices relating to the genealogy of Muḥammad and of his

descendants, compiled by 'Ali B. Kāsim B. Hamzah B. 'Ali B. Muḥsin al-Ḥusaini al-Mūsawī al-Najafī al-Nassābah (the genealogist).

The compiler's name appears, fol. 27a, at the end of a notice relating to the Sayyids of Sīvās, as follows: **وكتب على بن قاسم بن حمزة بن علي بن محسن الحسيني الموسوي الجعفي النسابة . . . في رابع وعشرين من شهر صفر ختم بالخير والظفر سنة ستة وستين وثمانماية**

The most important extracts, foll. 1—3, 42—47, are from a work on the descendants of al-Ḥasan and al-Ḥusain, entitled **لباب الحمد للانساب والقاب الاعقاب** **للحمد لله الذي خلق الخلاق من بسائط متباينة الاقسام**

The author, whose name does not appear, wrote it by desire of the Naḳīb of Khorasan, 'Imād al-Daulah wa'l-Dīn Abu'l-Ḥasan B. Muḥ. B. Yaḥya al-'Alawī, and commenced it A.H. 558.

Other extracts, foll. 30—38, are from a work entitled **كتاب فيه الشجرة النبوية المحمدية** **للحمد لله الذي . . . والنسبة الجعفرية بين للامم ببيان رسوله سيد العرب والعجم ما فيه اختلفوا**

The author calls himself at the end **Ibrāhim B. Yaḥya B. Muḥammad B. Ḥusaini al-Nassābah al-Mashhadi al-Najafī**.

There is also a work of some extent, foll. 19—28, treating of pretended Sayyids, whose claim was disputed or denied. It is designated at the end as **كتاب بيان الادعاء** **للحمد لله الذي شرف الانسان وعلمه البيان** **. . . وبعد فهذه رسالة على ذكر بعض من ادعى السيادة وانتسب الى ال رسول الله صلى الله عليه واله وسلم ولم يكن منهم**

The writer does not give his name. The authority most frequently quoted is **تهذيب**

بشهادة الانساب by Shaikh al-Sharaf. The latest date mentioned is A.H. 709, fol. 27a.

Lastly we may mention two extracts from the **مقاتل الطالبين**, an account of the descendants of Abu Ṭālib, who suffered martyrdom, foll. 5-6, 39-40. See no 526.

Zaidi Imams.

531

Or. 3901.—Foll. 185; 12 in. by 8½; 21 lines; 5 in. long; written in fair Neskhi, with red-ruled margins; dated 1 Duḥijjah, A.H. 1047 (A.D. 1638).

[GLASER, no. 187.]

سيرة الهادي

Life of the Imam al-Hādi ila'l-ḥaḳḳ Yaḥya B. al-Ḥusain, by 'Ali B. Muḥammad.

Beg. **ولاية الهادي الى الحق يحيى بن الحسين صلوات الله عليه وكان الهادي الى الحق يحيى بن الحسين بن القسم بن ابراهيم بن اسمعيل بن ابراهيم بن الحسن بن الحسن بن علي بن ابي طالب . . . قد استدعى من الرس**

The author, whose name is found at the beginning of most paragraphs (**قال علي بن**), is generally called 'Ali B. Muḥammad al-'Abbāsi or al-Sayyid al-'Abbāsi. He is mentioned as the author of **Sīrat al-Hādi** in the **Simṭ al-La'al**, fol. 51b; in the **Ṭar-jumān**, fol. 125b; and in the **Rauḍ al-Zāhir**, fol. 229a.

He says that his father, Muḥ. B. 'Ubaid-Allah al-'Alawī, was one of the first to swear allegiance to the Imam, A.H. 283, and accompanied him on his second expedition to Yemen (a first attempt made A.H. 280 had ended in failure), marching with the Imam and a few followers from al-Fur', south of

Medina, to Ṣa'dah. The author, who was then a mere boy, joined his father subsequently, A.H. 285, in Ṣa'dah, where the latter held command in the name of al-Hādī. The detailed narrative begins with that second expedition, and the establishment of the Imam's rule in Ṣa'dah. His subsequent wars with neighbouring tribes and with the Ḳarmaṭīs are narrated in great detail and with precise dates, almost day by day, mostly in the very words of the author's father and of two other followers and generals of the Imam, viz., Abu Ja'far Muḥ. B. Sulaimān al-Kūfī and Muḥ. B. Sa'īd. Compositions of al-Hādī, in prose and verse, are frequently inserted.

The history proper concludes, fol. 162, with the death of al-Hādī, which took place in Ṣa'dah on the 10th of Duḥijjah, A.H. 298. A continuation extending to fol. 170 contains, 1. a brief account of the short career of the sons and grandsons of the Imam, namely, his two sons, Abu 'l-Ḳāsim Muḥammad, who died A.H. 310, and Aḥmad, who died A.H. 322, and two sons of the latter, al-Ḥasan and al-Ḳāsim, the first of whom died A.H. 327; 2. some poems of al-Hādī.

Foll. 171—185 contain notices of al-Hādī and his two sons, al-Murtaḍa Abu 'l-Ḳāsim Muḥ., and al-Nāṣir Abu 'l-Ḥusain Aḥmad, extracted from al-Ḥadā'ik al-Wardiyyah, and corresponding with foll. 15—51 of Or. 3786.

532.

Or. 3816.—Foll. 146; 8 in. by 6; 21 lines, 3½ in. long; written in small and fair, but sparsely pointed, Neskhi; dated Wednesday, last decade of Rabī' II., A.H. 1080 (A.D. 1669).
[GLASER, no. 104.]

سيرة المنصور بالله

History of the Imam al-Manṣūr-billah al-

Ḳāsim B. 'Alī, by al-Ḥusain B. Aḥmad B. Ya'qūb, with this title: كتاب سيرة الامام المنصور بالله عليه السلام القسم ابن علي صلوات الله عليه وعلى اله وهو القسم الصغير نفع الله ببركاته بحق محمد واله
ابتداء سيرة الامام القائم المنصور بالله امير المؤمنين Beg.
القسم ابن علي وهو بترح بارض خثعم بعد معاودته من اليمن اول سفر طلع اليمن

Al-Manṣūr-billah Abu Muḥ. al-Ḳāsim B. 'Alī B. 'Abdallah B. Muḥ. B. al-Ḳāsim al-Rassi is called al-Ḳāsim al-Ṣaghīr, to distinguish him from his ancestor al-Ḳāsim al-Rassi, who died A.H. 246. He proceeded from Tarāḥ (or Tarj), in the land of the Khath'am tribe, to Yemen, in order to assume the Imamate, A.H. 388, and he established his rule in Ṣa'dah and Ṣan'ā. He lived in constant struggle with local chiefs and with a rival Imam, al-Dā'i ila'llah Yūsuf B. Yaḥya, until his death, which took place, as stated fol. 146, on the 9th of Ramaḍān, A.H. 393, in 'Ayyān (near Mikhlāf Ja'far, v. Yāqūt), his usual residence, from which he was called al-'Ayyāni. See the Ḥadā'ik, Or. 3786, fol. 68; Anwār al-Yaqīn, Or. 3868, fol. 174; and Ibn Jaghmān, fol. 185.

The author, whose name appears as above at the beginning of most sections, was evidently a follower of the Imam, whose proceedings he relates with great minuteness, from his start for Yemen to his death. He quotes *in extenso* his letters, proclamations, and poems, and states occasionally that he transcribed them from the Imam's original draft. He inserts also in a few instances verses composed by himself on passing events.

533.

Or. 3812.—Foll. 198; 10½ in. by 7½; 19 lines, 5½ in. long; written in fair, but im-

perfectly pointed Neskhī; dated Dulka'dah, A.H. 972 (A.D. 1565).

[GLASER, no. 99.]

الحقائق الوردية في مناقب أئمة الزيدية

Lives of the Imams acknowledged by the Zaidis, from 'Ali B. Abi Tālib to al-Mansūr-billah, who died A.H. 614; by Ḥusām al-Dīn Abu 'Abdallāh Ḥumaid B. Aḥmad al-Muḥallī.

Beg. . . . الحمد لله الذي افاض علينا انوار الهداية . . . اما بعد اولى من اسعف مراده من صفا في الدين اعتقاده

The author's name appears in the following title in the handwriting of the copyist: كتاب الحقائق الوردية في مناقب أئمة الزيدية تصنيف الفقيه الاجل الاوحد الفاضل . . . الزاهد حسام الدين تاج الموحدين المتكلمين حافظ علوم آل طه . . . ابى عبد الله حميد بن احمد الحلى رحمة الله عليه

Ḥumaid B. Aḥmad B. Muḥ. B. Aḥmad B. 'Abd al-Wāḥid al-Muḥallī al-Tamīmī al-Wādī'ī al-Hamdānī al-Shahīd, an eminent Zaidi legist, and author of many valuable works, was slain by the Sharifs Banu Hamzah, A.H. 652. See Tīrāz A'yān al-Zaman, Or. 2425, fol. 23, and Ibn Jaghmān, Or. 3898, fol. 189b.

The author wrote this work in compliance with a request conveyed to him in a letter by a noble personage, whom he only designates by his official title القاضي الاجل الاوحد.

The work begins with a preliminary chapter on the Hadiths which testify to the excellence of the lineage of the Prophet (في فضل العترة). Then come the biographical notices of the Imams, arranged in chronological order. The present MS., the first half of the work, contains those of the following Imams:

'Ali B. Abi Tālib, who died A.H. 40, fol. 15b.

Al-Ḥasan B. 'Ali, who died A.H. 52, or 50, or 49, fol. 76a.

Al-Ḥusain B. 'Ali, who died A.H. 61, fol. 95b.

Al-Ḥasan al-Raḍī B. al-Ḥasan B. 'Ali (no date), fol. 119b.

Zaid B. 'Ali Sayyid al-'Ābidīn B. al-Ḥusain, who died A.H. 122 or 121, fol. 122a.

Yahya B. Zaid B. 'Ali, who died A.H. 126 or 125, fol. 136b.

Muḥ. B. 'Abdallāh al-Nafs al-Zakiyyah B. al-Ḥasan al-Raḍī B. al-Ḥasan, who died A.H. 145 or 146, fol. 139a.

Ibrāhīm B. 'Abdallāh B. al-Ḥasan al-Raḍī, who died A.H. 145, fol. 153a.

Al-Ḥusain B. 'Ali al-Fakhkhī B. al-Ḥasan B. al-Ḥasan al-Raḍī, fol. 162b.

Yahya B. 'Abdallāh B. al-Ḥasan al-Raḍī, fol. 168b.

Idris B. 'Abdallāh B. al-Ḥasan al-Raḍī, fol. 182a.

Muḥ. B. Ibrāhīm B. Ismā'il B. Ibrāhīm B. al-Ḥasan al-Raḍī, fol. 184b.

This last, better known as Ibn Ṭabāṭabā, was poisoned by Abu 'l-Sarāyā, A.H. 199; see Kāmil, vol. vi., pp. 211—214.

The principal authorities quoted are the Maḳātil al-Ṭālibiyyīn of Abul-Faraj al-Iṣfahānī (no. 526), and the traditions handed down by the Zaidi Imam al-Nāṭiq Abu Tālib Yahya B. al-Ḥusain, who died A.H. 424. Those traditions were orally transmitted to the author by Shaikh Muḥyi al-Dīn Abu 'Abdallāh Muḥ. B. Aḥmad Ibn al-Walid al-Ḳurashī (see no. 339).

534.

Or. 3786.—Foll. 239; 9½ in. by 6½; 17 lines, 4½ in. long; written in fine large Neskhī,

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with frequent omission of the diacritical points, apparently in the 14th century.

[GLASER, no. 71.]

The latter half of the same work, containing lives of the following Imams :

Al-Kāsim B. Ibrāhīm B. Ismā'il, &c., d. A.H. 246, fol. 2*b*.

Al-Hādī, Abu 'l-Ḥusain Yahya B. al-Ḥusain B. al-Kāsim, d. A.H. 298, fol. 15*b*.

Al-Nāṣir al-Kabīr, Abu Muḥ. al-Ḥasan B. 'Alī B. al-Ḥasan, d. A.H. 304, fol. 31*b*.

Al-Murtaḍa, Abul-Kāsim Muḥ. B. Yahya al-Hādī, d. A.H. 310, fol. 47*a*.

Al-Nāṣir, Abul-Ḥasan Aḥmad B. Yahya al-Hādī, d. A.H. 325, fol. 52*a*.

Al-Mahdī, Abu 'Abdallāh Muḥ. B. al-Dā'i al-Ḥasan B. al-Kāsim, d. A.H. 360, fol. 60*a*.

Al-Manṣūr, Abu Muḥ. al-Kāsim B. 'Alī B. 'Abdallāh, d. A.H. 393, fol. 68*a*.

Al-Mahdī, Abu 'Abdallāh al-Ḥusain B. al-Kāsim B. 'Alī, d. A.H. 404, fol. 72*a*.

Al-Mu'ayyad, Abul-Ḥusain Aḥmad B. al-Ḥusain B. Hārūn, d. A.H. 411, fol. 72*b*.

Al-Nāṭiq, Abu Ṭālib Yahya B. al-Ḥusain B. Hārūn, d. A.H. 424, fol. 97*a*.

Al-Nafs al-Zakiyyah, Abu Ḥāshim al-Ḥasan B. 'Abd al-Raḥmān B. Yahya, fol. 100*a*.

Al-Nāṣir, Abul-Faṭḥ al-Nāṣir B. al-Ḥusain B. Muḥ., d. after A.H. 440, fol. 109*b*.

Al-Nāṣir, Abu 'Abdallāh al-Ḥusain B. Abi Aḥmad B. al-Ḥasan, d. A.H. 472, fol. 114*b*.

Al-Hādī al-Ḥakīni, Abu 'l-Ḥasan 'Alī B. Ja'far B. al-Ḥasan, d. A.H. 490, fol. 115*b*.

Abu 'l-Riḍa al-Kisūmi al-Ḥusaini, d. after A.H. 490, fol. 117*b*.

Abu Ṭālib al-Akhīr, Yahya B. Abi 'l-Ḥusain Aḥmad, d. A.H. 520, fol. 118*b*.

Al-Mutawakkil, Abul-Ḥasan Aḥmad B. Sulaimān, d. A.H. 566, fol. 127*a*.

Al-Manṣūr, Abu Muḥ. 'Abdallāh B. Ḥamzah, fol. 143*a*.

The author devotes a very full notice to this last Imam, under whom he lived, and whose death he records as having taken place on the 12th of Muḥarram, A.H. 614. The work concludes with a Khātimah, foll. 208—232, in glorification of the Zaidi Imams, and in disparagement of the Umayyades and Abbasides. The author quotes at length poems in praise of the former, by Farazdaq, al-Kumait, Di'bil, Ibn al-Rūmi, al-Kādi al-Tanūkhī Abul-Kāsim 'Alī B. Muḥ., and Abu Firās.

The first three leaves have been supplied by a later hand, and the Khātimah wants a few lines at the end.

Foll. 233—239, written probably in the 13th century, contain some historical notices relating to Ṣan'ā, drawn up apparently in the fifth century of the Hijrah, and some verses by Ibn al-Ḥajjāj.

A continuation of the Ḥadā'ik, entitled اللوائح النديه للحدائق الوردية, written A.H. 916, by Jamāl al-Dīn Muḥ. B. 'Alī B. Yūsuf Ibn Fand, is noticed by Houtsma, Brill's Catalogue, no. 248.

535.

Or. 3785.—Foll. 120; 11 $\frac{3}{4}$ in. by 8; 26 or 27 lines, 5 $\frac{1}{2}$ in. long; written in rather cursive and sparingly pointed Neskhi; dated 4 Rajab, A.H. 1073 (A.D. 1663).

[GLASER, no. 70.]

The first volume of al-Ḥadā'ik al-Warḍiyyah, with the same contents as no. 533.

The MS. was written for the brother of the transcriber, Qiyā al-Dīn Yūsuf B. Muḥ., السراعي

Foll. 113—119 contain a treatise on simple medicaments in alphabetical order, extracted from a work entitled *الدر المنضود في عجائب الوجود*

536.

Or. 3813.—Foll. 278; 8½ in. by 6; 17 lines, 3 in. long; written in fair Neskhi, apparently in the 17th century.

[GLASER, no. 100.]

The second volume of the above work, with the same contents as no. 534.

On the title-page the name of the author is written: *شمس الدين حميد بن احمد الحلي* الشهيد

A note of a former owner is dated A.H. 1069.

537.

Or. 3820.—Foll. 238; 10 in. by 7; 21 lines, 4¼ in. long; written in fair thick Neskhi, deficient in diacritical points; dated Saturday, end of Jumāda II., A.H. 761 (A.D. 1360).

[GLASER, no. 108.]

A commentary by *Husām al-Dīn Humaid B. Aḥmad al-Muḥalli* (see no. 533) upon a Kasidah composed in praise of 'Ali and of his descendants, by the Imam al-Manṣūr-billah 'Abdallāh B. Ḥamzah B. Sulaimān (d. A.H. 614), and sent by him to the Abbaside Khalif al-Nāṣir.

The following title is prefixed by a later hand: *كتاب محاسن الازهار في فضل مناقب العترة* الاطهار

قال الفقيه الاجل الفاضل العالم حسام الدين Beg. عمدة الموحدين حميد بن احمد الحلي اجزل الله ثوابه الحمد لله الذي ذلل لاوليائه سبل المعارف اما بعد فاني تدبرت القصيدة التي انشأها مولانا الامام مجد الاسلام المنصور بالله امير المؤمنين . . .

ابو محمد عبد الله بن حمزة بن سليمان الحسنى رفع الله درجته في دار السلام وحباه بالعالى من مننه للجسام الى صاحب بغداد في وقته وهو الملقب بالناصر ابو العباس احمد الخ

The Kasidah, which consists of 43 Baits, begins as follows:

نشدتك الله بآلائه وبالذبي المصطفى والوصى

It is found in the *Diwan* of al-Manṣūr-billah (Arabic Catalogue, p. 749a), fol. 40b, and is also quoted *in extenso* in the *Simṭ al-La'al*, Or. 2426, fol. 117b, and in *Sharḥ al-Bustān*, Add. 18,513, fol. 144b, where the present commentary is mentioned as *محاسن الازهار*

The commentary was apparently written in the life-time of the author of the Kasidah. It is extremely discursive, and forms a rich storehouse of the traditions and arguments by which the claims of 'Ali and his descendants are supported.

This fine copy was written for *Ṣalāḥ al-Dīn Muḥammad B. al-Mahdi 'Ali B. Muḥ.*, who was raised to the Imamate, with the title al-Nāṣir, A.H. 773, and died A.H. 793.

Foll. 236—238 contain the text of the above poem and two other Kasidahs, one by al-Hādī, and the other by *Badī' al-Zamān*.

Foll. 3, 4, 8, 9, and 74, have been supplied by a later hand.

For MSS. of the *Diwan* of al-Manṣūr-billah see the *Leyden Catalogue*, 2nd edition, no. 675, and *Landberg*, no. 227.

538.

Or. 3868.—Foll. 271; 11 in. by 7½; from 20 to 22 lines, 5 in. long; written in large and bold Neskhi, very deficient in diacritical points; dated Wednesday, 7 Ramaḍān, A.H. 979 (A.D. 1572).

[GLASER, no. 156.]

U U 2

انوار اليقين

A full historical commentary, by Imam al-Manṣūr billah Sharaf al-Dīn al-Ḥasan B. Badr al-Dīn Muḥ. B. Yaḥya al-Ḥadawī upon his own poem in praise of 'Alī and his descendants, and in support of their claims to the Imamate. The following title is prefixed by a later hand: كتاب انوار اليقين تصنيف [المنصور بالله] الحسين بن بدر الدين محمد بن يحيى الهدوي

The author, Abu 'Alī al-Ḥasan B. Badr al-Dīn Muḥ. B. Aḥmad B. Yaḥya, &c., was born A.H. 596. He was proclaimed Imam, with the title al-Manṣūr-billah, A.H. 657, a year after the death of al-Mahdī Aḥmad B. al-Ḥusain, and died in Rughāfah, A.H. 670. He left several learned works, besides the present, the full title of which is انوار اليقين في فضائل أمير المؤمنين وسيد الوصيين. It is described as a commentary upon the author's own composition, منظومته المربعة, or poem in quatrains. See Simṭ al-La'al, Or. 2426, fol. 131b; al-Bustān, Add. 18,513, fol. 151; and Ibn Jaghmān, fol. 190b. The poem is designated in the epilogue, fol. 266, as Urjūzat al-Anwār:

فهذه أرجوزة الانوار
كانها غزاة النهار

The present volume, which contains apparently the latter half of the work, begins with this verse:

او هل سمعت بمحدث المنزل
بجعل هرون النبي مثله

The first part, foll. 1—63, contains the latter portion of the main section, devoted to the glorification of 'Alī. Then come, foll. 63b—199, praises of his descendants in general, a notice of Fāṭimah, and a very full enumeration in chronological order of 53 Imams acknowledged as such by the Zaidis. It begins with al-Ḥasan, al-Ḥusain, &c., and ends with al-Manṣūr-billah Abu Muḥ. 'Abd-

allah B. Ḥamzah, who was proclaimed A.H. 594, and died A.H. 614. The commentary gives full biographical notices of the Imams mentioned in the poem, with references to contemporary Khalifs. This historical matter is chiefly derived, as stated by the author, fol. 197a, from records handed down by the last-named Imam.

The latter part of the volume contains a fourth section, الموضع الرابع, devoted to a refutation of the arguments of the adversaries, في ابطال حجج المخالفين على اثبات امامة القوم, fol. 199b; some extracts from the last Khuṭbah of 'Alī, fol. 255, and the author's epilogue.

This fine copy was written for Sayyid 'Izz al-Dīn Muḥ. B. Shams al-Dīn (a grandson of Imam Yaḥya Sharaf al-Dīn, who died A.H. 965), by Aḥmad B. 'Alī B. 'Abdallah. It was collated, as stated in a marginal note, fol. 266b, A.H. 980.

The last leaves of the MS., foll. 268—271, contain a licence, اجازة, relating to the Sunan of Abu Dā'ūd, dated A.H. 735, and an extract from the Jāmi' al-Uṣūl of Majd al-Dīn al-Mubārak B. Muḥ. Ibn al-Athīr.

539.

Or. 3791.—Foll. 305; 8 in. by 5 $\frac{3}{4}$; from 13 to 29 lines; written in cursive Neskhī, partly in the 17th century, partly by a later hand. The later portion is dated (fol. 293) Saturday, 15 Sha'bān, A.H. 1121 (A.D. 1709). [GLASER, no. 76.]

كاشفة الغم عن حسن سيرة امام الامه

Life of Imam al-Nāsir li-dīn-allah Muḥammad B. Amīr al-Mūminīn al-Mahdī 'Alī B. Muḥ., without author's name.

الحمد لله الذي فتق عن قلوب اوليائه غشية

أَكْمام الشَّيْهَة وِيعَدُ فَا نِ اللّٰه سَبِغْنَه عَلى تَوَاتُرِ آلائِه
وَتَقَاطُرِ نَعَمائِه خَصَّ هَذِه الْاُمّة بِاَفْضَلِ نَعْمَة

Al-Nāṣir, born A.H. 737, was proclaimed Imam in the life-time of his father al-Mahdi, A.H. 773, and died in Ṣan'ā, in Dulka'dah, A.H. 793. See Tarjumān, Add. 18,513, fol. 171, and Ibn Jaghmān, fol. 193b.

The present work is quoted under the above title in the Raḍ al-Zāhir, Or. 3847, fol. 240, and the author, whose name does not appear in the MS., is there stated to be Ḍiyā al-Dīn al-Hādī B. Ibrāhīm al-Wazīrī, who is mentioned in Simṭ al-La'āl, Or. 3969, fol. 132, as a panegyrist of Imam al-Nāṣir, and as the author of a work entitled نَهاية التَّنْوِيه في أَزْهَاقِ التَّمْوِيه. He wrote the present work in the life-time of the Imam, and shortly before his death; for he finished it, as he states at the end, on Friday, 23 Jumāda II., A.H. 791, the Imam being then in Zabīd.

In the preface the author states that the work was composed in answer to questions sent to him by the Faḳīh 'Alī B. Yaḥya al-Sharafi, and relating to the legitimacy of the Imam.

It consists of a Muḳaddimah; a review of previous Imams, from 'Alī to al-Nāṣir's predecessor; and of four Ḳisms, dealing at great length with the merits and qualifications of the latter, under the following headings:

- I. في فَضْلِ مَوْلانا عَلى سَبِيلِ الْاَجْمال. Fol. 61b.
- II. في ذِكْرِ خِصائِصِه عَلى نَوْعٍ مُّخْتَصَر. Fol. 63b.
- III. في الْجِوابِ الشَّافِي عَنِ السَّوالات. Fol. 100a.
- IV. التَّنْبيهِ عَلى ما يَجِبُ لِلْاِمَامِ عَلى الْاُمّة وما يَنْبَغِي لَهم مَعامَلَتُه بِهِ. Fol. 260a.

The author refers readers desirous of more information to a previous work of his,

كُريْمَة العِناصِر في الذِّب عَنِ سَيرةِ الْاِمَامِ النّاصِر

That work is also mentioned in the Raḍ al-Zāhir, fol. 252, as a composition of Sayyid al-Hādī B. Ibrāhīm al-Wazīrī.

Foll. 1—5, 294—305, contain miscellaneous notes and extracts.

Copyist : الفقيه على صلاح العفّين الملقب ابن ملاوٹ

540.

Or. 3825.—Foll. 161; 8½ in. by 6¼.

[GLASER, no. 113.]

I. Foll. 3—28; 26 lines, 4¼ in. long; written in small Neskhī, A.H. 1061 (A.D. 1651). A Kasidah commonly known as al-Bassāmat al-Ṣughra (البَسامَة الصُغرى), in glorification of the Zaidi Imams; composed, in imitation of the Bassāmah of Ibn 'Abdūn, in the same metre and with the same rhyme, by Sayyid Ṣārim al-Dīn Ibrāhīm B. Muḥ. B. 'Abdallāh, with an anonymous commentary.

The Kasidah begins as follows:

الدهر ذو عَبرٍ عَظِيْمًا [عَظْمِي] وَذُو غَيرٍ
وَصَرَفَه شامِلٍ لِلْبَدْوِ وَالْحَظَرِ [وَالْحَضَرِ]

After the first seven Baits, the commentary begins as follows: هَذِه سِتْ اَمَم كَبارٍ مِنْ بَنِي اِدم ذَكَرَها السَّيِّدُ الْعَلَمَة في هَذا الْبَيتِ

The same Kasidah, with a very full commentary, occupies the greater part of the introduction to the Tarjumān (Arabic Catalogue, p. 415b) by Badr al-Dīn Muḥ. B. Yaḥya B. Muzaḥḥar, who wrote shortly after the poet's death. In this last work, fol. 93, the genealogy of the author of the Kasidah is traced upwards to 'Alī as follows: Ibrāhīm B. Muḥ. B. 'Abdallāh B. al-Hādī B. Ibrāhīm

B. 'Ali B. al-Murtada B. Mufaddal B. Manşūr B. al-'Afif Muḥ. B. al-Mufaddal B. al-Ḥajjāj, &c., and it is stated that he wrote the following works: *هداية الافكار* (no. 382), *الفصول اللوئية* (no. 267), and others, and that he died A.H. 914 at the age of eighty. He sent the *Kasidah* to the contemporary Imam, 'Izz al-Dīn B. al-Ḥasan (A.H. 879—900), and was requested by him to write a commentary upon it; but circumstances prevented him from complying with that desire.

The *Bassamah* is also mentioned in *Simṭ al-La'al*, Or. 3969, fol. 142, where Ṣarīm al-Dīn Ibrāhīm is mentioned as an illustrious member of the family called Banu 'l-Wazīr, and several other poems of his are given.

The Imams are very briefly mentioned in chronological order in the *Kasidah*, the commentary supplying circumstantial notices. The last Imam named in the poem is al-Ḥādī 'Ali B. al-Mu'ayyad, who died A.H. 836. The subsequent verses contain only brief allusions to the troubles which followed his death.

Besides the present commentary, two others are mentioned, namely, one by Badr al-Dīn Muḥ. B. 'Ali B. Yūsuf B. 'Ali al-Ruḥaif B. Fand, who brought down the history to Imam Yaḥya Sharaf al-Dīn (A.H. 912—965; see Ibn Jaghmān, Or. 3898, fol. 198; *Simṭ al-La'al*, Or. 2426, fol. 24; and Ahlwardt, *Glaser'sche Sammlung*, no. 9), and another by Sayyid Shams al-Dīn Aḥmad B. Muḥ. al-Sharafi, who lived about A.H. 1008 (v. *Simṭ al-La'al*, fol. 212b, and *Khulāṣat al-Athar*, vol. ii., p. 264).

At the end, fol. 28b, is a *Kasidah* by Mūsā B. Yaḥya B. Harān in praise of Imam Sharaf al-Dīn.

II. Foll. 30—152; about 21 lines, $4\frac{1}{2}$ in. long; written in Neskhi; dated Monday, 10 Rabī' II., A.H. 1156 (A.D. 1743).

العقد الفريد للملك السعيد

A treatise on politics, by Muḥammad B. Ṭalḥah, who died A.H. 652.

See the Arabic Catalogue, p. 659a, and Pertsch, no. 1882. The work has been printed in Cairo, A.H. 1283.

Copyist: حسن بن المهدي بن احمد بن محمد بن صلاح الحبوري

541.

Or. 3918.—Foll. 75; 12 in. by $8\frac{1}{2}$; 21 lines, 5 in. long; written in neat Neskhi, with red-ruled margins, apparently early in the 18th century. [GLASER, no. 212.]

An anonymous commentary upon an *Urjūzah* in praise of Imam al-Mutawakkil 'alā'llah Sharaf al-Dīn B. Shams al-Dīn, by the Faḥīh Jamāl al-Dīn Ṣāliḥ B. al-Ṣiddīq al-Numāzi al-Khazraji al-Anṣārī.

الحمد لله الذي جعل الأئمة الهادين من عترة نبيه وبعد فلما كان شيخنا الفقيه العلامة الحبر الفهامة . . . جمال الدين صالح ابن الصديق النمازي الخزرجي الانصاري ممن تمسك بحب العترة الاطهار

Beg. of the poem:

الحمد لله العلى الاحد
القادر الفرد العزيز الصمد

The subject of the panegyric, al-Mutawakkil Yaḥya Sharaf al-Dīn, a grandson of al-Mahdī Aḥmad B. Yaḥya, was born A.H. 877. He was proclaimed Imam in Zafīr, A.H. 912, and died in the same place on the 10th of Jumāda II., A.H. 965. The poem and the commentary were both written in his lifetime, somewhat after A.H. 945.

The author of the poem, it is stated in the preface, after studying under the Shaikhs of Zabīd, was appointed *Khaṭīb* in Aden.

That place having been taken by rebels, A.H. 945, he attached himself to the Imam Sharaf al-Dīn, who raised him to a high post, and he wrote a commentary upon the Imam's work entitled *al-Athmār* (v. no. 424).

The *Urjūzah*, consisting of about sixty Baits, contains the full pedigree of the Imam traced up to Muḥammad, and the commentary gives detailed biographical notices of every one of the Imam's forefathers.

The *Urjūzah* is quoted *in extenso* in *Khulāṣat al-Athar*, vol. ii., pp. 470—472. Its title appears in the following line of the epilogue :

سميتها سلسلة الابريز
والجواهر المرتفع العزيز

From the same source we gather that the author of the commentary was Aḥmad B. 'Abdallāh B. Aḥmad B. Ibrāhīm al-Wazīr, who is mentioned in *Simṭ al-La'al*, fol. 158a, under the name of Sayyid Shams al-Dīn Aḥmad B. 'Abdallāh B. al-Wazīr, as one of the elegant writers of the time of Imam Sharaf al-Dīn.

The MS. is imperfect at the end. It wants the last nine Baits and the commentary upon them.

Fol. 75 contains a *Kasidah* by a grandson of the Imam, viz., 'Izz al-Dīn Muḥ. B. 'Abdallāh B. al-Ḥanām Sharaf al-Dīn.

542.

Or. 3731.—Foll 66; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 25 lines, $4\frac{3}{4}$ in. long; written in neat, but imperfectly pointed, Neskhi; dated Muḥarram, A.H. 1127 (A.D. 1715).

[GLASER, no. 15.]

Life of the same Imam, by Jamāl al-Dīn Muḥammad B. Ibrāhīm, to which the following title is prefixed; السلوك الذهبية في خلاصة

السيرة المتوكية المحيوية تاليف مولانا العلامة جمال الدين
سليلا الائمة الهادين محمد بن ابراهيم اعاد الله علينا
بركاته

الحمد لله الذي احيى شرف هذا الدين بسير Beg.
ائمة العترة . . . وبعد فاني لما طالعت في سيرة والدنا
امير المؤمنين

The author, Sayyid Jamāl al-Dīn Muḥ. B. Ibrāhīm B. al-Mufaddal B. Ibrāhīm B. 'Alī B. al-Imām Yaḥya Sharaf al-Dīn, a descendant of the Imam in the fifth generation, was born A.H. 1022, and died in Shibām, A.H. 1085. He was an eminent scholar, and left, besides the present work, a metrical version of the *Waraḳāt* of al-Juwaini entitled *اللاكي المتسقات في نظم الورقات*. See *Khulāṣat al-Athar*, vol. iii., p. 318; *Simṭ al-La'al*, Or. 2426, fol. 195; *Tib al-Samar*, Or. 2427, fol. 13; and *Wüstenfeld*, *Jemen im xi. Jahrhundert*, no. 70.

The author speaks in the preface of several writers who had composed lives of the Imam, either too diffuse or incomplete, but does not name them. In the body of the work, however, reference is made to a *Sirah* written by a contemporary of the Imam, al-Faḳīh Sharaf al-Dīn al-Ḥasan B. Muḥ. B. 'Alī al-Zuraiḳi (foll. 27, 32b, 43b).

There is a leaf or more wanting after fol. 1. The latter part of the preface and the beginning of the life are lost. The narrative begins with the conquest of Dāmār by 'Amīr B. Dā'ūd and the return of the Imam, then still a boy, with his mother to Zafir.

The MS. was written for another descendant of the Imam, Ṣafī al-Islām Aḥmad B. al-Ḥasan B. Ḥamid al-Dīn B. al-Muṭabhar B. al-Imām Sharaf al-Dīn.

543.

Or. 3329.—Foll. 286; 12 in. by 8½; 24 lines, 5 in. long; written in large and clear Neskhi of the kind peculiar to Yemen; dated 19th Sha'bān, A.H. 1064 (A.D. 1654).

[H. A. STERN.]

History of the Imam al-Manṣūr-billah al-Kāsim B. Muḥammad, who claimed the Imamate A.H. 1006, and died A.H. 1029; by Sayyid Muṭahhar B. Muḥ. B. Aḥmad al-Hādawī al-Jurmūzi.

On the first page is written the following contemporary heading: كتاب النبذة المشيرة الى
جمل من عيون السيرة في اخبار مولانا امير المؤمنين وسيد
المسلمين المنصور بالله رب العالمين القسم بن محمد بن
على صلوات الله وسلامه عليه امين

جمعه الفقير الى عفو الملك القدير احقر العباد راجي
مغفرة الله يوم التناذ مطهر بن محمد بن احمد بن عبد
الله بن محمد بن المنتصر الهادوي الحرمرزي [الجرمرزي]
بلدا غفر الله له ووفقه لصالح الاعمال امين

الحمد لله الذي خلق الخلق ليتفضل عليهم Beg.

A notice of the author, by al-Ḥusain B. Nāṣir al-Muḥallā, is given in the *Khulāṣat al-Athar*, vol. iv., p. 406. He is described as a man of noble birth, distinguished for merit and science, who wrote a history of three Imams, viz., al-Kāsim and his two sons, namely, Muḥammad al-Muʿayyad and Ismāʿīl al-Mutawakkil, and who was a friend and correspondent of the writer's father (Nāṣir B. ʿAbd al-Ḥafīz al-Muḥallā, a great jurist, Wazīr of al-Muʿayyad, who died A.H. 1081; see *Khulāṣat al-Athar*, vol. iv., p. 444). According to the same writer, Muṭahhar was born A.H. 1003, and died on the 27th of Duḥijjah, A.H. 1077. His numerous sons and grandsons are noticed at length in the *Ṭib al-Samar*, Or. 2428, foll. 109—127.

The present MS. contains evidently the first part of the history above mentioned. The author frequently refers to a continuation, especially to his account of the siege of Zabīd, which took place A.H. 1044 (foll. 285b, 286a). The present part must have been written between the latest date it contains, viz., A.H. 1062 (foll. 32b) and A.H. 1064, the date of the MS.

The author was too young in the time of al-Kāsim to speak as an ocular witness of the events of that period. He says in the preface that he had often heard the history of the Imam related, and had determined to write down in the present compendium (هذا المختصر) all that he had retained in his memory. To exhaust the subject, he adds, would be as impossible as to count the stars, on account of the lapse of time and of the wide space covered by the Imam's campaigns.

The scope of the work is set forth in the following words: ولنذكر نسبه الشريف ومولده ونشأته وحليته وخصائصه وعلمه وشجاعته وورعه وتدابيره وسخاه وشفقته على الامه وصبره ونبذاً من مواعظه ورسائله وكراماته ونبذاً من اشعاره ويسيراً مما امتدحه به اهل الاجادة وتعداد عيون العلماء من اهل عصره ودعوته وحروبه ونهضاته ووفاته وموضع قبره سلام الله ورضوانه على روحه الطاهرة

Contents: Genealogy of al-Kāsim, his birth on the 12th of Ṣafar, A.H. 967, and his infancy, fol. 4a; his personal appearance, character and virtues, fol. 4b; specimens of his letters and addresses, fol. 6a; evidences of his holy character, or supernatural manifestations (كراماته), fol. 16a; his poetical compositions, fol. 19a; poems composed in his praise, fol. 21a; notices of eminent Zaidi ʿUlamā of his time, fol. 26a; his assumption of the Imamate, his wars, and some features of his life (دعوته وحروبه وطرف من سيرته), fol. 42a.

The last section, or history proper, forms the main bulk of the volume. It is divided, as stated, fol. 152*b*, into the following four periods termed نهضة, or "campaigns:" 1. From his Da'wah, or proclamation as Imam, A.H. 1006, to his retreat from Ṣhahārah to Baraṭ, fol. 42*a*. 2. From the time of his marching forth from Baraṭ to the conclusion of peace with Sinān Pasha and Ja'far Pasha, A.H. 1017, fol. 152*b*. 3. His campaign against Ja'far Pasha, after the death of Ibrāhīm Pasha, A.H. 1022, fol. 195*a*. 4. His war with Muḥammad Pasha and his death, fol. 245*b*.

Al-Kāsim died, as stated fol. 270*a*, on the twelfth of Rabi' I., A.H. 1029, and was succeeded by his son al-Mu'ayyad-billah Muḥammad. The remainder of the volume contains notices of some men of note who died about that time; copies of letters announcing the death of the Imam, and of the answers received; elegies on that death; and an enumeration of the Imam's children.

The history of al-Kāsim is chiefly made up of narratives orally received by the author from several ocular witnesses of, or actors in, the events recorded. His principal authority, quoted on almost every page, is Sayyid Aḥmad B. Muḥ. (B. Ṣalāḥ) al-Sharafi, who is spoken of as still living, and who is stated, fol. 111*b*, to have been sent by the Imam as commander to Bilād al-Sharaf. (He died, according to Bughyat al-Murīd, fol. 52*b*, A.H. 1055.)

Next in importance is Sayyid Jamāl al-Dīn 'Alī B. al-Mahdi, whom the author calls his father, الوالد, (see foll. 42*a*, 80*b*, 100*b*, &c.). He quotes also occasionally oral communications made to him by the son and successor of al-Kāsim, Imam al-Mu'ayyad (foll. 5*a*, 140*a*, 141*a*, 153*b*, &c.), and by his brother, Aḥmad B. al-Kāsim, who was living at the time of writing (foll. 219*a*, 240*a*). The

latter died A.H. 1066; see Or. 3330, fol. 243*b*. There are, however, many documents inserted, such as extensive letters, tracts, poems, &c., which could not have been handed down orally; also frequent quotations from Sayyid 'Isa B. Luṭf-allah (Or. 4583).

For other accounts of Imam al-Kāsim see Bughyat al-Murīd, Or. 3719, foll. 44—53; 'Ikd al-Jawāhir, Add. 16,647, fol. 276*b*; Rauḥ al-Rūḥ, Or. 3330, foll. 164—193; Khulāṣat al-Athar, vol. iii., p. 293; Wüstenfeld, Jemen im xi. Jahrhundert, p. 58; and Niebuhr, Description de l'Arabie, 1773, pp. 168—180.

On the first page is written: من كتب الوالد
العلامة عز الدين محمد بن الحسن بن امير المؤمنين
المنصور بالله القسم بن محمد

This shows that the MS. belonged to a grandson of Imam al-Kāsim, viz., 'Izz al-Dīn Muḥ. B. al-Ḥasan, who held important commands in Ṣa'dah and Dāmār, and died A.H. 1079. See Khulāṣat al-Athar, vol. iii., p. 468, and Bughyat al-Murīd, fol. 79*b*.

544.

Or. 3847.—Foll. 257; 11½ in. by 8; about 24 lines, 5½ in. long; written in a large, cursive, and sparingly pointed, Neskhī, apparently early in the 18th century.

[GLASER, no. 135.]

الروض الزاهر شرح نزهة البصائر

A full commentary, by Zaid B. Ṣalīḥ B. Abī'l-Rijāl upon the Urjūzah of Shaikh Muḥ. B. al-Ḥusain B. Sulaimān B. Dā'ūd B. Abī Fāḍil al-Murhibī al-Arḥabī on the life of Imam al-Nāṣir-li-dīn-allah Muḥammad B. al-Mahdi Aḥmad B. al-Ḥasan B. al-Manṣūr-billah al-Kāsim.

x x

قل الهم مالك الملك توتى الملك من تشاء Beg. . . . اما بعد فانه برز الامر الامامى والرسم الفاخذ السامى

The subject of the biography was a great-grandson of the above-mentioned Imam al-Manṣūr-billah al-Kāsim. He was proclaimed, A.H. 1097, with the title al-Nāṣir, which he afterwards changed to al-Hādī, and subsequently to al-Mahdī. After a long and chequered rule, he was besieged in al-Mawāhib by his nephew and rival Imam, al-Mutawakkil al-Kāsim B. al-Husain, and died during the siege, A.H. 1130. See Bughyat al-Murīd, foll. 89—100; Ibn Jaghmān, fol. 203; and Khulāṣat al-Athar, vol. iii., p. 397.

The commentator was a brother of Sayyid Ṣafī al-Dīn Aḥmad B. Ṣāliḥ B. Muḥ. B. Abī 'l-Rijāl, who died A.H. 1092, and is noticed, with two other brothers, 'Alī and al-Husain, in Tīb al-Samar, Or. 2427, foll. 198—201. See also Khulāṣat al-Athar, vol. i., p. 220.

Both poem and commentary were written in the life-time of the Imam, the latter, as appears from the preface, by his order. The commentary was commenced A.H. 1106, and completed, as stated at the end, on Thursday, the 15th of Ramaḍān, A.H. 1109.

The Urjūzah was called in the first instance نزهة البصائر فى سيرة الامام الناصر, and subsequently, النفحات الوردية فى السيرة الهادية, المهدية. It begins as follows:

الحمد لله ولى النعمة هادى الورى بصالحى الائمة

The last events it records are the submission of Sultan Aḥmad B. 'Alī al-Raṣṣās to the Imam, and the latter's marriage with the Sultan's daughter.

The commentary begins with a Muḥaddimah, treating of various signs and prognostics of the future greatness of the Imam,

foll. 7b—14b. The commentary proper includes the full text of the poem, and is divided into four Juz, which respectively begin at foll. 14, 87, 152 and 207.

The fly-leaves at the beginning contain four versified eulogies upon the commentary, the second of which is by the author of the poem, Muḥ. B. Husain al-Murhibi. In the headings the commentator is called al-Kāḍī Zaid B. Ṣāliḥ.

545.

Or. 3719.—Foll. 186; 13 in. by 8½; 23 lines, 6 in. long; written in fair Neskhi, with ruled margins; dated Thursday, 5 Ṣafar, A.H. 1290 (A.D. 1873).

[GLASER, no. 3.]

بغية المريد وانيس الفريد فيمن ولده السيد علي بن محمد بن علي بن الرشيد

A genealogical account of the descendants of Sayyid 'Alī B. Muḥ. B. 'Alī B. al-Rashīd, by one of them, namely 'Āmir B. Muḥ. B. 'Abdallah B. 'Āmir B. 'Alī B. Muḥ. B. 'Alī B. al-Rashīd.

Beg. الحمد لله الذى هو على تغاير الازمنة اله محمود . . . اما بعد فانه لما طرق بسمى من بعض ابناء السادة الاعلام اهل الوقت يسال عن نسب بعض اهله

Sayyid Jamāl al-Islām 'Alī B. Muḥ. B. 'Alī B. al-Rashīd al-Amlaḥi al-Hadawi, who died in Thālā, A.H. 977, is the ancestor of a line which gave several illustrious Imams to Yemen. The first who assumed sovereignty was his grandson al-Manṣūr-billah al-Kāsim B. Muḥ. B. 'Alī, who reigned A.H. 1006—1029, and whose descendants, although hard pressed by the Turks, were still in power A.H. 1126, when the present history was written.

The work is constructed on a strictly genealogical plan; but, the individual notices being extensive and full of historical matter, it forms an important contribution to the history of Yemen for the very imperfectly known period which it covers.

The author mentions in two passages, foll. 41 and 109, A.H. 1126 as the date of composition; but some sections are brought down to A.H. 1130. The siege of al-Mawāhib, and the death of Imam al-Mahdi on the 5th of Ramaḍān of that year, are fully recorded, foll. 99-100, the latest date given being the 24th of the month of Sha'bān in the same year.

In the preface the author dwells on the importance of the genealogy of 'Ali's lineage, and mentions as the principal authorities the following four works: 1. نور الانوار ومنهج الابرار, by Sayyid Aḥmad B. Muḥ. B. 'Ali al-Raḍī; 2. the work of Fakhr al-Dīn 'Abdallāh B. 'Ali al-Mu'ayyadī, called Abu 'Alāmah; 3. the work of Sharīf al-Samḥūdī; 4. عمدة الطالب في انساب آل أبي طالب, by the Sharīf Ibn 'Inabah. He gives subsequently a general survey of the Sayyids of Yemen, mostly descended from Imam al-Ḳāsim B. Ibrāhīm al-Rassi (d. A.H. 246).

The genealogy, which forms the main subject of the work, begins, fol. 5, with 'Ali B. Muḥ. al-Amlaḥī, and includes a short account of the contemporary Imams, viz., Yahya Sharaf al-Dīn, his son al-Muṭaḥhar, al-Mahdi al-Ḥasan B. Ḥamzah, and al-Nāṣir al-Ḥasan B. 'Ali. It branches off into two lines, those of the two sons of 'Ali al-Amlaḥī, namely, 'Āmir and Muḥammad, as follows:

I. 'Āmir, put to death by Sinān Pasha, A.H. 1008, fol. 11a. His sons: Aḥmad, fol. 23, Muḥammad, fol. 27, and 'Abdallāh, fol. 37, with their descendants, including the author.

II. Muḥammad, who died two months before his father, A.H. 977, and his son the Imam al-Manṣūr-billāh al-Ḳāsim, who died A.H. 1029, fol. 44. He left the following seven sons:

1. Muḥammad al-Mu'ayyad, who died A.H. 1054, fol. 53.

2. Al-Ḥasan, who died A.H. 1048, fol. 64. His son, Aḥmad al-Mahdi, who died A.H. 1092, fol. 85; and the latter's sons, viz., Muḥ. al-Nāṣir, who died A.H. 1130, fol. 89, and al-Ḥusain, who died A.H. 1094, fol. 101. Another son of al-Ḥasan, viz., al-Ḥusain, who died A.H. 1121, fol. 106.

3. Al-Ḥusain, who died A.H. 1050, and his sons, fol. 114.

4. 'Ali, who died about A.H. 1020, fol. 124.

5. Aḥmad, who died about A.H. 1060, fol. 125.

6. Ismā'īl al-Mutawakkil, who died A.H. 1087, fol. 135, and his son Muḥ. al-Mu'ayyad, fol. 140.

7. 'Abdallāh, fol. 157.

An appendix extending from fol. 157b to fol. 185, contains chiefly additional information relating to the life and time of al-Manṣūr-billāh al-Ḳāsim B. Muḥ.

The copyist, أحمد بن محمد بن اسمعيل بن محمد بن أحمد طشي, says in the colophon that the MS. had been transcribed from a copy of the autograph draft of the author.

At the end is added a notice of al-Mahdi Aḥmad B. Yahya (d. A.H. 840) and of his works.

546.

Or. 3857.—Foll. 41; 12½ in. by 8½; 19 lines, 5½ in. long; written in a large and rude Neskhī in the 18th century.

[GLASER, no. 145.]

x x 2

بلوغ الامنيه في السيرة المتوكليه

Life of the Imam al-Mutawakkil 'ala'llah al-Kāsim B. al-Ḥusain B. Amīr al-Mūminīn al-Mahdi, by al-Faḳīh Sharaf al-Dīn al-Ḥasan B. al-Ḥusain B. Ṣāliḥ al-Rūsi, whose name appears on the title-page: تأليف الفقيه الأكرم شرف الدين الحسن بن الحسين بن صالح الروسي غفر الله له

الحمد لله الذي اطلع شمس العدل والامن Beg. والايامن وبعد فلما نظرت ما امد الله به مولانا امير المؤمنين المتوكل على الله رب العالمين من الفتوحات

The work begins with a rather confused account of the struggle of the Imam with his uncle and predecessor al-Nāṣir, here designated as Muḥ. B. al-Mahdi, or as Lord of al-Mawāhib, by whom he had been confined in the castle of Ṣan'ā, but whom he ultimately succeeded in deposing, A.H. 1125.

His own proclamation as Imam took place at the beginning of Dulka'dah, A.H. 1125 (fol. 34a). The history of his reign, which is evidently a contemporary record, is brought down to A.H. 1133. The last event chronicled is the defeat of the rebel al-Ḥājj Ḥasan, of al-Suwa, السوى, by the Imam's son, Ṣafī al-Islām Aḥmad, which took place in Rabi' I., A.H. 1133.

Al-Mutawakkil died A.H. 1139. See Ibn Jaghmān, Or. 3898, fol. 203.

547.

Or. 3823.—Foll. 148; 8½ in. by 6; about 17 lines, 4 in. long; written in fair Neskhi in the 18th century. [GLASER, no. 111.]

A commentary, by Muḥsin B. al-Ḥasan B. al-Kāsim B. Aḥmad B. Amīr al-Mūminīn al-Kāsim B. Aḥmad, upon a Kasidah by Sayyid Ismā'il B. Muḥ. B. 'Alī Fā'i', containing the history of the Imam al-Manṣūr-billah

al-Ḥusain, and, in connection with it, that of his father and predecessor al-Mutawakkil 'ala'llah al-Kāsim B. al-Ḥusain.

Beg. بحمدك اللهم يا من اطلع شمس الفضل في افق الاجاده . . . اما اني لما طلعت على القصيدة الفريدة والمنظومة الوحيدة التي انشاها السيد الرئيس . . . اسمعيل بن محمد بن علي فايع

Imam al-Manṣūr, the main subject of the poem, was born in Ridā', A.H. 1107 (fol. 8). He took a prominent part in the wars carried on by his father al-Mutawakkil, and was proclaimed Imam a few days after the death of the latter, which took place on the 23rd of Ramadān, A.H. 1139 (fol. 130b). He died A.H. 1161 (Ibn Jaghmān, fol. 203b).

The commentary was written, as well as the Kasidah, in his life-time, and, apparently, a few years after his accession. They deal, for the most part, with the warlike transactions in which he was engaged during the reign of his father.

In the preface the commentator, after praising the Kasidah, says that he was well prepared to elucidate it, inasmuch as he had previously written a history of al-Mutawakkil entitled اقرط اللجين في ذكر سيرة الامام المتوكل with a continuation brought down to A.H. 1142. He gives to the commentary the following (inordinately long) title: رياض العسجد والزهر اليانع المنضد المتفتق: عن كمايم ما احتوت عليه بسامة السيد اسمعيل بن محمد لمحاسن امير المؤمنين المنصور بالله صاحب القصر والمد

He adds that he had devoted a notice to the author of the Kasidah in an anthology entitled الاشعار بها استجدت لاهل عصرى من الاخبار والاشعار

The Kasidah, which is designated as al-Bassāmah, in allusion to the poem so called

written in the same rhyme by Ibn al-Wazīr (no. 540), begins as follows :

شموس مجد تبدت من سما السير
فأين شمس الضحا منها مع القمر

The proclamation of al-Manṣūr, on the 2nd day of al-Shawwāl, A.H. 1139, is recorded on fol. 137b. The remainder of the MS., which is imperfect at the end, contains the history of the first few months of his reign. The last event recorded is the death of 'Alī Ibn al-Aḥmar, a dangerous rival, who was treacherously murdered by the Imam on the 10th of Muḥarram, A.H. 1140.

The author of *Ṭib al-Samar*, writing A.H. 1144, speaks of both the author of the *Kasidah* and the commentator as still living, and as his intimate friends. He calls the former al-Sayyid Isma'īl B. Muḥ. Fā'i الشامي, and the latter al-Sayyid al-Muḥsin B. al-Ḥasan B. 'Alī B. al-Kāsim B. Abi Ṭālib خاتم روضة خاتم. See Or. 2427, foll. 266—273, and Or. 2428, foll. 58—60.

For other works relating to the Zaidi Imams, see further on, *History of Yemen*.

Ghaznawis.

548.

Or. 1513.—Foll. 222; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 16 lines, $4\frac{3}{8}$ in. long; written in neat Neskhi, with all the vowels; dated 10 Dulḡa'dah, A.H. 767 (A.D. 1366). [SIR HENRY C. RAWLINSON.]

اليمني

The *Yamīni*, a history of Sultan Maḥmūd Ghaznawī, by Abu Naṣr Muḥ. B. 'Abd al-Jabbār al-'Utbi, who wrote it about A.H. 411. See the Arabic Catalogue, pp. 152b, 551a, and the Persian Catalogue, p. 157.

The following title, in the handwriting of the copyist, is prefixed : كتاب اليميني في اخبار السلطان يمين الدولة وامين الملة ابى القسم محمود ابن ناصر الدين سبكتكين رحمه الله في مدح مقاماته في عديده وانصاره وما يتصل بها من اخبار ولاية الاطراف في جواره تاليف ابى النصر محمد بن عبد الجبار العتبي معجز الكتاب ومحرز الاداب سقى الله ثراه ونور حفرته ومشواه

There are, in the early portion of the MS., numerous marginal glosses in the same handwriting as the text. Others, written by a later Persian hand, are ascribed to Fakhrī Zādah. The full vocalization of the text is carried on from the beginning to fol. 96, after which vowels are more sparingly added.

Copyist : سلطان بن بهرام بن على السدرى

The text agrees with the lithographed edition published by A. Sprenger, Delhi, 1847. The *Yamīni* has also been printed in Cairo on the margins of the *Kāmil*, A.H. 1290. A literal Persian translation, by Muḥammad Karāmat 'Alī, is noticed by Pertsch, Berlin Catalogue, no. 441. For MSS., see the Leyden Catalogue, nos. 841-2; Rosen, Institut, no. 34; Aumer, no. 423; the Paris Catalogue, nos. 1894-5; and the Khedive's Library, vol. v., p. 176.

On the fly-leaf: "Purchased by me at Baghdad, May 12, 1846. H. Rawlinson."

549.

Or. 1972.—A volume of historical extracts described in the Persian Catalogue, p. 1040. [SIR H. MIERS ELLIOT.]

It contains only one Arabic extract, foll. 2—9, namely, from a commentary by 'Alī B. Muṣliḥ al-Sam'āni al-Kirmāni upon the preceding work, تاريخ اليميني

تعالى من توالى الينا سوابق الائه المتظاهرة . . .
وبعد فيقول اضعف عباد الله . . . على بن مصلح
السمعاني الكرمانى

Saljuks.

550.

Stowe, Or. 7.—Foll. 112; 9½ in. by 6; 17 lines, 4½ in. long; written in fine large Neskhī, probably in the 14th century.

زبدة التواريخ

A history of the Saljūk Dynasty of Iran, from its origin to its downfall, by Sayyid Ṣadr al-Dīn Abu 'l-Ḥasan 'Ali B. al-Sayyid al-Imām al-Shahīd Abu 'l-Fawāris Nāṣir B. 'Ali al-Ḥusaini.

The following title is written on the first page in gold letters, within an illuminated border: اخبار الدولة السلجوقية للصدر الكبير العالم صدر الدين ابو الحسن على بن السيد الامام الشهيد ابو الفوارس ناصر بن على الحسينى رحمه الله تعالى

The author's name appears again at the beginning of the text: ربنا اتنا من لدنك رحمة: وهين لنا من امرنا رشدا ذكر الامير السيد الامام الاجل الكبير صدر الدين ابو الحسن على بن السيد الاجل الامام الشهيد ابو الفوارس ناصر بن على الحسينى رحمه الله فى كتابه الذى سماه زبدة التواريخ اخبار الامرا والملوك السلجوقية ذكران اول من دخل فى الاسلام منهم الامير يقاق

The main history closes with the death of Sultan Tughril, A.H. 590; but the work was not written till at least thirty-two years later. A brief account of the Atābaks, which forms the last section, fol. 111b, is brought down to the extinction of that line in the person of

Uzbek, son of Pehlevan, who died at the time of the conquest of Azerbā'ijān by Jalāl al-Dīn Manguburni Khwārizmshāh, i.e. A.H. 622. (See Kāmil, vol. xii., p. 284; Abulfedae Annales, vol. iv., p. 324; and Guzīdah, Add. 22,693, fol. 134b.)

The concluding lines are: اختلف الممالك فى يد بنى بهلوان ولم يزلوا كذلك الى ايام السلطان جلال الدين منكوبرنى بن السلطان علا الدين محمد المدعو سنجر بن تكش حتى بقى منهم اوزبك الى قلعه النجه ومات بها وانقضت دولة بنى الدكرز جملة كانيه فسبحان الدائم الباقي

The author had been, however, personally acquainted with some men who had witnessed the last struggle of Sultan Tughril with the Khwārizmshāh. He quotes, fol. 108a, an account which he received at Rai, from Amīn al-Dīn Muḥ. al-Zanjāni, of a secret message sent to the fated Sultan by Shihāb al-Dīn Mas'ūd B. al-Ḥusain, Ḥājib of Tukush, urging him to yield up Rai and to make terms with the approaching enemy. The passage begins: حدثنى رجل بالرى يقال له امين الدين محمد الزنجاني كان نائبا عن الموالى بالرى قال لما وصل خوارزمشاه علا الدين تكش الى خوار اقام بها يومين وكان حاجبه الكبير شهاب الدين مسعود بن الحسين فى خدمته راسل مسعود بن الحسين الى السلطان ركن الدين طغرل بالحقية

The author writes as a partisan, probably a dependent, of the Court of Baghdad. He calls the Khalif al-Nāṣir his lord, fol. 101b (مولانا امير المؤمنين الناصر الدين الله). In another passage, fol. 97b, he ascribes the success of Atabek Pehlevan to his unswerving devotion to the Khalifs, adding: وما زال ياتمر الاوامر [بالاوامر] العالية النبوية وينتهى الى المراسم الشريفة الامامية الى ان قضى اجله

Ibn Khallikān, who in his account of the

death of Alp Arslān (Wüstenfeld's edition, no. 702, De Slane's translation, vol. iii., p. 231) quotes the present history under the title of *Zubdat al-Tawārikh*, does not name the author. The passage he adduces is found in our MS., fol. 32a, but it has not been quite accurately rendered by Ibn Khallikān. What it says is that Alp Arslān survived his wounds three days, and expired on Saturday, the last day of Rabi' I., A.H. 465: وعاش السلطان بعد ثلاثة ايام وتوفي يوم السبت سلخ ربيع الاول سنة خمس وستين واربع مائة

Dr. Houtsma, who possesses a transcript of the present unique MS., gives an account of the work in his *Recueil des Textes relatifs à l'Histoire des Seljoucides*, tom. I., p. x., and tom. II., p. xxxvi. He remarks that, for the middle period of the Seljuks, it is abridged from the work of 'Imād al-Dīn entitled *نصرة الفترة وعصرة الفطرة* A.H. 579. But for the latter period it is an original and nearly contemporary record, containing, especially upon the eventful career of the last Sultan, Tughril, many details not found in later works.

The present history has also been noticed by Baron von Rosen, who in the *Zapiski of the Archæological Society*, vol. i., pp. 243—252, has given the chapter relating to the expedition of Alp Arslān against the Greek Emperor Romanus, A.H. 463 (MS., foll. 27b—31b), in text and translation.

The author begins by saying that the first of the Saljūk tribe who embraced Islamism was the Amīr Yağāq (a name which in the Turkish tongue means bow), who was brave and wise, and to whom the King of the Turks had committed the reins of government. He then proceeds to relate the quarrel which arose between him and the king, here called Yapghū, [Baighu], very much in the same terms as Ibn al-Athīr, *Kāmil*, vol. ix.,

p. 322. After this he passes on to the history of Amīr Saljūk, son of Amīr Yağāq. The subsequent rubrics are as follows:

Fol. 4b. تجهيز جيش سوباشى الى محاربة الامرا السلجوقية

Fol. 8a. ذكر ما جرى بين الملك جقربك والساطان مودود بن مسعود بن محمود بن سبكتكين

Ib. ذكر مقتل السلطان مسعود بن محمود بن سبكتكين

Fol. 11a. واقعة امير المؤمنين القائم بامر الله وارسلان البساسيري وقصد السلطان ركن الدين ابو طالب طغرل بك بن داود بن ميكائيل بن سلجوق بغداد

Fol. 14a. ذكر سيرة السلطان ركن الدين ابو طالب طغرل بن ميكائيل بن سلجوق

Fol. 14b. اخبار الوزير عميد الملك ابو نصر الكندرى

Fol. 15b. قصة الملك جقربك داود بن ميكائيل بن سلجوق

Fol. 17b. ذكر وفاة الملك جقربك داود

Fol. 17b. اخبار السلطان عضد الدولة ابو شجاع الب ارسلان بن داود

Fol. 18a. محاربة السلطان الاعظم عضد الدولة ابو شجاع الب ارسلان مع ملك قطلمش بن اسراييل وانتصاره عليه

Fol. 19a. اخبار عميد خراسان محمد بن منصور النسوى

Fol. 20b. ذكر مسير السلطان الاعظم عضد الدولة ابو شجاع الب ارسلان الى الروم

Fol. 22b. مسير السلطان الاعظم عضد الدولة ابو شجاع الب ارسلان . . . من الكرج الى الروم

- Fol. 24a. مسير السلطان الاعظم الب ارسلان
مرة اخرى الى فارس وكرمان
- Fol. 24b. قصة فضلون وفتح قلعتهم
- Fol. 25b. مسير السلطان الاعظم . . . الى الروم
مرة اخرى
- Fol. 27b. مسير السلطان الاعظم . . . مرة اخرى
الى ملك الروم ارمانوس واسرة
- Fol. 31b. مسير السلطان الاعظم . . . الى سمرقند
وشهادته بها
- Fol. 32a. ايام السلطان الاعظم جلال الدولة ابو
الفتح ملكشاه بن الب ارسلان
- Fol. 36a. وفاة امير المؤمنين القايم بامر الله
- Fol. 36b. ذكر عصيان الملك شهاب الدولة تكش
بن الب ارسلان
- Fol. 37a. ولادة السلطان الاعظم معز الدنيا والدين
ابو الحارث سنجر بن ملكشاه
- Fol. 37b. مسير السلطان الاعظم جلال الدولة ابو
الفتح ملكشاه الى ماورا النهر مرة اخرى
- Fol. 38a. مقتل الوزير نظام الملك قوام الدين
خواجه بزرگ ابو على الحسن بن على بن اسحق رضى
امير المؤمنين
- Fol. 40b. وفاة السلطان الاعظم جلال الدنيا
والدين ابو الفتح ملكشاه
- Fol. 42b. سلطنة محمود بن السلطان ملكشاه
- Fol. 43a. سلطنة السلطان ركن الدين ابو المظفر
بركيارق بن ملكشاه
- Fol. 45a. سلطنة السلطان غياث الدين ابو شجاع
محمد طبر قسيم امير المؤمنين
- Fol. 47b. ذكر وصول السلطان الاعظم . . . سنجر
- بن ملكشاه يمين امير المؤمنين من خراسان الى العراق
وظفره وعقوه
- Fol. 54a. سلطنة السلطان مغيث الدين ابو
القاسم محمود بن محمد طبر يمين امير المؤمنين بالعراق
- Fol. 56a. سلطنة السلطان ركن الدين طغرل بن
محمد طبر بن ملكشاه
- Fol. 59b. سلطنة السلطان غياث الدنيا والدين
ابو الفتح مسعود بن محمد طبر
- Fol. 67b. ذكر سيرة
- Fol. 70a. نرجع الى ذكر احوال العراق وما جرى فيه
- Fol. 71b. ذكر ما جرى ببغداد بعد موت السلطان
مسعود
- Fol. 81b. السلطان ارسلان شاه بن طغرل بن محمد
طبر
- Fol. 86b. وخرج امر السلطان ارسلان شاه والامير
شمس الدين اتابك الدكر الى امير زنكي يستدعيانه
- Fol. 96b. السلطان ركن الدين طغرل بن ارسلان شاه
- Fol. 110a. ذكر الملوك والسلاطين السلجوقيه
ومقادير ايامهم
- Fol. 111b. ذكر احوال بعض مهاليك السلاجقه
- The margins contain some corrections in
the handwriting of the copyist, as well as a
few notes (partly lost in consequence of too
close trimming) by a somewhat later hand.

Ayyubides.

551.

Or. 3020.—Foll. 237 ; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 23 lines,
3 $\frac{1}{4}$ in. long ; written in Neskhi ; dated
Jumāda I., A.H. 1288 (A.D. 1871).

[KREMER, no. 18.]

الفتح القسى فى الفتح القدسى

The well-known work of 'Imād al-Dīn Muḥammad B. Muḥ. al-Kātib al-Iṣfahānī (who died A.H. 597) on the history of Ṣalāh al-Dīn Yūsuf from A.H. 583 to his death, A.H. 589 (v. Arabic Catalogue, p. 153a).

The above title is found in the text, fol. 7a; but on the first page it is written differently with regard to the first word, namely: الفج القسى "The Cossian outpouring." The same reading is found in the following copy and in a MS. dated A.H. 595, described by Rosen, Notices Sommaires, no. 158.

For the author's life see Ibn Khallikān, De Slane's translation, vol. iii., p. 300; Mir'āt al-Zamān, Add. 23,279, fol. 110b; Wüstenfeld, Geschichtschreiber, no. 284; Recueil des Historiens des Croisades, vol. i., preface, p. 48; and Houtsma, Recueil des textes relatifs à l'histoire des Seljoucides, vol. ii., preface, pp. 30—37. For other copies see the Leyden Catalogue, vol. ii., nos. 821—23; Pertsch, Gotha Catalogue, no. 1654; and the Paris Catalogue, nos. 1693—99.

The present copy was transcribed for Baron von Kremer from a MS. in Tripoli (Syria), described as very old. That MS. came, subsequently, into the possession of Count Landberg, whose edition of the text, published at Leyden, 1887, is chiefly based upon it.

Copyist: عبد القادر بن محمد المؤذن الطرابلسى

A previously described MS., Add. 7309, (Arabic Catalogue, p. 153), contains the first half of the work, viz., A.H. 583—85, and corresponds with foll. 1—119 of the present copy.

552.

Or. 1545.—Foll. 236; 9 in. by 6½; 19 lines, 4½ in. long; written in fair Neskhi, with red-ruled margins; dated Constantinople, 23 Rajab, A.H. 1202 (A.D. 1788).

[SIR HENRY C. RAWLINSON.]

The same work, with the heading: الفج

القسى فى الفج القدسى

The MS. was transcribed, as stated in the colophon, for al-Sayyid Khalil Efendi al-Murādi, Mufti of Damascus (the author of Silk al-Durar), from a copy dated A.H. 600.

Copyist: عمر بن المدرس عبد السلام الداغستانى
المدنى

On the first page is written: "Bought at Baghdad, June 12, 1844. H. Rawlinson. This is a fine and correct copy."

553.

Or. 3120.—Foll. 33; 8½ in. by 6½; 20 or 21 lines, 3½ in. long; written in cursive Neskhi, about A.D. 1850.

[KREMER, no. 130.]

An account of the financial administration of Egypt under the Ayyubides, by the Wazir Sharaf al-Dīn Abu 'l-Makārim Ibn Abi Sa'īd Ibn Mammāti, with the following title:

كتاب قوانين الدواوين تاليف القاضى صاحب الوزير
الخطير شرف الدين ابى المكارم ابن ابى سعيد ابن
مماتى تغمده الله برحمته

الحمد لله على ما حصل شكرا وحصن ذكرا
واجرى اجرا . . . اما بعد فحكم من تعلق بخدمة هذه
الدولة العالية الخالية الطاهرة الظاهرة الملكية العزيزة
[العزيزية] السلطانية ادام الله ايامها

It may be seen from the above that the

Y Y

work was written under al-Malik al-'Aziz, son of Saladin, who reigned in Egypt A.H. 589—595. The author, whose full name is Abu 'l-Makārim As'ad B. al-Khaṭir Abi Sa'id Muhaddib B. Minā, called Ibn Mammāti, was placed by Saladin at the head of the Divan of Egypt. He is also well known as a poet, and died in Halab, A.H. 606, at the age of sixty-two. See Ibn Khallikān, De Slane's translation, vol. i., p. 192; Ta'rikh al-Islām, Or. 52, fol. 227; and Wüstenfeld, Geschichtschreiber, no. 295.

The contents of the work have been stated by Hammer, Sitzungsberichte der K. Akademie, vol. xv., p. 5. See also Wüstenfeld, Calcaschandi's Geographie, pp. 35, 148, and Heerwesen der Muhammadaner, p. 1; the Paris Catalogue, no. 2962, 3; and Pertsch, nos. 47 and 1892.

The work has been printed in Cairo, A.H. 1299. See the Khedive's Library, vol. vi., p. 176.

The MS. agrees with that edition, and, like it, concludes abruptly with the words :
ان فيه مضرتان على الديوان والاجزاء اما على الديوان
فلانه اذا كانت الاقطاعات معينة

It was transcribed, as stated by the copyist on the title-page, from a MS. in the library of 'Ali Beg Fehmi, son of the late Rifā'ah Beg Rāfi'.

A table of the contents of the ten Bābs into which the work is divided occupies three pages at the beginning.

554.

Or. 1537.—Foll. 150; $8\frac{1}{2}$ in. by 6; 23 or 24 lines, $4\frac{1}{4}$ in. long; written in cursive, scholarlike, and imperfectly pointed, Neskhi; dated Jerusalem, 9 Dulka'dah, A.H. 734 (A.D. 1334). [SIR HENRY C. RAWLINSON.]

عيون الروضتين

An abridgment of the Kitāb al-Raudatain of Abu Shāmah, with additions by Khalil B. Kaikaldi al-'Alā'i; in the handwriting of the latter.

The following title is written on the first page by the same hand as the text: كتاب
عيون الروضتين في اخبار الدولتين النورية والصلاحية
تصنيف الشيخ الامام العلامة جامع الفضائل شهاب
الدين ابى محمد عبد الرحمن بن اسمعيل بن ابراهيم
المقدسى المعروف بابى شامة رحمة الله عليه وهو مشتمل
على المختصر الذى اختصره المصنف من كتابه المذكور
جميعه وعلى زيادات كثيرة من الاصل الكبير وشى ...
من غيره ايضا جمع ذلك وكتبه خليل بن العلائى
الشافعى غفر الله له

From the above it appears that the abridgment is due to Abu Shāmah himself, and that Khalil Ibn al-'Alā'i, in transcribing it (which he did from the author's autograph MS.), made some additions borrowed from the original work and from other sources. This is confirmed by the following preamble: وبعد
فهذا مختصر كتاب الروضتين في اخبار الدولتين النورية
والصلاحية الذى صنفه العلامة شهاب الدين ابو محمد
عبد الرحمن بن اسمعيل بن ابراهيم المقدسى المعروف
بابى شامة رحمة الله ثم اختصر هذا المختصر ومن خطه
نقلت وزدت على مختصره هذا فوايد وتميمات [تتميمات]
حسنة كانت عندى معلقة من كتابه الكبير المسمى
بالروضتين وبالله التوفيق

Then comes the following preface of Abu Shāmah to his abridgment: قال الحمد لله على
كل حال وصلواته وسلامه على خير خلقه من الملائكة
والانبياء والاولياء والابدال هذا مختصر كتاب الروضتين
الذى كنت جمعته في اخبار الدولتين النورية والصلاحية
وما جرى في زمانها اقتصر في فيه على الاشارة الى

الوقائع والنوازل وبسط القول في وصف الملكين القائمين
بتلك الفضائل اذ كان معظم قصدي بذلك الكتاب
تنهض هم الملوك الى الاقتداء بهما واستقبحا الخلف
عنهما الخ

The Kitāb al-Raḍdatain, sometimes, but improperly, called Azhār al-Raḍdatain, comprises the reigns of Nūr al-Dīn and Ṣalāḥ al-Dīn, and ends with the death of the latter, A.H. 589. It has been printed in Cairo, A.H. 1287, and again, A.H. 1292. The author, Shihāb al-Dīn 'Abd al-Raḥmān B. Ismā'il B. Ibrāhīm al-Maḥḍisi, called Abu Shāmah, died 19 Ramadān, A.H. 665. See, for his life, Fawāt al-Wafayāt, vol. i., p. 322; Ṭabaḳāt al-Subki, Add. 23,361, fol. 195b; Wüstenfeld, Geschichtschreiber, no. 349; Quatremère, Histoire des Sultans Mamlouks, vol. i., part 2, p. 46, note 54; and Recueil des Historiens des Croisades, vol. i., préface, p. 43. For MSS., see the Arabic Catalogue, p. 153; the Leyden Catalogue, no. 819; Aumer, no. 404; the Copenhagen Catalogue, nos. 154—156; the Paris Catalogue, nos. 1700-1; and the Khedive's Library, vol. v., p. 64.

The present compendium covers the same ground as the original work, and concludes, like it, with a notice of al-Kāḍi al-Fāḍil.

The colophon is as follows : اخر المختصر والمضاف
اليه كلاهما من كتاب الروضتين فرغ منه كتابة وتنقيحها
خليل بن كيكلدى العلاي الشافعي لطف الله به في بكرة
يوم الثلاثاء تاسع شهر ذي القعدة سنة اربع وثلاثين وسبع
ماية بالمدرسة الصلاحية بالقدس الشريف رحم الله واقفها
والحمد لله رب العالمين

Ṣalāḥ al-Dīn Abu Sa'id Khalil B. Kaikaldi al-'Alā'i, whose autograph draft we have here, was an eminent traditionist, who taught in the Ṣalāḥiyyah of Jerusalem. He was born A.H. 694, and died in Jerusalem

in Muḥarram, A.H. 761. See al-Durar al-Kāminah, Or. 3043, fol. 120b; Ṭabaḳāt al-Subki, Add. 7356, fol. 116; and Ṭabaḳāt al-Ḥuffāz, cl. xxii., no. 2.

His life, extracted from the last-named work, is written by a later hand at the end of the MS.

On the fly-leaf: "Purchased for H. Rawlinson, Baghdad, Feb. 10, 1847."

555.

Or. 1538.—Foll. 129; 6¼ in. by 5; 17 lines, 3¼ in. long; written in large and bold Neski, apparently in the 14th century.

[SIR HENRY C. RAWLINSON.]

المذيل على الروضتين

Continuation of the Kitāb al-Raḍdatain, by its author, Abu Shāmah.

On the first page is written, by the same hand as the text, the following title: المذيل
على الروضتين تأليف الشيخ الامام العلامة شهاب الدين
عبد الرحمن بن اسماعيل بن ابراهيم المعروف بابي
شامة رحمه الله تعالى

الحمد لله الذي انقذ بالبقا وكتب على غيره
الزوال

The author remarks in the preamble that the perusal of chronicles teaches a serious lesson, inasmuch as the record of the worthies who pass away with every year is apt to detach thoughtful men from this world, and to inspire them with a longing for the next. Having brought down the Kitāb al-Raḍdatain to the year in which Ṣalāḥ al-Dīn died, i.e., A.H. 589, he resolved to compile a history of subsequent events, bringing it as far down as his own life should reach. He began with A.H. 590, and gave to the work the following title:

Y Y 2

المذيل على الروضتين من أول سنة تسعين على ترتيب
السنين

This continuation is a chronicle arranged year by year, and dealing less with political history than with obituary notices of learned and eminent men. The work most frequently quoted is the *Mir'at al-Zamān* of Abul-Muẓaffar Sibṭ Ibn al-Jauzi (no. 465). This continuation is noticed by Haj. Khal., vol. iii., p. 347, as *الذيل على الروضتين*. See Houtsma, no. 203.

Copies are mentioned in the Copenhagen Catalogue, no. 156, in Sprenger's *Bibliotheca*, no. 53, and in the *Recueil des Historiens des Croisades*, Introduction, p. 61, notes.

The present volume is the first, and comprises A.H. 590—615; but the last year is imperfect, the MS. breaking off, fol. 119, after the first ten lines of that year.

Foll. 120—128, containing notices of Ibn al-Jauzi and al-Imād al-Iṣfahānī, belong to A.H. 597, and should come after fol. 20.

On the title-page is written, in an almost undecipherable hand, a note stating that the writer had received a licence to teach this and other works of Abu Shāmah from some Shaikhs who had read them with Kaḍi'l-Kuḍāt Badr al-Dīn Muḥ. B. Ibrāhīm B. Sa'd Allah Ibn Jamā'ah, who had them from the author. It reads as follows: *أرويه بالاجازة وكذلك جميع مصنفات ابي شامة رحمه الله عن جماعة من الشيوخ الثقات منهم ابوا اسحق الابراهيمان ابن محمد بن عبد الرحيم بن ابراهيم اللخمي الاسيوطي وابن احمد بن عبد الواحد بن عبد المؤمن البعلبي جميعهم عن قاضي القضاة بدر الاعيان محمد بن ابراهيم بن سعد الله بن جماعة بن علي ابن حازم الكنانى عن المؤلف رحمه الله تعالى وانا محمد بن احمد بن محمد بن الهائم*

Ibn Jamā'ah died A.H. 733; v. Arabic Catalogue, pp. 767a, ad p. 115.

556.

Or. 1539.—Foll. 158; uniform with the preceding, and partly written by the same hand. The latter half, foll. 68—158, is in a more cursive and imperfectly pointed character. [SIR HENRY C. RAWLINSON.]

The second volume of the same work, comprising A.H. 616—665, with the title: *المجلد الثاني من المذيل على الروضتين تأليف الشيخ الامام العلامة الاوحد الحافظ الفقيه المقرئ البارع ذى الفنون الكثيرة والمناقب الغزيرة شهاب الدين حجة العلماء شيخ القراء مفتى الشام ابي القسم عبد الرحمن بن اسمعيل بن ابراهيم المقدسى الشافعى قدس الله روحه*

The first nine years, A.H. 616—624, form part of the first of the two volumes of which the original consisted. Abu Shāmah's second volume, comprising A.H. 625—665, begins, fol. 49b, with a preface partly identical with that of the first volume.

الحمد لله الذى بارادته تتغير الاحوال وعلى وفق مشيئته تتصرف الاعمال الذى انفرد بالبقا وكتب على غيره الزوال

The author says that in this second volume he starts from the year in which al-Malik al-Mu'azzam 'Isa died, i.e., A.H. 624. He adds that he had been a witness of subsequent events, and that it was in that year that he bethought himself of chronicling them. But he first gives the lives of two great legists who died A.H. 620, viz., Fakhr al-Dīn 'Abd al-Rahmān B. Muḥ. Ibn 'Asākir, Shaikh of the Shāfi'is, and Muwaffiq al-Dīn 'Abdallah B. Aḥmad Ibn Kuḍāmāh, Shaikh of the Ḥanbalis, as well as some supplementary notices relating to A.H. 621—23.

The chronicle proper begins with A.H. 624, fol. 51b, and ends with A.H. 665, the very year in which the author died. The last

events related are the digging of the moat of Şafad; a surprise of the Franks before 'Akkā by Sultan al-Zāhir Baibars, in Rajab; the death of Tāj al-Dīn 'Abd al-Wahhāb Ibn Bint al-A'azz, Kādi of Cairo, on the 18th of the same month; lastly, the deaths of al-Jamāl Muḥ. B. Ni'mah al-Nābulusi, and of Bar Malkā in Damascus on the 18th of Sha'bān (a month before the author's death).

The copyist of the latter half of the MS. signs himself محمد بن علي بن عثمان التنوخي الميمري, and dates 3 Jumāda I.; the numerals of the year, which follow, are indistinctly written; they read, apparently, تسعه وسبعماية, A.H. 709.

On the fly-leaf: "The two volumes purchased by me at Baghdad, Dec. 14, 1846. H. Rawlinson."

557.

Or. 3025.—Foll. 82; $9\frac{3}{4}$ in. by 7; 13 lines, $3\frac{1}{4}$ in. long; written in elegant Neskhi, copiously, but not very correctly, vocalized, with gilt headings and illuminated borders; dated the last day of Sha'bān, A.H. 712 (A.D. 1312). [KREMER, no. 23.]

الفوائد الجلية في الفرائد الناصرية

Memoirs of al-Malik al-Nāṣir Dā'ūd B. 'Isa B. Abi Bakr, with choice specimens of his compositions in prose and verse, by one of his sons.

The subject of the Memoirs, a grandson of al-Malik al-'Ādil, brother of Saladin, was born A.H. 603, and succeeded his father, al-Malik al-Mu'azzam 'Isa, A.H. 624, as King of Damascus. Two years later he was dispossessed by al-Malik al-Kāmil, and received al-Karak as a compensation. He took Jerusalem from the Franks, A.H. 637. Having been driven from al-Karak, A.H. 647, by the Sultan of Egypt, al-Malik al-Ṣāliḥ Ayyūb, he led for many years a

wandering life. Summoned by the Khalif al-Musta'ṣim to help him against the Tartars, he was preparing to start for Baghdad, when he was carried off by the plague in Buwaidā, near Damascus, on the 26th of Jumāda I., A.H. 656. See Shifā al-Ḳulūb, Add. 7311, foll. 94—97; Muḍayyal al-Daulatain, fol. 109; and Abulfedae Annales, vol. iv., pp. 336, 350, 448, and 500.

From the preface, the beginning of which is wanting, it appears that the author, whose name is not given, compiled these memoirs at the request of his brother, al-Malik al-Muẓaffar Shihāb al-Dīn. Six sons of al-Malik al-Nāṣir Dā'ūd are mentioned by name in the Shifā al-Ḳulūb, fol. 116, namely, 1. Al-Malik al-Auḥad Najm al-Dīn Yūsuf, who died in Jerusalem, A.H. 698. 2. Al-Malik al-Muẓaffar Shihāb al-Dīn Ghāzi, above-mentioned, who died in Cairo, A.H. 712 (al-Durar al-Kāminah, fol. 326). 3. 'Isa. 4. Al-Malik al-Zāhir Ghiyāth al-Dīn Shādi. 5. Hasan. 6. 'Ali. As the first, second, and fourth are referred to by the author as his brothers, he must have been one of the other three. He speaks of himself in one passage only, fol. 116, to say that he was present, with his elder brother, al-Malik al-Muẓaffar Shihāb al-Dīn, at his father's death.

The work is divided into a Muḳaddimah and two Ḳisms.

The contents of the MS., which has several lacunae and transpositions, are as follows:

Preface, fol. 1a. Muḳaddimah in two Faṣls. Faṣl 1. Genealogy of al-Malik al-Nāṣir, and origin of the Banū Ayyūb, fol. 1b. Faṣl 2. Some of his memorable traits and noble qualities, fol. 8b.

Ḳism I. His prose compositions, consisting mainly of letters with headings indicating the persons to whom, and the occasions on which,

they were written, fol. 14a. (There are gaps after foll. 22 and 26.)

Ḳism II. His poetical compositions, arranged, according to their subjects, in ten Bābs, fol. 29a. The ten classes are thus specified, fol. 29b: 1. *الالهيات والزهديات*. 2. *عذاب الاصحاب*. 3. *المديح وفيه الحماسة والفخر*. 4. *المراثي*. 5. *الشوق الى الله والاستنصار عليهم بالله*. 6. *النسيب*. 7. *الافعال*. 8. *الطرديات*. 9. *الغزليات*. 10. *الغزل*.

Bāb 5 and 6 are wanting; most of the others are more or less defective, as the following list will show:

Bāb 1, imperfect at the end, fol. 29a. Bāb 2, wanting the beginning, fol. 33a. Bāb 3, fol. 50. Bāb 4, imperfect at the end, foll. 57a—59b. Letters in prose (a misplaced fragment of Ḳism I.), foll. 60a—71b. A fragment of Bāb 4, fol. 72. Another fragment of Ḳism I., fol. 73. Bāb 7, wanting the beginning, fol. 74a. Bāb 8, fol. 76b. Bāb 9, fol. 79b. Bāb 10, foll. 81a—82a.

Some of the poetical pieces are preceded by historical introductions. Several of the letters of al-Malik al-Nāṣir are addressed to his preceptor, Shams al-Dīn Abul-Faḍl 'Abd al-Ḥamid B. 'Isa al-Khusraushāhi, whose death, A.H. 652, is recorded, fol. 59a (v. Arabic Catalogue, p. 594b).

The following colophon is written within an ornamental border: *وكان الفراغ من كتابته وتذهيبه على يد العبد الفقير الى الله تعالى الراجي عفو الله ايدغددي بن عبد الله المذهب عفا الله عنه في سلخ شعبان سنة اثني عشر وسبع مئة*

Ornamentation strikingly similar to that of the present MS. is found in the Golden Coran, Add. 22,406—12, Arabic Catalogue, p. 536, and is due to the same artist, Aidughdi B. 'Abdallah.

History of Egypt.

558.

Or. 1557.—Foll. 87; 8½ in. by 6; 21 lines, 4½ in. long; written in fair Neskhi; dated 17 Jumāda II., A.H. 856 (A.D. 1452).

[SIR HENRY C. RAWLINSON.]

سكردان السلطان

A work treating of the history of Egypt, dedicated, A.H. 757, to al-Malik al-Nāṣir Ḥasan, by Ibn Abi Ḥajalah al-Tilimsāni.

The following illuminated title is in the same handwriting as the text: *كتاب سكردان السلطان تاليف الشيخ الامام العالم العلامة الاديب الفاضل ابي العباس احمد الشهير بابن ابي حجة التلمساني سقى الله ثراه وجعل الجنة مأواه*

Shihāb al-Dīn Aḥmad B. Yaḥya B. Abi Bakr B. 'Abd al-Wāḥid al-Tilimsāni, called Ibn Abi Ḥajalah, was born in the monastery of his great-grandfather, 'Abd al-Wāḥid Abu Ḥajalah, in Tilimsān, A.H. 725. He spent most of his life in Damascus and in Cairo, and became known as an elegant poet, and as a bitter detractor of Ibn al-Farīd, and opponent of the Ṣūfis. He was appointed Shaikh of the convent al-Manjakiyyah, and died in Cairo on the last day of Dulka'dah, or the first of Dulhijjah, A.H. 776. See al-Durar al-Kāminah, Or. 3043, fol. 61b; Inbā al-Ghumr, Add. 7321, fol. 15a; al-'Aini, Add. 22,360, fol. 92a; and Wüstenfeld, Geschichtschreiber, no. 437.

The Sukkardān has been printed in Bulak, A.H. 1288. For other copies see the Arabic Catalogue, pp. 156a, 348a, 562b; the Leyden Catalogue, vol. i., p. 292; Pertsch, no. 1658; and the Paris Catalogue, nos. 1709—1718.

Copyist: *محمد بن علي بن سودون الابراهيمي الحنفي*

On the fly-leaf : "MS. clean and tolerably correct, purchased by me at Baghdad, June 1, 1848. H. Rawlinson."

559.

Or. 3026.—Foll. 129; 8 in. by 5½; 21 lines, 3½ in. long; written in small, neat, and partly vocalized, Neskhī, with red-ruled margins, apparently in the 16th century.

[KREMER, no. 24.]

I. Foll. 1—111b. التاليف الطاهر في شيم الملك
الظاهر القايم بنصرة الحق ابي سعيد جقمق

A work in praise of the Sultan of Egypt, al-Malik al-Zāhir Jaḩmaḩ, with a history of his early life, and of the beginning of his reign; by Ibn 'Arabshāh, the historian of Timur.

واخرى تحبونها نصر من الله وفتح قريب وبشر
المومنين (Coran, lxi. 13).

Shihāb al-Dīn Abu'l-'Abbās Aḩmad B. Muḩ. B. 'Abdallāh B. Ibrāhīm al-Dīnashḩi al-Hanafī, called Ibn 'Arabshāh, was born in Damascus, A.H. 791, and was carried off as a boy by Timur to Samarkand. After a wandering life spent in Tartary, Crimea, Turkey, and Damascus, he settled in Cairo, A.H. 840, where he died on the 15th of Rajab, A.H. 854. See Ibn Taghri Birdi, who was personally acquainted with him, Add. 23,294, fol. 65a; Freytag, preface to "Fructus Imperatorum," pp. 25—33; S. de Sacy, *Journal des Savants*, 1835, p. 604; and Wüstenfeld, *Geschichtschreiber*, no. 488.

The author's name does not appear in the text, but it is written, by the hand of the copyist, within a gilt circle on the title-page, as follows : تاليف سيدنا ومولانا الشيخ الاوحد والمفرد
الامجد احمد بن محمد ابن عربشاه رحمه الله امين
His identity is moreover fully established

by a passage of the preface, fol. 56, in which the author refers to his former work, the history of Timur, entitled عجائب المقدور في نوایب تیمور, and says that, after witnessing the just and prosperous rule of al-Malik al-Zāhir, he found that he could not make better amends for having devoted a book to the history of that overbearing tyrant than by writing a record of the reign and of the virtues of the present sovereign. In another passage, fol. 21b, he says that he had visited the Courts of the greatest sovereigns of his age, and had been in the service of most of them; namely, in the land of Jaghatāi, Khitā, India, Persia, Delhi, ḩipchāḩ, and Rūm. In a third place, fol. 6b, he refers to his visiting, in Serai, A.H. 814, the Court of Jalāl al-Dīn Khān B. Tuḩtāmish Khān, and he repeats what he heard the King relate of the ruthless devastations perpetrated by Timur.

The date of composition is not explicitly stated; but it may be brought within narrow limits. In one passage, fol. 6b, the author speaks of the reign of Jaḩmaḩ (who was proclaimed on the 14th of Rabi' I., A.H. 842) as having lasted up to the present time less than two years. In another, fol. 73b, he says that he had obtained access to His Majesty's presence about thirty days previous to the time of writing, namely, in the months of Rajab and Sha'bān, A.H. 843. The work must therefore have been composed towards the end of the last-named year.

The preface begins with a disquisition on man considered as a microcosm, on his mental and moral faculties, and on kings as being necessary to mankind. It concludes with a panegyric on the wise rule of al-Malik al-Zāhir and on his exertions against the enemies of the true faith. Then comes a sketch of his early life, fol. 8a, from his first training to arms, A.H. 795 or 796, to his appointment

as commander-in-chief, *اتابك العساكر*, A.H. 841. This section includes a notice of 'Alā al-Dīn Muḥ. B. Muḥ. al-Bukhārī, a disciple of Sa'd al-Dīn al-Taftāzānī, whom the author calls his Shaikh, and who was also the spiritual guide of al-Malik al-Zāhir. He died on the 2nd of Ramaḍān, A.H. 841, as stated fol. 11a (or on the 23rd of the same month, according to Inbā al-Ghumr, fol. 335a).

The body of the work consists of two distinct parts. The first is a treatise on morals and politics for the special use of kings. It treats in separate chapters (*فصول*) of the following subjects: The human soul, fol. 13a; its praiseworthy qualities, fol. 16b; knowledge, fol. 23a; humility, fol. 29b; clemency, fol. 34a; gratitude, fol. 39b; liberality, fol. 42a; foresight, fol. 54a; trust in God, fol. 61b; justice, fol. 65a; ministers as the necessary props of the state, fol. 74b; moral maxims, fol. 82b.

In most of the above sections the moral quality in question is illustrated by sacred texts and by examples taken from various works, especially from the *Jāmi' al-Ḥikāyāt*; lastly, the author shows, by some trait of his hero's life, that he was a very paragon of the virtue under consideration.

The second part, *الجزء الثاني*, foll. 84—111b, is historical. It is a minute and circumstantial chronicle of those events which took place in Egypt and Syria immediately before and after the accession of al-Malik al-Zāhir. It begins with the dispositions taken by al-Malik al-Ashraf Barsabāi, shortly before his death, 13 Duḥijjah, A.H. 841, with a view to insure the succession of his son. It concludes with the arrest of that prince, al-Malik al-'Aziz, when wandering in disguise through the streets of Cairo, at the end of Shawwāl, A.H. 842 (26 Shawwāl; v. Inbā al-Ghumr, fol. 340b). But in the course of the narrative reference is frequently

made to occurrences of the subsequent year, A.H. 843.

The work is not mentioned in the biographies of Ibn 'Arabshāh, nor is any other copy known.

II. Foll. 111b—129b. Extracts from the chronicle of al-Maḥrīzi for A.H. 841—844, continued, from another source not named, to A.H. 856.

The anonymous writer says at the beginning that he transcribed the following notices from the history of al-Maḥrīzi, in Cairo, at the beginning of Sha'bān, A.H. 842: *نقلت في تاريخ الشيخ الامام العلامة تقي الدين المقرئى ابقاء الله تعالى في مصر في اول شعبان سنة اثنى واربعين وثلاثماية*

Under the first two years, A.H. 841-2, the excerpts agree with the corresponding entries in al-Sulūk, Or. 2902, foll. 194—214b, with some degree of condensation. Under the next following years, A.H. 843—856, foll. 121b—129b, there are only short obituary notices, among which are those of al-Maḥrīzi, A.H. 845, and of Ibn 'Arabshāh, A.H. 854. They are taken from the *Ḥawāḍith al-Duhūr* of Ibn Taghri Birdi; see Add. 23,294, foll. 4—88.

In the colophon the copyist, Muḥ. B. Jamāl al-Dīn B. Muḥ. al-Matbūli al-Anṣārī, says that he finished the transcript on the 22nd of Muḥarram, but does not state the year.

560.

Or. 3027.—Foll. 227; 9½ in. by 6½; 19 lines, 3½ in. long; written in large plain Neskhī; dated 11 Muḥarram, A.H. 1278 (A.D. 1861). [KREMER, no. 25.]

A transcript of the preceding MS.

Copyist: *عالم احمد خادم سيدى جعفر الصادق*
بالصادقية بخط الازهر

561.

Or. 3028.—Foll. 96; 8 in. by $5\frac{3}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in fair Neskhī, with frequent addition of the vowels, and with red-ruled margins; dated 5 Sha'bān, A.H. 1039 (A.D. 1630). [KREMER, no. 26.]

A life of al-Malik al-Ashraf Kāyitbāi, with a history of his predecessors from the time of Saladin to his accession.

الحمد لله العظيم شأنه القوى سلطانه القاهر
قدرته الباهر حكمته

There is neither author's name nor any specific title, the work being only designated in the text (fol. 16a) as الترجمة الشريفة الاشرفية. But the time of composition is stated with the utmost precision in a passage, fol. 15b, in which the author says that "this present day" was the last of Sha'bān, A.H. 877: الى يومنا هذا وهو الاخر من شعبان سنة سبع وسبعين وثمان مائة

A history of Kāyitbāi bearing the same date and noticed by Uri in the Bodleian Catalogue, p. 175, no. 800, is ascribed by a later hand to Jalāl al-Dīn B. Abi Bakr al-Suyūṭī. It has, however, a different beginning, namely, الحمد لله مالك الملك ذي الجلال والاكرام الذي جعل ملوك العدل في الارض من اجل مواهبه. The same authorship has been assigned to the present work by Dr. Wahrmund, who published in the "Jahresberichte der k. k. öffentlichen Lehranstalt für orientalische Sprachen," Wien, 1883, extracts from our MS. relating to Barsbāi's expeditions against Rhodes and Cyprus. See Baron von Kremer's Catalogue of his MSS., no. 26. It must be observed, however, that no such work appears in the very full list drawn up by Suyūṭī himself of his own writings. Besides, the minute accounts contained in the present work of the Amīrs engaged in every expedition, and

of the moneys spent on the army, are hardly likely to have proceeded from the pen of the youthful professor (Suyūṭī was then only eight and twenty), fully engrossed at that time by the study of sacred tradition and law.

The life of Kāyitbāi, which forms the first part of the work, is more a panegyric than a biography. Beginning with a collection of texts from the Coran and Hadith relating to justice, the author says that, noticing how highly al-Malik al-Ashraf was endowed with that virtue, he determined to write the present biography describing his noble qualities and goodly deeds, and to add to it a record of the Sultan's predecessors, from the time of Ṣalāḥ al-Dīn Yūsuf B. Ayyūb to his accession, concluding with a few prayers handed down by tradition from the mouth of the Prophet.

The early life of Kāyitbāi is dealt with in a few lines, fol. 4a. The narrative begins with his accession, on the 6th of Rajab, A.H. 872, and the expeditions sent against Shāhsuwār in the same and the following year, and subsequently against Ḥasan Beg B. Kārālik. (This last set out from Egypt in the month of Rajab, A.H. 877.) The author prays in conclusion for the successful issue of that last expedition. This is followed, fol. 14b, by an account of the sacred buildings restored, and of the works of public utility erected, by Kāyitbāi, and, fol. 14b, of the sums spent by him in charities and upon the army.

The historical retrospect, which occupies the main part of the volume, foll. 16—96, becomes fuller from the reign of Barqūḳ to the author's time, and deals especially in great detail with the military operations in the reign of Barsbāi. It comprises the following dynasties: the Ayyūbis, from Ṣalāḥ al-Dīn Yūsuf to Shajar al-Durr, fol. 16a; the Turkish Sultans, from al-Malik

al-Mu'izz Aibek to al-Malik al-Ṣāliḥ Ḥāji, fol. 20a; the Circassians, from al-Malik al-Zāhir Barkūk to the accession of Ḳāyitbāi, foll. 31b—94b.

The Khātimah contains prayers handed down by tradition, الادعية الماثورة, foll. 95a—96b.

The following title is written by a later hand on the first page: كتاب تاريخ الملك الاشرف قايتباى تغمده الله برحمته واسكنه فسيح جنته امين

A transcript of the present MS., dated A.H. 1291, is noticed, also without author's name, in the Khedive's Library, vol. v., p. 23.

562.

Or. 3029.—Foll. 69; 9½ in. by 6¼; 19 lines, 4 in. long; written in Neskhi; dated 9 Rajab, A.H. 1295 (A.D. 1878). [KREMER, no. 27.]

The same work, transcribed, as stated at the end, from a MS. in the Khedivial Library, dated A.H. 1039. It agrees *verbatim* with the preceding copy.

563.

Or. 1285.—Foll. 74; 8 in. by 5; 24 lines, 2¾ in. long; written in small and neat Neskhi; dated end of Dulka'dah, A.H. 1133 (for 1043 = A.D. 1643).

الفضائل الباهرة بمحاسن مصر والقاهرة
(fol. 3a)

A historical and descriptive account of Egypt and Cairo, by Ibn Zāhir.

الحمد لله الذى فاوت بين البلاد فى فضلها وصفاتها

The author's name, which is not found in the text, appears in the following title pre-

fixed by the hand of the copyist: كتاب الفضائل الباهرة بمحاسن مصر والقاهرة للإمام العلامة ابن ظهير رحمه الله تعالى

The author is also called ابن ظهير in the Persian Catalogue of the Asiatic Society of Calcutta, p. 43; while in other copies (Gotha, nos. 1629, 1586) that name is changed to ابن ظهير, probably owing to a confusion with Aḥmad B. Zuhairah al-Makki, Ḳādi of Mecca, who died A.H. 792 (see al-Durar al-Kāminah, fol. 26). In another Gotha MS., which appears to be the author's autograph draft, no. 1628, he calls himself Muḥammad Abu Ḥāmid al-Ḳudsi al-Miṣri al-Shāfi'i, and a notice quoted from Ibn Ayās states that he was born A.H. 820, and died A.H. 888. The two names probably apply to the same person, Ibn Zāhir being the patronymic of Abu Ḥāmid. Other copies noticed by Stewart, p. 187b; Loth, no. 718; and in the Paris Catalogue, no. 1767, are anonymous.

What the writer says of himself, fol. 3a, is that he was born and grew up near Jerusalem, but that his family came from Egypt. He was still in Jerusalem, A.H. 843, when he heard his master, 'Izz al-Dīn al-Ḳudsi, Shaikh of al-Ṣāliḥiyyah, speaking of the past splendour of Cairo (fol. 63b). 'Izz al-Dīn 'Abd al-Salām al-Sa'di al-Maḳdisi was Mudarris of al-Ṣāliḥiyyah from A.H. 840 to to his death, A.H. 850; Uns al-Jalīl, p. 458). But he subsequently settled in Cairo, where he wrote the present work. He quotes as his masters Ibn Ḥajar and, more frequently, Taḳī al-Dīn al-Maḳrīzi; and in one passage, fol. 36b, he says that he transcribed portions of the latter's *Khīṭaṭ* from the original draft of the author.

In an abridged version of Ibn Ayās's chronicle, Add. 18,515, fol. 220a, Abu Ḥāmid al-Maḳdisi is mentioned among

those who died during the reign of Kāyitbāi (A.H. 872—901), and is described as a man of learning and the author of several works (v. Haj. Khal., vol. iii., p. 616).

In the alleged autograph copy, Gotha, no. 1628, the work is said to have been written A.H. 861. The present MS. contains a later recension, in which the author speaks of al-Malik al-Ashraf Kāyitbāi, who was proclaimed A.H. 872, as the reigning Sultan, fol. 15b. The historical sketch, brought down by the author to that reign, has been continued by another hand to al-Malik al-Ashraf Kānīṣauḥ al-Ghauri.

Contents: Brief history of Egypt, from the earliest period to the author's time, fol. 3b; districts and provincial towns, fol. 16a; traditions relating to Egypt's excellence, fol. 21b; prophets, philosophers, kings, and learned men who were born in Egypt, fol. 24a; Muslim conquest, fol. 27b; fortresses, mosques, and sanctuaries, fol. 29b; descriptions of Egypt by learned men, fol. 32b; revenue of Egypt, before and after the conquest, fol. 36b; peculiar products of nature and art, fol. 40b; wonders and curiosities, fol. 48a; description of al-Kāhirah, fol. 60a; glories and privileges of Egypt (محاسن مصر) set forth under thirty headings, fol. 62a; Khātimah, select pieces in prose and verse descriptive of Egypt and its beauties, foll. 70a—74b.

564.

Or. 4216.—Foll. 254; 10½ in. by 7; 25 lines, 4 in. long; written in neat Neskhi, with occasional vowels and red-ruled margins; dated Tuesday, 28 Jumāda I., A.H. 1006 (A.D. 1597). [LANE.]

حسن المحاضرة في اخبار مصر والقاهرة

The well-known work of Jalāl al-Dīn al-Suyūṭī on the history of Egypt.

Copyist: عبد الوهاب الادكاوى الشافعى

The work has been lithographed in Cairo about A.D. 1860, and printed there A.H. 1299. For MSS., see the Arabic Catalogue, pp. 157, 571, 681; Pertsch, no. 1630; the Paris Catalogue, nos. 1794—1807; the Khedive's Library, vol. v., p. 43; &c.

565.

Or. 3031.—Foll. 46; 8¾ in. by 6¼; 23 lines, 4½ in. long; written in fair Neskhi; dated 12 Rabī' II., A.H. 1156 (A.D. 1743).

[KREMER, no. 30.]

History of the conquest of Egypt by Sultan Selim I., by Aḥmad B. Zanzāl al-Maḥallī al-Rammāl, who died after A.H. 961 (see the Turkish Catalogue, p. 59, and Wüstenfeld, Geschichtschreiber, no. 523).

The MS. is imperfect at the beginning. The first lines are: *الا والبر قد اظلم من كثرة العسكر والخيل فلما راوا ذلك الخيل والعساكر خرجوا للحرب والقاتل والتقا من غير ترتيب اليمين والشمال والتقوا للجمعان فوقع بينهم الطعن والحرب ما يعجز عن الوصف*

The passage relates to one of the first encounters of the invading army with the troops of Sultan Tūmān Bāi on the Nile, and the first page is taken up by a description of the single combat of the Amīr Kait al-Raḥbī (see Or. 2811, fol. 35b) with Kānbardi al-Ghazālī. The work is designated at the end, fol. 33a, as follows: *وهذا ما انتهى الينا من سيرة المرحوم السلطان سليم واخذ مصر من الجراكسة على التمام والكمال*

The author's name appears in the text, fol. 9b: *قال الناقل لهذا التاريخ وهو الشيخ احمد بن زنبيل المحلى الرمال*. The work, however, is not the original plain narrative of Ibn Zanzāl, but rather an amplification of it in the popular heroic style of *Sīrat 'Antar* and similar romances. It concludes, like the original

work, with a short enumeration of the Turkish governors of Egypt, the last of whom, 'Ali Pasha al-Ṭawāshī, who was in command from A.H. 956 to 961 (see 'Abd ul-Kerīm, Add. 7878, fol. 9a), is spoken of as dead.

Copies are mentioned in the Khedive's Library, vol. v., pp. 21, 23, under the titles تاريخ السلطان سليم مع قانصوه الغورى and تاريخ ابن زنبيل.

The latter part of the MS., foll. 33a—46b, contains a continuation, partly borrowed from the history of Mar'i al-Hanbali (the work entitled نزهة الناظرين فيمن ولي مصر من الخلفاء والسلطين ; see the Arabic Catalogue, p. 560b, and Wüstenfeld, Geschichtschreiber, no. 555). It is introduced as follows : ثم نلحق ذلك بما ذكره الشيخ مرعى الحنبلى رحمه الله تعالى فى تاريخه من اخبار وزراء المرحوم السلطان سليمان بمصر لما فى ذلك من المناسبة وهم خمسة عشر وزير

The continuation contains: a short chronological list of fifteen governors of Egypt in the reign of Sulaimān; an account of public works executed by the same Sultan in Egypt and in Mecca, and a sketch of Sulaimān's successors down to the accession of Murād IV., A.H. 1033, with an enumeration of the governors sent by each of them to Egypt. The last of these is Bairam Pasha, who entered Cairo A.H. 1035, and remained two years and six months in office.

This is followed by a Khātimah, fol. 40b, containing Hadiths and maxims relating to the duties of kings and men in power towards their subjects.

Copyist : مصطفى بن عبد الله رزق

566.

Or. 2811.—Foll. 113; 12 in. by 8; 19 lines, 5 $\frac{3}{4}$ in. long; written in the large and stiff Naskhi peculiar to Christian scribes, probably

in the 17th century, and paginated with Coptic figures. [GHANDOUR BEY.]

I. Foll. 2b—88a. Another recension of the preceding work, with the following heading:

كتاب تاريخ وقصة الغورى هو والسلطان سليم وما جرى له مع الجراكسة والملك طومان باى من الحرب الشديد والظعن المزيدي بوجود خيربك والغزالي على التمام والكمال الحمد لله على كل حال وبعد فقد سال الفقير Beg. الى الله الشيخ احمد الزنبلى الرمال التوفيق فى تيسيران يولف مسيرة الملك الغورى مع الملك السلطان سليم خان هو والجراكسة وما جرى لهم من الكلام العجيب

The narrative begins with the departure of al-Ghauri from Cairo, and his encounter with Sultan Selim at Marj Dābiq, on Saturday, the 16th of Rabī' II., A.H. 922, and with an enumeration of the former's Amīrs. The only division of the text results from the frequent occurrence of the rubric قال الراوى at the beginning of paragraphs. The work concludes, as in the preceding MS., with the death of 'Ali Pasha al-Ṭawāshī. Although written, like the latter copy, in popular style, it represents a shorter and different recension of Ibn Zanbal's history.

II. Foll. 88b—113b. كشف الاسرار عن حكم الطيور والازهار. The allegorical work of 'Izz al-Dīn 'Abd al-Salām B. Aḥmad B. Ghānim al-Maḥḍisi (died A.H. 678).

The work has been edited, with a French translation, by Garcin de Tassy, Paris, 1821. It has been printed in Cairo, A.H. 1275, 1280, 1307 (Khedive's Library, vol. iv., p. 295). See the Arabic Catalogue, pp. 340a, 694b; Pertsch, no. 2693; the Leyden Catalogue, no. 415; &c.

This copy wants the last page. It ends abruptly with these words: ومتى ينال الطالب (Garcin's edition, p. 112, line 2).

On the fly-leaf is the name and seal of the late owner, انطون غندور, with the date A.H. 1286.

567.

Or. 4582.—Foll. 249; 8 in. by $5\frac{3}{4}$; 17 lines, $2\frac{3}{4}$ in. long; written in neat Neskhi, apparently in the 17th century.

لطائف اخبار الاول فيمن تصرف في مصر من الدول

A compendious history of Egypt from the earliest times to A.H. 1032.

This copy wants the beginning of the preface and the author's name. The latter is Muḥammad B. 'Abd al-Mu'ti al-Ishāḳi al-Manūfi. See the Arabic Catalogue, p. 571b, where the headings of the chapters are given.

The work has been printed in Cairo, A.H. 1276, 1296, 1300 and 1303. For other copies see the Leyden Catalogue, no. 2620; Pertsch, no. 1633; Rosen, Institut, no. 56; the Paris Catalogue, nos. 1839—51, &c.

It is stated at the end of the present MS. that the author completed the clean copy at the end of Dulhijjah, A.H. 1032.

On the fly-leaf: "Bought at Mocha, 1805. Mount Norris."

568.

Or. 3030.—Foll. 30; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 13 lines, $2\frac{7}{8}$ in. long; written in neat Neskhi, with 'Unwān and red-ruled margins; dated 21 Dulhijjah, A.H. 1258 (A.D. 1842).

[KREMER, no. 28.]

A tract on the alleged descent of the Circassian kings of Egypt from the tribe of Kuraish.

Beg. الحمد لله ما من الجود بايجاد الوجود المان بفضلته
على كل موجود

The following title is written, by the same hand as the text, on the fly-leaf:
كتاب قهر الوجوه العاربة بذكر نسب الجراكسة من
قريش والله الموفق امين

The author, who does not give his name, composed it, as he states in the preface, at the request of a Turkish officer in Egypt, Riḍwān Beg, described as Amīr al-Liwā, and bearer of the sacred Maḥmil. His main authority was a treatise written for Amīr Rustam, the grandfather of Riḍwān Beg, by Shihāb al-Dīn Aḥmad al-Ṣafadi, who, as we learn further on, fol. 27, was Imam of a mosque in Akshahr, and died A.H. 980.

The work is divided into a Muḥaddimah, seven chapters (Faṣl), treating of the patriarchs from Adam to Ismā'il and of the origin and dispersion of the tribe of Kuraish, and, lastly, a Khātimah, which is the most important part of the work, and occupies the latter half of the volume.

It treats of the Kuraishites who went to Rūm in the time of Heraclius and Constantine, and of those who subsequently returned to the lands of Islām, including al-Malik al-Zāhir Barḳūḳ B. Anaṣ, who founded the Circassian dynasty, A.H. 784, and his successors down to their overthrow, A.H. 923.

Amīr Rustam was a descendant in the fifth generation of al-Malik al-'Azīz Yūsuf, who succeeded his father, Barsabāi, A.H. 842. His genealogy is given, fol. 26a, as follows:
الامير رستم بن قمرار بن يشبك بن راس نوبة النواب
ابن مهدي بن الملك خايربك بن الملك [العزیز] ابو
الحاسن يوسف بن الملك الاشرف برسباي

He was thirteen years old at the time of the Turkish conquest. Having fled to the

land of the Circassians, he settled in a town called Bāsūā, where he lived down to the time of Selīm II. His grandson, Riḍwān Beg B. Jān Beg 'Azīz B. Rustam, for whom the present work was written, must have lived in the first half of the eleventh century of the Hijrah.

The work has been printed in Bulak, A.H. 1287. See the Khedive's Library, vol. v., p. 115, and Houtsma, Brill's Catalogue, 1889, no. 186.

569-70.

Or. 1073-4.—Two volumes of foll. 156 and 144; 13½ in. by 9; 13 lines, 5½ in. long; written by the same hand in large Neskhi, early in the 19th century, and forming a continuous text with consecutive pagination.

[CAUSSIN DE PERCEVAL.]

Chronicle of daily occurrences in Cairo from A.H. 1099 to 1169, by the Amīr Aḥmad Katkhudā al-Damūrdāshi 'Azḅān.

الحمد لله الكريم الوهاب غافر الذنوب يتوب
على من تاب

The title of the work and the author's name are found in the following inscription, written on the first page by the same hand as the text: كتاب درة المصانة في اخبار الكفانة في اخبار ما وقع بمصر في دولة المماليك من السناجق والكشاف والوجاقات السبعة وعوايدهم والباشا والدولة تاليف الامير احمد كنفدا الدمورداسى عزبان الى اخر سنة تسع وستين ومائة والف

The author sets forth in a short preamble the origin of the work. He had been applied to by a friend for information about the transactions that took place in Cairo between the Sanjaks, the Aghas, and the commanders of the seven Ujaks, from the time of the deposition of Sultan Muḥammad, and of the

accession of his brother, Sulaimān Khān, down to the time of the reigning Sultan (Maḥmūd I.), A.H. 1168, and about what happened under the Pashas sent to Egypt by the Porte from A.H. 1099 downwards:

وبعد فقد سالتى بعض الاخوان عن وقايح مصر القاهرة بين السناجق والاغارات واختيارية السبعة اوجاقات من عزلان السلطان محمد طاب ثراه وتولية اخيه السلطان سليمان خان الى دولة السلطان دام نصره سنة ثمانيه وستين والف ومائة وما وقع في مدة الباشاوات المرسولة الى مصر من طرف الدولة من سنة تسعة وتسعين والف

The main part of the work was written during the reign of Sultan Maḥmūd, who is referred to as the reigning sovereign as far down as Or. 1074, fol. 108a. His death, however, on the 20th of Ṣafar, A.H. 1168, is recorded further on, fol. 134a, and the chronicle is brought down to the next following year. It concludes with the installation of the new governor, Ibn al-Ḥakīm 'Alī Pasha (on the 1st of Jumāda I., A.H. 1169; Jabarti, vol. i., p. 189), and with the subsequent convocation of the Diwan.

The narrative, which runs on from beginning to end without any division, is chiefly taken up with minute descriptions of the ceremonial observed at the installation of the Pashas who succeeded each other at frequent intervals in the government of Egypt, of the broils in which the Sanjaks, Aghas, and other officials were constantly involved, and of other disturbances in the streets of Cairo. One of the last events chronicled, Or. 1074, fol. 138a, is the appointment of Ḥusain Beg, Nāzīr of the Jāmī 'Azḅak, as Amīr al-Ḥājj, A.H. 1168. At the scattering of silver coins among the people, which took place on that occasion, the author was caught by a rush of the crowd, trampled under foot, and had his Ṭarbūsh torn off his head. This is the

author's only reference to himself that we have been able to discover.

In addition to its historical value as a contemporary record by an eye-witness of an obscure period, the work possesses some linguistic interest. It is written by an illiterate person in the colloquial language of modern Egypt. It abounds with such vulgar forms as *ما* for *أيش* (who?), *من* for *مين*, *خبز* for *عيش*, *جاؤا* for *جاءوهم*, *اخذتم* for *اخذتو*, &c., and with innumerable local words and phrases not found in dictionaries.

M. Caussin de Perceval, for whom the MS. was written, has collected these new words and arranged them in alphabetical order, adding references to the pages of the MS., and, in some cases, French explanations. That glossary forms a quire of 20 leaves, 7 in. by 4½, appended to the second volume of the MS. The following title, by the same scholar's hand, is prefixed to the first volume: "Eddorrat el mouçana fi akhbar el Kinana. Histoire des Mamlouks de l'an 1099 à l'an 1168 de l'hegire, par l'Emir Ahmed Demirdachi en Arabe. Copié par Mikhaïl Sabbâgh."

The MS., from which the present copy was taken, had been written in the *Jāmi'* of 'Ali Beg, Cairo, by 'Abd al-Ḳādir al-Ḥanbalī, and completed in the month of Ṣafar, A.H. 1215, as stated in the colophon transcribed by Sabbâgh.

Copies of the same work, but without author's name, are noticed by Aumer, Munich Catalogue, no. 399, and by Pertsch, Gotha Catalogue, no. 1684. The former refers for an account of the work to J. J. Marcel, *Histoire de l'Égypte*, p. xxv.

571.

Or. 3032.—Foll. 171; 9 in. by 6; 27 lines, 4 in. long; written in cursive and rather

indistinct Neskhī; dated 14 Rabī' I., A.H. 1263 (A.D. 1847). [KREMER, no. 31.]

مظهر التقديس بذهاب دولة الفرنسيين

(fol. 6a)

Chronicle of Cairo during the French occupation, from the 10th of Muḥarram, A.H. 1213, to the end of Sha'bān, A.H. 1216 (A.D. 1798—1801), by 'Abd al-Raḥmān B. Ḥasan al-Jabartī al-Ḥanafī.

حمدا لمن جعل كلمة الذين كفروا السفلى وكلمة
الله هي العليا

The author, born in Cairo (according to his own statement, 'Ajā'ib al-Āthār, vol. i., p. 203), A.H. 1167, was a member of the Diwan during the French occupation. He died in his native city, A.H. 1237. See the Khedive's Library, vol. v., p. 83; the notice prefixed by Cardin to the "Journal d'Abdurrahman Gabartī," Paris, 1838; Kremer, *Aegypten*, vol. ii., p. 535; Lane, *Manners and Customs of the Modern Egyptians*, 5th edition, vol. i., p. 273; and Dorn, *Mémoires de l'Académie Impériale*, 7^e Série, tome ix., pp. 72—74. Al-Jabartī gives a full account of his family in the notice devoted to his father, 'Ajā'ib al-Āthār, vol. i., p. 385—408.

The present work was completed, as stated in the Khātimah, fol. 171, in the month of Ramaḍān, A.H. 1216. It is dedicated to the Grand Wazir, Yūsuf Pasha, who had just occupied Cairo evacuated by the French, and restored the Turkish rule in Egypt.

In the preface, after some considerations upon the past greatness of Egypt, and the decay which laid it open to foreign invaders, the author praises the reigning Sultan, Selīm III., and the above-mentioned Grand Wazir. He says further on that he had

added to the present journal some pieces in prose and verse, due to his learned friend, Ḥasan B. Muḥammad al-ʿAṭṭār. The preface is followed by a Muḥaddimah, fol. 6a, consisting of a brief retrospect on the past history of Egypt.

The journal, which forms the main bulk of the volume, foll. 9b—170b, has been translated into French by Cardin, and published by T. X. Bianchi, 1838. It has been subsequently incorporated by the author, with a few alterations, in his great chronicle inscribed عجائب الآثار في التراجم والأخبار, which extends from the beginning of the 12th century of the Hijrah to the end of A.H. 1236. The latter work has been printed in four volumes, Bulak, A.H. 1297, and reprinted in the margins of the Kāmil, A.H. 1302. A French translation by Egyptian scholars is now in course of publication, Cairo, 1888, &c., under the title of "Merveilles biographiques et historiques." In most MSS. the work concludes with A.H. 1220. See the Arabic Catalogue, p. 682b; Rosen, Institut, no. 60; De Slane, Paris Catalogue, nos. 1861—66; Preston, Bibl. Burckhardt., p. 6; Houtsma, no. 187; and the Khedive's Library, vol. v., p. 83.

The present work agrees in the main textually with the corresponding portion of the ʿAjāʾib al-Āthār, viz., vol. iii., from the beginning to p. 206. The latter differs from it by a few omissions, but still more by additions. Poetical pieces given *in extenso* in the MS., foll. 69-70, 136, 138, 163, are omitted, or cut down to a few lines, in the large chronicle. On the other hand, the latter work has at the end of each year obituary notices, wanting (with the exception of those of Murād Bey and a few other Amirs, foll. 141b—150a) in the present MS. The full report of the trial of Kleber's assassin, and the author's reflections on

French procedure, pp. 116—133, are also wanting in the MS., as well as many of the entries in the last months, from Rabiʿ II. to Shaʿbān, A.H. 1216.

The above-mentioned French version of Cardin extends to the 10th of Shawwāl, A.H. 1216. It is translated, with some degree of condensation, not from the present work, but from the corresponding portion of the ʿAjāʾib al-Āthār, viz., vol. iii., pp. 2—208.

Copies of the Maḥzar al-Taḥdis are noticed in the Bibliotheca Burckardiana, p. 12, no. 60, and in the Khedive's Library, vol. v., p. 153.

A Turkish translation of the work, written by order of Selim III., A.H. 1222, by Muṣṭafa Behjet Efendi, was printed in Constantinople, A.H. 1281. See Cardin, *l.c.*, p. 4, and Schlehta Vssehrd, Denkschriften der k. k. Akademie, vol. viii., p. 13.

The present MS., written by Aḥmad Rizk, is stated at the end to be the property of the author's son Maḥfūz: ملك نجل المؤلف الفقير : محفوظ ابن الشيخ عبد الرحمن الجبيري الحنفى غفر الله له والديه

History of Syria.

572.

Or. 1547.—Foll. 155; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 24 lines, 2 $\frac{7}{8}$ in. long; written in small and fair Neskhi, with red-ruled margins; dated 1 Rabiʿ I., A.H. 1116 (A.D. 1704).

[SIR HENRY C. RAWLINSON.]

تحاف الاخضا في فضائل المسجد الاقصى

The well-known account of the Temple of Jerusalem, by Shams al-Din Abu ʿAbd-

allah Muḥammad B. Shihāb al-Dīn Abi 'l-
'Abbās Aḥmad B. 'Alī al-Ṣanhājī al-Uṣyūṭī
al-Shāfi'i. See the Arabic Catalogue, p. 160.

الحمد لله الذي جلت نعماءه عن الإحصاء

The name of the author is found in the following title written on the first page by the same hand as the text : كتاب تحاف الاخضا في فضائل المسجد الاقصا تأليف الشيخ الامام العالم العلامة شمس الدين ابي عبد الله محمد بن الشيخ العامل الكامل شهاب الدين بركة المسلمين ابي العباس احمد بن علي الصنهاجي الاسيوطي الشافعي موقع المرحوم السيوفي جانم الاشرفي كافلا للمملكة الشامية تغدده الله تعالى برحمته ورضوانه

The Nisbah الصنهاجي is apparently a clerical error for المنهاجي, found in other copies. See the Leyden Catalogue, vol. ii., p. 176; Uri, Bodleian Catalogue, no. 823, vol. ii., p. 596; and Rosen, Institut, no. 42. The Amīr al-Saifi Jānum, to whom the author is said, in the above title, to have been attached as secretary, موقع, was transferred, A.H. 874, from the government of Damascus to that of Jerusalem, and made his entry into the latter city in the month of Shawwāl, i.e., a few days after the author, who states in the preface, fol. 4b, that he arrived in Jerusalem on the 28th of Ramaḍān of the same year. See Uns al-Jalīl, Add. 9974, fol. 230b, where the Amīr's full name is given, viz., Yūsuf al-Amīr al-Jamālī, called Ibn Fuṭais, Khāzindār Jānum.

The present work was compiled, as stated in the preface, A.H. 875, from two earlier works, viz., مثير الغرام الى زيارة القدس والشام by Shihāb al-Dīn Abu Maḥmūd Aḥmad B. Muḥ. B. Ibrāhīm al-Maḥḍisi (v. supra no. 500), and الروض المخرس في فضائل بيت المقدس by the Sayyid Tāj al-Dīn Abu 'l-Naṣr 'Abd al-Wahhāb B.

Muḥ. al-Husaini al-Shāfi'i al-Dimashqī, who is spoken of as still living, but who died, as stated by Haj. Khal., in the same year, A.H. 875; see vol. iii., p. 493.

Steinschneider has pointed out the identity of the author with Shams al-Dīn Muḥ. B. Aḥmad B. 'Alī al-Suyūṭī al-Shāfi'i, who was born, as stated by al-Sakhāwī in the *Daū*, A.H. 810, and wrote a formulary of legal documents under the title جواهر العقود (Haj. Khal., vol. ii., p. 644). See *Polemische und apologetische Literatur*, pp. 169—176.

Some notices of the author's life will be found in the Arabic Catalogue, p. 570, note c; in Wüstenfeld's *Geschichtschreiber*, no. 496; and in the introduction to some extracts from the present work edited and translated by Guy Le Strange, *Journal of the R. Asiatic Society*, 1887, pp. 247—305. For other copies, see *Pertseh*, no. 1718; the *Paris Catalogue*, no. 2255; and the *Khedive's Library*, vol. v., p. 3.

Copyist : احمد بن الشيخ غيث الخوراني بلدا دمشق
مسكنا الشافعي مذهبا

573.

Or. 1546.—Foll. 254; 8½ in. by 6¼; 25 lines, 3½ in. long; written partly in Neskhi, partly in Nestalik, with 'Unwān and gold-ruled margins; dated 25 Rajab, A.H. 1144 (A.D. 1731). [SIR HENRY C. RAWLINSON.]

الانس للجليل بتاريخ القدس والخليل

A history of Jerusalem and Hebron, brought down to the end of A.H. 900, by Mujir al-Dīn al-'Ulaimi. See above, no. 488.

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henry Sauvaire, Paris, 1886. For MS. copies, see the Arabic Catalogue, pp. 161, 571; the

Leyden Catalogue, vol. ii., p. 175-6; Pertsch, no. 1716; the Paris Catalogue, nos. 1671-82; Rosen, Institut, no. 45; and Steinschneider, Polemische Literatur, p. 177.

An appendix to this copy contains the following pieces: 1. A eulogy on the work by the Shaikh al-Islām Kamāl al-Dīn Abū 'l-Ma'ālī Muḥ. B. Muḥ. B. Abi Sharīf, to whom it is stated to have been submitted for revision, A.H. 902. 2. A record of the latter's death on the eve of the 15th of Jumāda I., A.H. 906. 3. Two eulogies on the work by other scholars. 4. A notice of the author's death, which took place on the 3rd of Rajab, A.H. 927. A similar appendix is noticed by Baron Rosen in the MS. of the Institut, *l.c.*

A modern table of contents occupies six pages at the beginning.

On the first page is written: "Purchased by me at Baghdad. Good copy. Dec. 20, 1845. H. Rawlinson."

574.

Or. 3033.—Foll. 107; 8 in. by 5½; 17 lines, 3¾ in. long; written in fair Neskhi, in the 19th century. [KREMER, no. 32.]

سيرة احمد باشا الجزار

History of Aḥmad Pasha al-Jazzār and of some events which followed his death, from A.H. 1219 to A.H. 1225, by a Syrian Christian, whose name does not appear.

Beg. نبتدى بعون الله تعالى شرح سيرة احمد باشا
الجزار وما حصل عليه بمدة حياته

The date A.H. 1225 in the following colophon relates to the composition of the work: قدتم هذا التاريخ في تمام سنة ١٢٢٥ عن ما كان للجزار في حال حياته وما حدث بعد مماته الى يومنا هذا

The date of transcription, which was written lower down, has been blotted out.

For other copies, see the Arabic Catalogue, p. 436b; Aumer, Munich Catalogue, no. 428; and the Paris Catalogue, no. 2166.

The Holy Cities.

575.

Or. 3034.—Foll. 118; 6½ in. by 5; from 18 to 19 lines, 3¾ in. long; written in small, neat, and flowing Neskhi, with frequent addition of vowels, apparently in the 15th century. [KREMER, no. 33.]

زبدة الاعمال و خلاصة الافعال

An account of the holy places of Mecca and Medina, partly based upon the work of al-Azraqi, by Sa'd al-Dīn Sa'd-allāh B. 'Umar B. Muḥ. al-Isfarā'ini.

Beg. الحمد لله ذى العظمة والكبريا والجلال والعزة
والجبروت

The name and titles of the author are written at the beginning, after the above title, as follows: من جمع الامام العالم العامل العارف
الحقق المتقى زين المحققين ابو السعادة سعد الدين
بن [sic] سعد الله بن عمر بن محمد الاسفراينى ادام
الله بركة انقاسه

In the preface, an extract from which has been given by Haj. Khal., vol. iii., p. 534, the author describes the work as follows: رسالة مشتملة على فضيلة مكة شرفها الله تعالى وكيفية بناء
الكعبة وذكر هبوط ادم وزيارة الملائكة عليهم السلام وما
يتعلق بها

He extracted it from the history of Mecca, تاريخ مكة, compiled by Abū 'l-Walīd Muḥ. B.

'Abdallah B. Abi 'l-Walid Ahmad B. Muḥ. B. al-Walid al-Ghassāni al-Azraqi al-Shāfi'i al-Makki, after he had heard the whole of that work read before the Kādi Abu 'l-Yumn Muḥ. B. Ahmad B. Kāsim al-Ḳurashi al-'Umari al-Shāfi'i al-Makki al-Ḥarāzi. That reading, which took place in the holy sanctuary, الحرم الشريف, was completed on the 13th of Ṣafar, A.H. 762. The author added some Hadiths relating to the merits and rewards attached to the performance of the pilgrimages (Ḥajj and 'Umrāh), and an appendix treating of the sanctity of Medina and of the pilgrimage to the Prophet's tomb, with some historical notices.

Al-Azraqi, author of the original work, اخبار مكة, published by Wüstenfeld, Leipzig, 1858, died A.H. 244. See the preface, pp. viii.—xiii., and, for copies, *ib.*, p. xix., and Pertsch, Gotha Catalogue, no. 1705.

The author's teacher, Taḳi al-Dīn Muḥ. B. Ahmad al-Ḥarāzi, Kādi and Khaṭīb of Mecca, was born A.H. 706, and died A.H. 765. See al-Durar al-Kāminah, Or. 3044, fol. 56b.

The Zubdat al-A'māl departs too widely from Azraqi's work to be called an abridgment of it. The historical matter of the original work is cut down to a minimum, while the main part of the volume is taken up by legends relating to the holy places and traditions respecting the efficacy of the rites performed in the same. The author betrays a marked leaning to Sufism, and dwells at length, foll. 38b—43a, on the recondite, or spiritual, import of the rites of the pilgrimage, في ذكر اسرار الحج. His longest chapter, foll. 43a—59b, is devoted to anecdotes relating to visits paid to Mecca by holy Sufis and to their miracles and supernatural manifestations.

The work is divided into two Bābs. The first, relating to the Ka'bah, consists of 54

Faṣls. The second treats of Medina in 25 Faṣls. The contents are stated in full at the end of the preface, foll. 2b—4b; but the order of the chapters of Bāb I. has been considerably altered in the body of the volume. Bāb II. is imperfect at the end, breaking off in the course of the 12th Faṣl. The subjects of the extant chapters are as follows: 1. Genealogy of Muḥammad, and of the four legitimate Khalifs, fol. 102a. 2. Names of Medina, and excellence of its inhabitants, fol. 104b. 3. Sanctity of Medina, fol. 107b. 4. The taking of Medina, fol. 109a. 5. Death of the Prophet, fol. 109b. 6. Merits attached to a stay in Medina, fol. 112a. 7—12. Sanctity of the mosque of the Prophet, of al-Raudah and of the pulpit; of the tomb of the Prophet; of the pillar called al-Mukhallafah; of the pillar of penitence, اسطوانة التوبة; and rites to be observed in visiting the tomb of the Prophet, foll. 112b—118b.

The latest notice in the work relates to a covering of the Ka'bah given by al-Ashraf, Sultan of Egypt (Sha'bān, A.H. 764—777), and bearing the date A.H. 769 (wrongly altered in the MS., fol. 63a, to 779).

Two copies of the same work are noticed in the Paris Catalogue, nos. 1631-32. In the first of them the author is called Abu 'l-Ḥasan 'Ali B. Nāṣir al-Makki al-Shāfi'i al-Ash'ari.

576.

Or. 3615.—Foll. 111; 7 in. by 5½; 17 lines, 4 in. long; written in large and bold Neskhī, with occasional vowels; apparently in the 15th century. [G. C. RENOARD.]

تحقيق النصره بتلخيص معالم دار الهجرة

A descriptive and historical account of Medina, by Zain al-Dīn Abu Bakr B. al-

Husain B. 'Umar al-Kurashi al-'Uthmāni al-Miṣri al-Marāghī al-Madani al-Shāfi'i.

الحمد لله الذي جعل المدينة الشريفة دار هجرة
رسوله

The author was born in Egypt, A.H. 728 or 729, and studied in Cairo. He subsequently took up his abode in Medina, where he was appointed Kādi and Khaṭīb, A.H. 809, and where he died on the 16th of Duḥijjah, A.H. 816. See *Inbā al-Ghumr*, fol. 210a; *Sulūk*, fol. 17b; and *Wüstenfeld*, *Geschichtschreiber*, no. 463. His name, which does not appear in the text, is given in the prefixed title: *تأليف الشيخ الامام شيخ الشافعية وقاضى المدينة النبوية وخطيبها وامام الحراب النبوى زين الدين ابى بكر بن الحسين بن عمر بن محمد بن يونس القرشى العثمانى المصرى الماعى ثم المدنى الشافعى نعمده الله برحمته*

It appears still more fully in a *Samā'* dated A.H. 776, transcribed from an earlier copy at the end, fol. 111a: *اما بعد فقد قرأت على سيدى وشيخى زين الملة والدين ابى محمد وابى بكر بن سيدنا الشيخ الامام العالم بدر الدين الحسين بن الشيخ الامام سراج الدين ابى حفص عمر بن محمد بن يونس القرشى العثمانى الشافعى . . . جميع كتابه المسمى بتحقيق النصرة بتلخيص معالم دار الهجرة*

In the preface the author says that the most complete and accurate work on Medina was *الدرة الثمينه فى اخبار المدينة*, by al-Hāfiẓ Muḥibb al-Dīn B. al-Najjār (Abu 'Abdallāh Muḥ. B. Maḥmūd, author of a history of Baghdad, who died A.H. 643; see *Mir'at al-Jinān*, Or. 1511, fol. 356b; *Wüstenfeld*, no. 327; and the *Paris Catalogue*, no. 1630). A supplement written by Jamāl al-Dīn al-Maṭari (Muḥ. B. Aḥmad B. Khalaf, who died A.H. 741; see *al-Durar al-Kāminah*, Or. 3044, fol. 50b, *Wüstenfeld*, no. 405), being in some points defective, he determined

to combine both works into one, leaving out the *Isnāds*, and making useful additions of his own. The work was completed, as stated by the author at the end, on the 12th of Rajab, A.H. 766.

It is divided into a *Muḥaddimah*, four *Bābs*, and a *Khātimah*, as follows: *Muḥaddimah*. Excellence of Medina; its names; sanctity of its mosque, fol. 3b. *Bāb I*. History of the Hijrah; description and history of the mosques in Medina; in six *Faṣls*, fol. 12b. *Bāb II*. Deaths of Muḥammad, of Abu Bakr, and of 'Umar; rites to be observed in visiting their tombs; three *Faṣls*, fol. 50a. *Bāb III*. Sanctity of mount Oḥod; its martyrs; mosques and wells in the neighbourhood of Medina; three *Faṣls*, fol. 73a. *Bāb IV*. Rivers of Medina; digging of the moat; limits of the sacred territory, &c., fol. 93b. *Khātimah*. Blessed state of those who die in Medina; verses exciting longing for such an end, foll. 108a—110b.

There is a lacuna in *Bāb IV*. after fol. 107. It extends from the section treating of the sacred territory to the predictions relating to the future fate of Medina. On fol. 28b is a rough plan of the house of 'Ā'ishah.

This MS. is noticed in Dr. John Lee's *Catalogue*, no. 25, 2nd edition, no. 112, where it is wrongly described as an autograph MS. It is not free from clerical errors. Several are corrected in the margin by one 'Abd al-Bāsiṭ, who collated it with an earlier MS. (see fol. 12a).

The work is mentioned by Haj. Khal., vol. ii., pp. 246, 144, and by *Wüstenfeld*, *Gesch. der Stadt Medina*, p. 7. For other copies see the *Bodleian Catalogue*, vol. i., nos. 769, 852, vol. ii., p. 595b; *Pertsch*, no. 1713; and the *Khediye's Library*, vol. v., p. 32. The *Ta'rikh al-Madīnah* of Zain al-Dīn al-Marāghī is quoted in the *Tuḥfat al-Aṣḥāb*, Or. 3703, fol. 194a.

577.

Or. 4584.—Foll. 42; 7 in. by 5; 17 lines, 3¼ in. long; written in neat vocalized Neskhi; dated Zabīd, Monday, 16 Rajab, A.H. 831 (A.D. 1428).

[G. CECIL RENOARD.]

An account of the four sanctuaries of Islam, namely, the Ka'bah and the mosques of Medina, Jerusalem, and al-Khalil, or Hebron, by Shams al-Dīn Muḥammad B. Ishāq al-Khuwārazmī; abridged by Muḥammad B. Aḥmad B. Muḥ. B. al-Zamlakānī al-Anṣārī al-Shāfi'ī: مختصر اثار الترييب والتشويق

الى المساجد الثلاثة والبيت العتيق تاليف الفقير الى الله تعالى الشيخ شمس الدين محمد بن اسحق الخوارزمي رحمه الله تعالى . . . مما اختصر ذلك كاتبه الفقير الى رحمة الله تعالى وكرمه محمد بن احمد بن محمد الزملاكاني الانصاري الشافعي عفا الله تعالى عنه

الحمد لله الذي فضل الكعبة الحرام على جميع
البنيان

The work is divided into four parts (Kism), with the following headings:

I. في ذكر فضائل مكة المشرفة

II. في ذكر فضائل المدينة الشريفة

III. في ذكر فضائل البيت المقدس

IV. في ذكر فضائل مسجد الخليل عليه السلام

It contains little historical matter, and deals chiefly with traditions relating to the sanctity of the holy places, and to the rewards of pilgrimage. The author of the original work lived in the latter half of the eighth century of the Hijrah. He mentions, fol. 21, repairs of the Prophet's pulpit in the mosque of Medina, executed by order of al-Malik al-Nāṣir Ḥasan B. al-Nāṣir Muḥ. B. Ḳalā'ūn, who disappeared A.H. 762, and is here spoken of as dead. An additional

notice inserted in the same place by the abbreviator, relates to further repairs made A.H. 823 at the expense of al-Malik al-Mu'ayyad Shaikh (A.H. 815—824).

The MS. is the autograph draft of the abbreviator. It belonged to Dr. John Lee, in whose catalogue it is entered under no. 110, p. 36.

History of Yemen.

578.

Or. 2901.—Foll. 193; 10½ in. by 7½; 25 lines, 5½ in. long; written in fair Neskhi, with occasional vowels, but with frequent omission of the diacritical points, with red-ruled margins; dated (fol. 182b) the first day of Sha'bān, A.H. 1031 (A.D. 1622).

[Presented by COL. S. B. MILES.]

I. Foll. 1—110. History of the kings of Yemen, by Abu Muḥammad 'Abd al-Malik B. Hishām (d. A.H. 218), with the following title: كتاب التيجان في ملوك حمير عن وهب بن منبه رواية ابي محمد عبد الملك بن هشام عن اسد بن موسى عن ابي ادريس بن سنان عن جده لامة وهب بن منبه رضى الله عنه ويتلوه اخبار عبيد بن شريه كاملة تامة

حدثنا ابو محمد عبد الملك بن هشام عن
اسد بن موسى عن ابي ادريس بن سنان عن جده
لامه وهب بن منبه انه قرأ مائة وسبعون كتابا مما انزل
الله على جميع النبيين

The above title, Kitāb al-Tijān, is not found in the text; but another copy, in the possession of Capt. W. F. Prideaux, is called by him Tijān fi Mulūk Himyar (Lay of the Himyarites, p. xiv.), and a work of that name by Ibn Hishām is mentioned by Haj. Khal., vol. ii., p. 185, vol. v., p. 66. See

also التيجان لملوك الزمان in Ahlwardt's Verzeichniss der Glaser'schen Sammlung, no. 97.

Earlier authorities, such as Ibn Khallikān, Wüstenfeld's edition, no. 390, and Suyūṭī, Bughyat al-Wu'āt, fol. 161, only designate Ibn Hishām's work as treating of the genealogy of the Himyarites and their kings, كتاب في انساب حمير وملوكها. It is also entered in that form by Haj. Khal., vol. i., p. 455.

Wahb B. Munabbih, who died in Ṣan'ā, A.H. 110 or 114 (v. Ibn Kutaibah, p. 233; Ibn Khallikān, De Slane's translation, vol. iii., p. 671; Sprenger, Leben des Mohammeds, vol. i., p. 55, vol. iii., p. cxi., and Wüstenfeld, Geschichtschreiber, no. 16), is the principal authority of Ibn Hishām, who, according to the above Isnād, often repeated in the course of the work, had received his traditions through two intermediate links, viz., Abu Idris B. Sinān, a daughter's son of Wahb, and Asad B. Mūsa. But there are many additions made by Ibn Hishām in his own name, or on the authority of some of his contemporaries. He quotes among the latter al-Laith B. Sa'id, fol. 19a; Abu Luhai'ah, fol. 41a; Abu 'Abd al-Il, fol. 69b; Hammād B. Ishāq, fol. 71a; 'Amir B. Jurhum, fol. 80b; Hishām B. Muḥ. (the author's father), fol. 82a; al-Haitham B. 'Adi, fol. 86a; and Ziyād B. 'Abdallah, fol. 103a (these last two transmitted to him the traditions of Muḥammad B. Ishāq). Early poets are also frequently quoted, and poetical pieces of doubtful origin are copiously inserted.

The first pages of the work deal with Creation, and with the Patriarchs from Adam to Noah. The special history begins, fol. 8b, with Hūd and the 'Ādites. The leading names and subjects are as follows:

Ḳaḥṭān, son of Hūd, fol. 13a. Ya'rub, fol. 13b. Yashhub, *ib.* 'Abd Shams, or Sabā, *ib.* Ḥimyar, fol. 15a. Wā'il, fol. 16b. Al-Saksak, fol. 17a. Ya'fur, *ib.* 'Amir Du Riyāsh, fol. 17b. Al-Mu'āfir, fol. 18b. Shaddād B. 'Ād, fol. 19a. Luḳmān B. 'Ād, called al-Rā'ish al-Akbar, fol. 19b. Al-Hammāl B. 'Ād, fol. 21b. Al-Ḥārith B. al-Hammāl, called al-Rū'ish al-Aṣghar and Du'l-Marāthid, *ib.* Al-Ṣa'b Du'l-Ḳarnain B. al-Ḥārith, fol. 22b. Abrahah B. al-Ṣa'b, fol. 38a. Al-'Abd B. Abrahah, called Du'l-Asrār, fol. 39b. 'Amr B. Abrahah, Du'l-Ad'ār, fol. 40a. Shuraḥbīl B. 'Amr B. Ghālib, fol. 40b. Al-Hidhād B. Shuraḥbīl, *ib.* Bilkīs Bint al-Hidhād, fol. 46b. Raj'im [Raḥab'im] B. Sulaimān, fol. 54a. Mālik B. 'Amr B. Ya'fur, called Nāshir al-Ni'am, fol. 54b. The Jurhumis in Mecca, with stories relating to Ṭālūt (Saul), Ilyās, &c., fol. 57b. Continuation of Nāshir al-Ni'am, fol. 73b. Shammir Ra'sh B. Nāshir al-Ni'am, fol. 74b. Tubba' Ṣaifi B. Shammir Ra'sh, fol. 90a. 'Amr B. 'Amir B. Muzaiḳiyā and the dyke of Ma'rib, fol. 90b. The tribe of Ghassān, fol. 94a. 'Amr B. Jafnah, and his successors in Syria, fol. 100b. Rabī'ah B. Naṣr B. Mālik, fol. 103a. Fire-worship of the Ḥimyarites, fol. 104b. 'Amr B. Tibbān, fol. 105b. 'Abd Kālīl B. Manūn, fol. 106a. Tubba' B. Ḥassān, *ib.* Rabī'ah B. Marthad, *ib.* Ḥassān B. 'Amr, *ib.* Abrahah al-Ṣabbāḥ, fol. 106b. Lukhaibi'ah B. Batūk, *ib.* Du Nuwās As'ad, *ib.* Abrahah al-Ashram, fol. 107b. Yaḳṣūm B. Abrahah, fol. 108a. Saif B. Di Yazan, fol. 109a.

Ibn Hishām's work concludes, fol. 109a, with these words: وهذا ما كان من اخبار الملوك الدائرة والامم الغابرة والحمد لله على ذلك كثيرا . . . وتم الكتاب بحمد الله الوهاب

The next three pages, fol. 109b-110b, contain an appendix from another source, re-

lating to 'Abd al-Muṭṭalib and his dealings with Saif B. Di Yazan. It begins : *رما ذكر من حديث سيف بن ذي يزن الحميري في نسخة من غير هذا التأليف قيل لما ظفر سيف بن ذي يزن الحميري بالحبة اتقه وفود العرب*

It is imperfect at the end.

II. Foll. 111—181. Legends of the kings of Yemen, as told by 'Abid B. Sharyah al-Jurhumi in answer to the questions of Mu'āwiyah, with the heading : *اخبار عبيد بن شريه الجهمي في اخبار اليمن واسعارها وانسابها*

الحمد لله حمد الشاكرين وسبحانه حدثنا Beg. *عبيد بن شريه الجهمي عن البرقي يرفع الحديث ان معوية بن ابي سفيان كان اميرا لعرب بن الخطاب عشر سنين ووليها لعثمان ايضا عشرة ثم وليها بنفسه عشرين سنة ودانت له المشارق والمغرب*

'Abid B. Sharyah al-Jurhumi, who lived in Ṣan'ā, proceeded to the Court of Mu'āwiyah, with whom he became a great favourite. He stayed in Damascus, where he died in the Khilāfat of 'Abd al-Malik B. Marwān, A.H. 65—86. He is said to have composed a history of the kings of Yemen, *كتاب الملوك واخبار الماضين*. See Fihrist, p. 89; Ibn Kṭaibah, p. 265; and Wüstenfeld, *Geschichtschreiber*, no. 5. 'Abid B. Sharyah is frequently quoted by the commentator of the *Ḳaṣidah Himyariyyah*. See the Arabic Catalogue, p. 486a, and Kremer, *Südarabische Sage*, pp. 46—52.

The present work is evidently apocryphal, and betrays from the outset its legendary character. Mu'āwiyah, we are told at the beginning, took towards the close of his life the greatest delight in listening to stories of the past. 'Amr B. al-'Ās [who died, however, at the beginning of Mu'āwiyah's reign, A.H. 43], having advised him to send for

al-Jurhumi, then staying at al-Raḳḳah, *الى الجهمي الذي بالركة*, who had seen the kings of idolatrous times, and was best informed of the history and genealogy of the Arabs, he did so, and received him with marked attention. Questioned as to his age, 'Abid [the MS. has 'Ubaid] answers that he had seen a hundred and fifty years, and that the invasion of the Abyssinians and the stoning of the Ka'bah were to him as things of yesterday.

The narrative, which is copiously interspersed with verses, takes the shape of a dialogue, in which 'Abid answers the questions put by Mu'āwiyah. The first of these relate to Hūd, to the dispersion of tongues in Babel, and to Ya'rub B. Ḳaḥṭān, the first who migrated from Babel to Arabia. The leading subjects are indicated by the following rubrics : Destruction of 'Ād, fol. 116b. The latter 'Ādites, fol. 133b. Thamūd, fol. 134b. Jurhum, and their emigration from Yemen, fol. 145a. Nāshir al-Ni'am, fol. 156b. Shammir Yar'ush B. Ifriḳis B. Abrahah, fol. 158a. Tubba' al-Aḳran, or Du'l-Ḳarnain, fol. 159b. Malkikarib B. Tubba', fol. 162a. Tubba' B. Malkikarib, or As'ad Abu Karib al-Ausat, *ib.*

The death of this last is recorded on fol. 179a, and followed by some account of his sons, Ḥassān and Ma'di Karib.

The text ends abruptly, fol. 181b, with the story of a banquet offered by al-Aswad and the tribe of Jadis to the chiefs of the tribe of Ṭams, at which the latter were treacherously murdered. The next page, fol. 182a, contains an extract from Mas'ūdi's *Murūj al-Dahab*, relating to the same event.

The copyist, 'Ali B. Sa'īd B. Muḥ. B. Ḥājir al-Ḳumlāni, *القملاني*, says in the colophon that he had transcribed the MS., from

an incorrect copy, من نسخة سقيمة, for a noble personage, Shihāb al-Dīn Aḥmad B. al-Shaikh 'Alī B. 'Abdallāh al-Rammāh, who is described as a sainted Shaikh and a lion in battle, برسم . . . شيخ المشايخ ونسل الشوامخ الاسد
الضرغام والمفلح في الوغا

The MS. passed subsequently into the possession of a later member of the same family, Diyā al-Dīn Ṣāliḥ B. Aḥmad B. Ṣāliḥ B. 'Izz al-Dīn B. 'Alī B. 'Abdallāh al-Rammāh, whose genealogy is traced up, fol. 184a, to Kaḥṭān. This last owner entered, A.H. 1155, and in subsequent years, notes relating to some plantations of his, and to the birth of his children, foll. 183b, 184b, and 191b. His death, A.H. 1176, is recorded fol. 1b.

III. Foll. 184b—191b. Miscellaneous extracts written by the same hand as artt. I. and II., viz., Pieces of poetry ascribed to As'ad al-Kāmil, Nashwān B. Sa'īd al-Ḥimyarī, and al-Kāḍī Ibrāhīm al-Sāḥilī, called al-Ṭuwaijīn, who died A.H. 739 (or A.H. 747, according to al-Maḥḥārī, vol. i., p. 589). Extract from مطالع البدور في منازل السرور (by 'Alā al-Dīn 'Alī B. 'Abdallāh al-Bahā'i, who died A.H. 815; Haj. Khal., vol. v., p. 815), relating to some famous ancient buildings, fol. 186a. Extract from Ibn Badrūn's commentary on Ibn 'Abdūn, relating to the adventure of Jabalah B. al-Aiham, fol. 189b. Extract from 'Imād al-Dīn B. Khathīr's notice of al-Walīd B. 'Abd al-Malik, fol. 191a.

Fol. 192 contains, by a later hand, a piece in vulgar Arabic verse, entitled قصيدة البهلول, and beginning :

شيخ من ارض مكناس * بين الاسواق يغنى
ايش عليا من الناس * وايش على الناس منى

579.

Or. 2424.—Foll. 181; 13½ in. by 8; 28 or 29 lines, 5½ in. long; written in large and cursive Arabic; dated 15 Rabi' I., A.H. 1298 (A.D. 1881).

[Presented by COL. S. B. MILES.]

A transcript of the preceding MS.

580.

Or. 1382.—Foll. 67; 8¾ in. by 7½; from 20 to 22 lines, 4½ in. long; written in fair, but imperfectly pointed, Neskhi, with red-ruled margins; dated in the castle of Radā', بحروس حصن ردا', 5 Ramaḍān, A.H. 1087 (A.D. 1676).

[Presented by COL. S. B. MILES.]

الاكليل

The eighth Book of the Iklil, or historical and geographical account of Yemen, by al-Ḥasan al-Hamdānī, with the title, fol. 10a : الجزء الثامن من الاكليل للحسن الهمداني وهو كتاب محاند اليمن ومساندها ودفاينها ومرآى حمير والقبوريات وشعر علقمه والمحفد القصر وانها سمي محفدا [لحفد] الناس حوله اى مشدهم وقصدهم منه دعا الوتر اليك سعار تحفد [نسعى وتحفد]

The latter part of the above inscription was evidently a marginal gloss to the word محفد, which the copyist has mistaken for a part of the title.

Abu Muḥ. al-Ḥasan B. Aḥmad B. Ya'qūb, called Ibn Ḥā'ik, al-Hamdānī al-Yamanī al-Ḥanafī, is described by Suyūṭī, Bughyat al-Wu'āt, fol. 113b, on the authority of Khazrajī, as the greatest scholar of Yemen. He was born in Ṣan'ā, but spent most of his life in Ṣa'dah. He died, according to Haj. Khal., vol. i., p. 392, A.H. 334. See also Hammer, Arab. Literaturgesch., vol. iv., p. 467, vol.

vii., p. 831; Wüstenfeld, *Geschichtschreiber*, no. 110; Sprenger, *Post und Reiserouten*, p. xviii.; and Kremer, *Südarabische Sage*, p. 46, note 2.

The contents of the whole work have been stated and the present MS. described by Prof. D. H. Müller, in his *Südarabische Studien*, *Sitzungsberichte der k. Akademie*, Band lxxxvi., Wien, 1877, pp. 112—114. A table of contents of the ten books of which the work consists is written on the first page under the above title. It will be found printed *in extenso*, *ib.*, p. 108, note 2. The headings of the present volume, which deals with the castles, forts, and monuments of Yemen, are also given in full, as well as the colophon of the MS., *ib.*, pp. 109—111.

Copyist: حسن بن أحمد بن صالح النصير الطاهر

For copies of the same volume see Müller, *l.c.*, p. 109; Nöldeke, *Zeitschrift der D. Morg. Ges.*, vol. xl., p. 310; and Ahlwardt's *Verzeichniss der Glaser'schen Sammlung*, no. 254.

Foll. 1—9 contain the following pieces, written by various hands:

1. Copy of a letter written by 'Imād al-Dīn Yaḥya B. Ibrāhīm B. Aḥmad Jaḥḥāf, in answer to Amīr al-Mūminīn al-Mahdī li-Dīn Allah Aḥmad B. al-Ḥasan, dated 1st Shawwāl, A.H. 1087, fol. 1b.

2. نفحة السكر في معنى ليس عند الخلق من خبر, the first page only of a commentary so called, by Shaikh 'Abd al-Qādir Ibn al-Fākihi al-Makki, upon a Kasidah by Shaikh Ghiyāth al-Dīn Walī Allah 'Abd al-Hādī السوداني al-Yamani, fol. 4a.

3. A Kasidah by al-Faḥih Ibrāhīm al-Muhtadi, inciting the sons of the Imam to avenge the repulse of the Amīr al-Ḥajj from Mecca, A.H. 1083, fol. 5b.

Beg. اظلموا عن البيت الحرام نداد

4. Verses by al-Qāḍi 'Abd al-Raḥmān al-Khaulāni, fol. 7b.

581.

Or. 3783.—Foll. 135; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 4 in. long; written in rather cursive Neskhi; dated (fol. 77b) 25 Duḥa'dah, A.H. 1112 (A.D. 1701). [GLASER, no. 68.]

I. Foll. 1—74. The tenth volume of the same work, with this title: الجزء العاشر من الاكليل وهو معارف همدان وانسابها وعيون اخبارها تأليف ابي محمد الحسن بن احمد بن يعقوب الهمداني رحمه الله

قال ابو محمد الحسن ابن احمد بن يعقوب الهمداني اولد كهلان بن سبا. زيدا فاولد زيد غربيا ومالكا وغالبا

The contents agree substantially, in spite of occasional variations, with the summary of D. H. Müller. The copy concludes with these words: انقضت انساب نهم وانقضا بانقضائها نسب همدان وتصرم به كتاب الاكليل من اخبار اليمن وانساب حمير والحمد لله رب العالمين الخ

II. Foll. 75—77. A notice relating to mines of metals and precious stones in Yemen: ذكر ما عرف موضعه من معادن اليمن حجرى وترابى فى الخلقة

معادن فى الجبل ذهب وفضه وفى خرابه. ذى حرب

It is stated at the end to have been transcribed from an old MS. for Shaikh Diyā al-Dīn Zaid B. Ṣalāḥ al-Dībāni.

III. Foll. 78—83. Notices relating to the tribe of Hamdān, and especially to the part

played by Hamdānis in the conflict between 'Ali and Mu'āwiyah, with this title: هذا الكتاب في اخبار مختارة

قال الارحبي وكانت همدان قد تحصنت من Beg. الحبشة في جبل يقال له حقل منعهم الله به

IV. Foll. 84—135. A work on Arab genealogy, relating especially to the tribes and noble families of Yemen, by al-Malik al-Ashraf Abu Ḥafṣ 'Umar B. al-Sulṭān Yūsuf B. 'Umar B. 'Ali Ibn Rasūl al-Ghassāni, with this title: كتاب طرفة الاصحاب في معرفة الانساب تصنيف السلطان ابن السلطان الملك الاشرف ابي حفص عمر ابن السلطان يوسف بن عمر بن علي ابن رسول الغساني قدس الله روحه

اما بعد حمد الله على تواتر نعمائه . . . فان Beg. هذا مختصر في علم الانساب يسهل حفظه على اولي الابواب محتو على اصول انساب مقرب حفظها لاولي الطلاب مضانا اليه نسب النبي المختار مشقوعا بصحابتة الابرار نهينا على اصولهم به سببا واقربهم منه نسبا ثم تلوانه بالخلفاء من بنى امية وبنى العباس ثم بنى الرسول ملوك اليمن ثم من شهر بخدمتهم من اكابر الاشراف في عصرنا والاعراب مما اطلعنا عليه وتلقيناه من الاصحاب مرتبين على قدر مناصبهم

The contents are as follows: Tribes issued from Kahtān, ذكر قحطان وقبايلها, beginning with the genealogy of Kahtān, fol. 86a. Genealogy of Himyar, fol. 100a. Genealogy of 'Adnān, fol. 105b. Genealogy of Muḥammad, with an account of the Khalifs down to the extinction of the 'Abbasides, fol. 109a. Genealogy of the great kings, the Banu al-Rasūl, نسب الملوك العظام بنى الرسول, fol. 117a. Genealogy of the Sharifs of Yemen and Hijāz, issued from Ḥasan or Ḥusain, fol. 118a. Genealogy of other noble families of Yemen, issued from 'Adnān or Himyar,

beginning with the Banu Dā'ūd al-Mūsiyyūn, noble chiefs of the Arabs in Yemen, بنو داود الموسيون اعيان روس العرب باليمن, fol. 126b—135a.

Al-Malik al-Ashraf, to whom the work is ascribed, was the third king of the Rasuli dynasty. He reigned A.H. 694—96.

582.

Or. 3021.—Foll. 60; 9¼ in. by 6¼; 19 lines, 3¼ in. long; written in Neskhī; dated 29 Jumāda II., A.H. 1296 (A.D. 1879).

[KREMER, no. 19.]

Another copy of the tenth volume of the Iklil, with this title: الجزء العاشر من الاكليل وهو معارف همدان وانسابها وعيون اخبارها تاليف ابي محمد الحسن بن احمد بن يعقوب الهمداني رحمه الله تعالى

Under the above title is written a statement of the contents of the ten volumes of the Iklil, with four verses in praise of that work by Muḥ. B. al-Ḥasan al-Kalā'i.

Beg. احمد بن الحسن الكلاعي يمدح كتاب الاكليل وهو عشرة اجزا

This table agrees with that which Müller gives, *l.c.*, p. 108, with the exception of the tenth volume, which is described as follows:

العاشر في معارف همدان

The text begins, fol. 1b, as follows: الحمد لله وهو حسبي وكفى . . . قال ابو محمد الحسن بن احمد بن يعقوب الهمداني اولد كهلان بن رشبا زيدا فاولد زيد عربيا ومالكا وغالبا

This volume treats of the genealogy of the tribes descended from Hamdān. The text is incorrect, and presents some lacunæ and transpositions. It differs considerably in its present arrangement from the contents

of the same volume, as stated by Dr. Müller, *l.c.*, pp. 112—114, and it is defective at the end. The last page contains some verses ascribed to Judaimah B. Wā'ilah, the victor in the war of Kuḍā'ah, beginning:

نال همدان بن زيد انها يقبل الحرب لنا حين نشد

It ends with these words: ناولد جذيمة جلهمة
وكنة وعمر ونمطا وقيسا والاسود وكثيرا وهضما من قتلى
الضرك ومن ولده الحايج بن عمرو وكان فارس همدان

The present copy is a transcript of a MS. acquired by Dr. Spitta. Figures pencilled in the margins refer to the pages of that MS. On the fly-leaf is written: "Herrn Hofrath von Kremer, z. fr. E., W. Spitta. Kairo, 14 Juli, 1879."

583.

Or. 2903.—Foll. 113; 8 in. by 5½; 15 lines, 3¼ in. long; written in fair Neskhi, with red-ruled margins; dated end of Sha'bān, A.H. 1095 (A.D. 1684).

[Presented by COL. S. B. MILES.]

A historical and descriptive account of the city of Ṣan'ā in Yemen, by Aḥmad B. 'Abdallāh al-Rāzi.

قال القاضي الحسين بن محمد قال حدثني
عبد الإعلى اليمن أربعة اعمال صنعا ومخاليقها ولجند
ومخاليقها وعك ومخاليقها يعنى تهامة وحضرموت
ومخاليقها

Abu'l-'Abbās Aḥmad B. 'Abdallāh al-Rāzi, author of the History of Ṣan'ā, صاحب تاريخ صنعا, is mentioned in the *Tirāz A'lām al-Yaman*, Or. 2425, fol. 171b, as one of the learned men of Yemen. It is there stated, on the authority of al-Janadi, that his family came from Rai, that he was a Sunni Faḳīh, that his book affords evidence of his wide learning and of the excellence of his memory,

and that he died about the close of the fifth century of the Hijrah.

He is mentioned by Haj. Khal., vol. iii., p. 613, as one of the authorities quoted by al-Janadi in his *Sulūk fi Tabakāt al-'Ulamā wa'l-Mulūk*, and is, no doubt, identical with Abu'l-'Abbās Aḥmad B. 'Abdallāh al-Ṣan'āni, who is noticed by the same writer, vol. ii., p. 159, as one of the historians of Yemen, and is stated to have died after A.H. 460. See also Kay, Yaman, p. xiv.

The scope of the work is fully described in the following title written on the first page: كتاب فيه ذكر قدم صنعا وفضلها وذكر بنائها وعمارتها واساسها وذكر طيبها وطيب عيشها ونسيمها وما قيل فيها من الاشعار وما جآ فيها من الاخبار والاثار وما ذكرها الله تعالى في القرآن الكريم وذكر رسول الله صلّم لها في حديثه وامره ببنا مسجدّها وحبانتها وما جآ من ذلك من الفضل وذكر من عمل ذلك وبدو ذلك وقدم عيسى بن مريم الى صنعا ومصلاّه بها وذكر من قدمها من اصحاب رسول الله صلّم وذكر ولايتها وفضل اهلها الذين كانوا فيها وغير ذلك من العجايب الف ذلك وجعه احمد بن عبد الله الرازي لمن ساله ذلك

The author proceeds on the lines of the early historians, giving separate, and often several, Isnāds for each statement. He deals mainly with legends and traditions relating to the origin and antiquities of Ṣan'ā, and to its fate under Muḥammad and the early Khalifs; but he does not give a connected account of its political history in later times. His favourite authorities are that prolific inventor of fables, Wahb B. Munabbih, and, among later traditionists, Abu'l-Ḥasan 'Alī B. 'Abd al-Wārith al-Ṣan'āni, who appears to have lived in Ṣan'ā a few generations before the author, and whose notices he quotes from the writer's original MS. (see foll. 43b, 62a, &c).

There is some confusion in the arrange-

ment, partly owing, it appears, to some transposition of leaves in an earlier MS. from which this copy was taken. The text, moreover, is incorrect; it teems with wrong diacritical points, which often render the reading a mere guess work.

The principal topics are as follows: Hadiths relating to Yemen and Ṣan'ā, and origin of those names, fol. 2*b*. Foundation of Ṣan'ā, and its climate, fol. 5*b*. Building of the castle of Ghumdān, fol. 7*b*. Azāl, the original name of Ṣan'ā, fol. 10*b*. Visit of 'Īsa B. Maryam to Ṣan'ā, fol. 12*a*. Conflict between Hamdān and the Persians under Bādān B. Sāsān, fol. 13*a*. Vision of the Prophet, and the mosque built in Ṣan'ā by his order, fol. 28*a*. The Habbānah of Ṣan'ā, حَبَّانَه صَنَعَا (a mosque and a quarter of Ṣan'ā), fol. 35*a*. The climate of Ṣan'ā and its environs, fol. 37*a*. Predictions relating to the future increase of Ṣan'ā, fol. 40*a*. Sūḡ al-'Irāḡiyyīn, fol. 41*b*. Number of houses in Ṣan'ā, fol. 44*a*. Tradition according to which Ṣan'ā was to flourish to the end of time, fol. 46*b*. Ḍarawān, ضَرَوَان (Yāḡūt, vol. iii., p. 470), a town situated six miles from Ṣan'ā, fol. 48*b*. (This is followed by a number of Hadiths without apparent connection with the subject.) Those of the companions of the Prophet who entered Ṣan'ā and were appointed governors, viz., Farwah B. Musaik, fol. 56*a*; Muhājir B. Abi Umayyah, fol. 57*a*; Abān B. Sa'īd, fol. 58*a*; Sufyān B. Ḥarb, fol. 59*a*; al-Mughīrah B. Shu'bah, fol. 59*b*; Ya'la B. Umayyah, fol. 60*b*; al-Nu'mān B. Bashīr, fol. 64*b*; and 'Ubaid B. al-'Abbās, fol. 66*a*. Traditions and poems in praise of Ṣan'ā, fol. 68*a*. The paradises of the world, fol. 72*a*. The mosque of al-Janād, fol. 80*a*. The Muṣalla of Ṣan'ā, fol. 82*b*. The tank of the mosque of Ṣan'ā, fol. 85*a*. The mosque of Mount Nuḡum, fol. 88*b*. Mosques of special holiness in Yemen, fol. 89*b*. Dykes of Yemen, اَسْدَادُ الْيَمَنِ, fol. 91*a*. Mu'ād B.

Jabal, sent by Muḡ. to Yemen, A.H. 9, fol. 96*a*. Notices of some holy Shaikhs and Coran-readers (قُرَّاء) of Ṣan'ā, fol. 100*b*. Abu Mūsa, sent with Mu'ād to Yemen, fol. 104*b*. The Abdāl, fol. 106*a*. Imāms of Ṣan'ā, from the time of Abu Bakr to A.H. 348, fol. 107*b*.

It appears from the subscription that the MS. was written for al-Ḥāj Jamāl al-Dīn 'Alī B. Aḡmad al-Damāri al-Zaidi.

584.

Or. 1383.—Foll. 255; 8 in. by 5; 18 lines, 3½ in. long; written in fair, archaic looking Neskhi, with frequent omission of the diacritical points; dated (fol. 251*b*) 20 Jumāda II., A.H. 908 (A.D. 1502); partly discoloured by damp. [Presented by COL. S. B. MILES.]

I. Foll. 3—24, 43—46. القصيدة الحميرية.

The Kasidah Ḥimyarīyyah, by Nashwān B. Sa'īd al-Ḥimyarī, with a full historical commentary.

Nashwān boasted of his descent from the ancient kings of Yemen, whose names and glorious memories are recorded in the poem. His genealogy is traced up in the commentary, fol. 19*b* (see "Lay of the Himyarites," p. x.) to the Ḥimyarī prince Du Marāthid B. Di Saḡar. He made himself master of the fortress of Ṣabir, situate near Ta'izz, and of other castles in the highlands of Yemen, and was regarded as the king of the country (see Yāḡūt, vol. iii., p. 366). Al-Suyūṭī, in his Bughyat al-Wu'āt, fol. 207, describes him, on the authority of al-Khazraji, as the most eminent scholar of his age, deeply versed in philology, law, and history, a brilliant poet, and the author of Shams al-'Ulūm, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled Diyā al-'Ulūm. He died on the 24th of

Du'l-hijjah, A.H. 573. See also D. H. Müller, *Südarabische Studien, Sitzungsberichte der k. Akademie*, Band lxxxvi., Wien, 1877, p. 171.

The Kasidah was published with a German translation by A. von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt. W. F. Prideaux, Sehore, 1879. For other copies of the Kasidah and its commentary, see the Arabic Catalogue, p. 486a; the Vienna Catalogue, vol. i., p. 472; Ahlwardt's Verzeichniss, 1871, no. 344; Zeitschrift der D. Morg. Ges., Band xxix., p. 620; Rosen, Institut, no. 72, p. 216; Ahlwardt, Divans, p. xxiv.; Houtsma, Brill's Catalogue, no. 26; and the Khedive's Library, vol. iv., p. 311.

The present copy is imperfect at beginning and end. The commentary is considerably shorter than that of the previously described copy, Add. 7542, with which it generally agrees, but from which it differs by considerable omissions. It contains, however, in some places, matter, chiefly verses, not found in the other MS.

The fragment begins abruptly, fol. 3a, with عند ياسر ينعم صاحب المسند بوادي الرمل, the concluding words of the commentary on the 43rd verse of Kremer's edition, corresponding with fol. 36b, line 3, of Add. 7542. Then comes this verse:

ام اين بلقيس المعظم عرشها
او صرحها العالى على الاصراع

immediately followed by four other lines corresponding altogether with verses 44—48 of Kremer's edition (45—49 of Prideaux).

The last verse of the fragment, fol. 24a, is the 107th of Kremer, 108th of Prideaux, viz.:

او ذو حوال حيل دون مرماه
او ذو مناح لم يبع بمناح

The commentary ends abruptly with these words: وابنه ابراهيم الذى بنا مسجد صنعا, which

are found in Add. 7542, fol. 84a, line 8. They are immediately followed by the title of the Jazirat al-'Arab (art. II.): كتاب جزيرة العرب تأليف الشيخ ابي محمد بن الحسن بن احمد بن يعقوب الهمداني

Four more consecutive leaves belonging to the same copy of the Kasidah are found further on, foll. 43—46, mixed up with the Jazirat al-'Arab. They must be taken in this order: foll. 45, 46, 43, 44, and contain verses 14—35 of Kremer's edition.

The contents of both fragments have been accurately described by Prof. D. H. Müller in his *Südarabische Studien, Sitzungsberichte der k. Akademie*, Band lxxxvi., Wien, 1877, p. 106. See also *Texteskritik der Him. Kasida* by the same scholar, *Zeitschrift der D. M. G.*, Band xxix., pp. 620—8; and Nöldeke, *Gelehrten Anzeige*, Göttingen, 1866, no. 20.

II. Foll. 24b—42, 47—251. كتاب جزيرة العرب

Description of the Arabian peninsula, by Abu Muhammad al-Hasan B. Ahmad B. Ya'qub al-Hamdāni, who died A.H. 334.

معرفة افضل البلاد المعورة افضل البلاد المعورة
من شق الارض الشمالى الى الجزيرة الكبرى وهى الجزيرة
التي سميتها العرب [sic] بطليموس ماروى

This is one of the five MSS. on which Prof. D. H. Müller based the text edited by him under the title of "Al-Hamdāni's Geographie der Arabischen Halbinsel," Leiden, 1884. The contents of the work have been fully stated by the same scholar in the "Sitzungsberichte der k. Akademie," Band xc., Wien, 1878, pp. 299—335. A MS. dated A.H. 807 has been brought to Europe by E. Glaser. See *Zeitschrift der D. M. G.*, vol. xxxviii., p. 574.

The MS. agrees on the whole very closely with the printed text; but it presents, after fol. 80, a lacuna extending from p. 55,

line 18, to p. 72, line 24, of the Leiden edition. A passage corresponding with p. 43, line 9, to p. 44, line 22, of the same edition is found in the MS. immediately after the map of the seven climates, fol. 28b (p. 5), evidently owing to the transposition of a leaf in the MS. from which the present one was transcribed; but the same passage is found again in its proper place further on, fol. 71a-72a.

In the prefixed title, as well as in the colophon, *كملت الأرجوزة وكمل بكمالها كتاب جزيرة العرب*, the work is called simply *Kitāb Jazīrat al-‘Arab*. The fuller title, *كتاب صفة جزيرة العرب*, by which it is often designated, is found only at the end of the introduction and at the beginning of the second part, fol. 73a. The work is entered by Haj. Khal., vol. vi., p. 119, under *الممالك والمسالك*.

The importance of al-Hamdānī's Geography was first pointed out by Prof. Sprenger, "Post und Reise-routen des Orients," p. xviii., and "Die alte Geographie Arabiens," p. 2. Extensive extracts in German will be found in the latter work.

Foll. 1, 2, 252—55, contain miscellaneous notes and poetical extracts, mostly by a hand of the 17th century, among which may be mentioned a *Kasidah* by the Sayyid al-Hādī B. Ibrāhīm B. ‘Alī B. Murtaḍa, protesting against the *Maḳāmāt*, or stations, in the pilgrimage (Hajj) as an unwarranted innovation, fol. 253a, and a notice relating to the tombs of the Zaidi Imams in Ṣa‘dah, fol. 255b.

585.

Or. 3784.—Foll. 267; 8 in. by 6½; 17 lines, 4 in. long; written in fine large Neskhi; dated (fol. 95) Saturday, 15 Jumāda I., A.H. 958 (A.D. 1551).

[GLASER, no. 69.]

I. Foll. 1—99. The *Kasidah Himyariyyah*, by Nashwān B. Sa‘id, with the historical commentary. See the preceding no., art. I.

It is imperfect at the beginning. The first extant portion of the commentary relates to Hūd (Bait 9), with the heading:

ذكر وصية هود عليه السلام لبنية

At the end of the commentary is written the entire text of the *Kasidah*, consisting of 135 Baits, foll. 95—99.

II. Foll. 100—260:

كتاب البسامة في اطواق الحمامة

The *Kasidah* of ‘Abd al-Majīd B. ‘Abdūn, with the historical commentary of Ibn Badrūn. See further on, Or. 1532.

The latter portion, foll. 256—260, has been supplied by a later hand, with the date *Dulka‘dah*, A.H. 1197 (A.D. 1783).

III. Foll. 260—267. A *Kasidah* in imitation of the preceding, and in glorification of the Zaidi Imams, by Sayyid Ibrāhīm B. Muḥ. B. ‘Abdallāh B. al-Hādī. See above, no. 540.

الدهر ذو عبر عظمى وذو غير
وصرفه شامل للبدو والخطر [والخضر]

There are copious notes written in a minute character in the margins. The last, containing the author's name and genealogy, with the date of his death, A.H. 914, is extracted from the *Tarjumān* (Arabic Catalogue, p. 415). It is dated Rajab, A.H. 1020 (A.D. 1611).

586.

Or. 3265.—Foll. 221; 8½ in. by 6.

I. Foll. 1—84; 20—24 lines, 4½ in. long; written in cursive Neskhi on European paper; dated 8 Muḥarram, A.H. 1258 (A.D. 1842).

بغية المستفيد في اخبار مدينة زبيد

History of Zabīd, by 'Abd al-Raḥmān B. 'Alī, called Ibn al-Daiba, عبد الرحمن بن علي المشهور بابن الديبع, who died A.H. 944. See the Arabic Catalogue, p. 672, note *a*; Wüstenfeld, Arabische Geschichtschreiber, no. 518; and Kay, Yaman, p. xvii.

From the author's life, told by himself at the end of the present work, foll. 82*b*—84*b*, it appears that he was born in Zabīd on the fourth of Muḥarram, A.H. 866. His father left the country immediately after the author's birth, and died in Diu, A.H. 876. The author was brought up by his maternal grandfather and by his uncle, learned Hadith from Abu'l-'Abbās Aḥmad B. Aḥmad al-Sharjī, and law from the Banu Jam'ān in Bait al-Faḳīh. Having proceeded to Mecca on his third pilgrimage, A.H. 896, he became there the disciple of al-Sakhāwī. On his return he composed the present work, and presented it to al-Malik al-Zāfir, who was highly pleased with it, and desired him to add to it some notices which he had omitted. The author supplied them in a new work treating especially of the Ṭāhirī dynasty, and entitled العقد الباهر في تاريخ دولة بني طاهر (see Haj. Khal., vol. iv., p. 228), for which he was rewarded with rich presents and with an appointment as teacher of Hadith in the Jāmi' of Zabīd.

The author mentions two more of his works, namely, غاية المطلوب واعظم المنه فيما يغفر, (Haj. Khal., vol. iv., p. 304), and كشف الكربة في شرح دعا ابى حربه (Haj. Khal., vol. v., p. 213).

The Bughyat al-Mustafid is divided into a Muḥaddimah and ten Bābs, as follows: Muḥaddimah. Yemen under Muḥammad and the early Khalifs, fol. 3*a*. Bāb I. Description

of Zabīd, fol. 9*a*. II. Banu Ziyād, fol. 10*b*. III. The Abyssinian, or Najāḥ dynasty, fol. 12*b*. IV. Wazirs of the Najāḥ dynasty, fol. 17*b*. V. Rise of Sayyid 'Alī B. Maḥdi, fol. 20*b*. VI. Banu Ayyūb, fol. 21*b*. VII. Banu Rasūl, fol. 26*a*. VIII. The Ṭāhiris, viz., al-Mujāhid 'Alī and al-Zāfir 'Āmir, A.H. 858—883, fol. 40*a*. IX. Al-Manṣūr 'Abd al-Waḥhāb, A.H. 883—894, fol. 55*a*. X. Al-Zāfir 'Āmir, fol. 64*b*.

The date of composition is incidentally stated, fol. 78*b*, to be A.H. 900. But in the last section the history of the reigning sovereign is brought down to the first day of Ṣafar, A.H. 901.

There are two appendices. The first is a versified epitome of the history of Zabīd, entitled احسن السلوك في نظم من [ولى] مدينة زبيد من الملوك (Haj. Khal., vol. i., p. 168), and beginning, fol. 79*b*:

قال فقير الله عبد الرحمن
ابن علي الديبع راجى الغفران

The second is the above-mentioned autobiography. At the end the author states that he completed the copy of the work on the sixth of Ṣafar, A.H. 906.

For other copies see the Arabic Catalogue, p. 715*b*; the Khedive's Library, vol. v., p. 138; Hammer, Biblioteca Italiana, vol. xlix., p. 17, no. 217; Rosen, Institut, no. 47; and the Copenhagen Catalogue, no. 141 (the MS. used by C. T. Johannsen for his abridged version, Historia Jemanae, Bonnae, 1828).

A continuation by the author, entitled الفضل المزيد على بغية المستفيد, and comprising A.H. 901—923, is noticed in the Khedive's Library, vol. v., p. 139.

II. Foll. 85—168; 17 lines, 3 $\frac{3}{4}$ in. long;

written in large Neskhi, on the same paper and apparently about the same time as the preceding part.

History of Yemen, by 'Umārah [B. Abi 'l-Ḥasan 'Ali al-Ḥakamī] al-Yamani, with the heading كتاب تاريخ القاضى الاجل العلامة عماره اليمنى رحمة الله تعالى

الحمد لله افضل محمود واحق معبود Beg.

The work has been edited from the present MS., with an English translation and notes, by H. Cassels Kay, London, 1892.

Respecting the author's life, the following facts may be gathered from the present work. His native place, to which he incidentally refers, fol. 102a, was al-Zarā'ib, الزرائب, a town situate near Zabīd (v. Yākūt, vol. ii., p. 923). He adds that its inhabitants had preserved, owing to their seclusion, the Arabic language in its pristine purity, and that, when he entered Zabīd to apply himself to the study of law, A.H. 530, being then under twenty years of age, he astonished the learned by the classical correctness of his speech. He also cultivated poetry, and was one of the poets who attended the Court of the Dā'i Muḥ. B. Sabā (who died A.H. 548; v. foll. 131-2). In A.H. 551 he went to Egypt as envoy of the Amīr al-Ḥaramain, and brought back a letter from al-Malik al-Ṣāliḥ to the Dā'i Imrān B. Muḥ., in which the author is designated as al-Faḥīḥ 'Umārah B. al-Ḥasan al-Ḥakamī (fol. 132). He adds in the same place that he emigrated from Yemen in the next following year, A.H. 552.

It is known from other sources that 'Umārah spent the rest of his life in Cairo, where he met with a tragic end. Accused of plotting for the restoration of the Fatimides, he was crucified by order of Saladin, A.H. 569. His autobiography is noticed in the Paris Catalogue, no. 2147. See also Ibn

Khallikān, De Slane's translation, vol. ii., p. 367; Kāmil, vol. xi., pp. 262-64; Or. 4635, foll. 276-79; Wüstenfeld, Arabische Geschichtschreiber, no. 263; Geschichte der Fatimiden, pp. 118-19; Hammer, Literaturgeschichte, vol. vii., p. 934; and Kay, Yaman, pp. v.-xi.

The Divan of 'Umārah is preserved; see Rosen, Notices Sommaires, no. 298. His Kasidah in praise of the Fātimides is given by Wüstenfeld, Geographie und Verwaltung Ägyptens, pp. 222-23.

The author says in the preface that, having visited, A.H. 563, the Kādi al-Faḍīl Abu 'Ali 'Abd al-Raḥīm B. 'Ali al-Baisāni, head of the chancery of the Khalif al-Āḍid (the celebrated secretary of Saladin, who died A.H. 596, v. Ibn Khallikān, vol. ii., p. 111), he was desired by him to write down all he could recollect of the history of Yemen. The result was the present work, which was written, as stated fol. 132b, A.H. 564. Its scope is described in the following passage of the preface: هداني امره الى وضع كتاب اجمع فيه ما علق بحفظي من اخبار جزيرة اليمن سهلها ووعرها برا وبحرا ومدد ممالكها وابعاد مسالكها وحروب اهلها ووقائعهم وما آثرهم وصنائعهم واخبار قضاتها ودعائها واخبار اعيانها وامرئتها ومن روى له [لى] عنه او رايته من شعرئها

The author appears to have relied chiefly on his retentive memory. The narrative, which is of a discursive and often gossiping character, is chiefly based upon information communicated to him by various persons whom he names, and, for the latter period, on his personal recollections and on the testimony of ocular witnesses. The only work he quotes, fol. 86a, is a history of Zabīd, كتاب مفيد لاخبار زبيد, by al-Malik al-Makīn Abu 'l-Ṭāmi Jayāsh B. Najāḥ Naṣīr al-Dīn, ruler of Zabīd (who died A.H. 500;

see fol. 140*b*, and *Ṭirāz A'lām al-Zaman*, fol. 221*b*, where the same work is called *كتاب المفيد في اخبار زبيد*, and is said to be lost. Compare Haj. Khal., vol. v., p. 43).

There are no divisions in the work. The contents are as follows.: The Banu Ziyād's surrender to the Khalif al-Ma'mūn, A.H. 199. Muḥ. B. Ziyād, sent to Yemen, conquers Tihāmah and founds Zabīd, A.H. 204, fol. 86*a*. Districts of Yemen ruled by Ibn Ziyād and his descendants, down to A.H. 407, fol. 87*b*. Rule of the slaves Nafīs and Najāḥ, down to the death of Najāḥ, A.H. 452, fol. 94*a*. The Dā'i 'Alī B. Muḥ. al-Ṣulaiḥi, from his taking possession of Ṣan'ā, A.H. 455, to his death, A.H. 473, fol. 100*a*. The Dā'i al-Malik al-Mukarram Aḥmad, son of the preceding, down to his death, A.H. 484, fol. 103*b*. The Dā'i Sabā B. Aḥmad B. al-Muzaffar B. 'Alī al-Ṣulaiḥi, A.H. 484—95, fol. 110*b*. Al-Malik al-Mufaḍḍal B. Abi'l-Barakāt, Lord of al-Ta'kur (التعكر), to his death, A.H. 504, fol. 114*b*. The Dā'i al-Mu'affaḥ 'Alī B. Ibrāhīm Ibn Najīb al-Daulah, to A.H. 515, fol. 119*b*. (In the last four sections the narrative is largely taken up with the doings of two powerful princesses of the Dā'i's family, viz., al-Ḥurrah Asmā Bint Shihāb, wife of 'Alī al-Ṣulaiḥi, and mother of his son al-Mukarram, who died A.H. 479, fol. 107*a*; and al-Sayyidah Bint Aḥmad, wife of al-Mukarram, who died A.H. 532, fol. 129*a*.) The Dā'i Sabā B. Abi'l-Su'ūd B. Zurai', who died A.H. 523, fol. 125*b*. His son, Muḥ. B. Sabā, who died A.H. 548, fol. 129*a*. The latter's son 'Imrān, who died A.H. 560, fol. 132*a*. Al-Shaikh Abu'l-Nada Jarir B. Bilāl, A.H. 532—547.

The family of Najāḥ, the Abyssinian kings of Zabīd: Al-Mu'ayyad Najāḥ, slain by the Dā'i al-Ṣulaiḥi, A.H. 452, fol. 133*b*. His sons, Jayāsh and Sa'īd al-Aḥwal, down to the death of the former, A.H. 500, fol. 134*b*.

Al-Fātik B. Jayāsh, who died A.H. 503, Maṣṣūr B. al-Fātik, and al-Fātik B. Muḥ. B. Maṣṣūr, who succeeded A.H. 553, fol. 140*b*. Wazirs of the Abyssinians, and personal dealings of the author with them, fol. 142*b*. Rise and rule of 'Alī B. Mahdi, A.H. 531—554, fol. 159*a*. Accession of his son 'Abd al-Nabī, the "present" ruler of Yemen, fol. 162*b*. Extent of the dominions of Ibn Mahdi, and his character, fol. 163*a*. Summary review of the Dā'is of the Fatimites in Yemen, fol. 166*a*—168*a*.

This last section includes a letter of the Fatimite Khalif, al-Āmir Bi-Aḥkām Allah, to the second of the princesses above mentioned, announcing to her the birth of his son al-Ṭayyib Abu'l-Ḳāsim on the 4th of Rabi' II., A.H. 524.

The present copy of this valuable history, which is unfortunately far from correct, is apparently the only one extant in European libraries. The work is extensively quoted by al-Khazraji in his *Ṭirāz A'lām al-Zaman*, Or. 2425, and is, for the early period, the chief authority of all later historians of Yemen.

III. Foll. 169*b* and 170*a*. Short obituary notices, disposed in chronological order, from A.H. 1215 to 1258. They relate to learned men, mostly Faḳihs, who died in Zabīd, Bait al-Faḳih, Hais, Mokha, Turaibah, Ṣan'ā, and in Mecca.

IV. Foll. 170*b*—221*a*. From 10 to 19 lines, $4\frac{1}{4}$ in. long, in a page; written in a large and rather rude Neski, about A.H. 1258.

A chronicle of Yemen from A.H. 1215 to 1257 (A.D. 1800—1841), by Aḥmad B. Aḥmad al-Na'ami al-Ḥusaini.

اقول واني الفقير الى الله تعالى احمد بن احمد
الذمى الحسينى انى جعلت هذا التاريخ فيما دق وجل

من حوادث الزمان ونوائبه وعجائبه وغرائبها وفيها حصل
علينا وبين الملوك وبين القبائل

This is apparently the author's original draft. He records from year to year, in colloquial language and in a very circumstantial manner, contemporary events in his dwelling-place, the town of Hais (حيس), and in the neighbouring cities, Zabīd and al-Mokha. The towns of Ta'izz, Ṣan'ā, Aden, and Hudeidah are also frequently mentioned.

The first event chronicled, under A.H. 1215, is a predatory raid of the Yām (يām) tribe (or Banu Yām) from Najrān, against Hais, under the command of 'Abdallah B. Nuṣaib and Jābir B. Mānī, who are described as a remnant of the Christians and adversaries of the Coran and Sunnah. A battle was fought between al-Jubail and Jabal Dubās, south of Hais, in which the author's father, al-Sayyid Aḥmad B. Ḥusain al-Na'ami, fell a martyr. Mention is frequently made of the Imams of Ṣan'ā, al-Mutawakkil, who died A.H. 1231 (fol. 178a), and of his son and successor al-Mahdi, who died A.H. 1250 (fol. 205b). The conflicts with the Turks, especially with Khalīl Pasha, Turki B. Almās (alias Turkche Bilmas), Ibrāhīm Pasha, &c., and the generally hostile dealings with Europeans, are also related in great detail.

This chronicle may usefully supplement the best account yet written of that troubled period, "A History of Arabia Felix or Yemen," by R. L. Playfair, Bombay, 1859.

587.

Or. 3022.—Foll. 211; 9½ in. by 6¼; 21 lines, 3½ in. long; written in clear Neskhi; dated 12 Jumāda II., A.H. 1295 (A.D. 1878).

[KREMER, no. 20.]

قرة العيون في اخبار اليمن الميمون

(fol. 3a)

History of Yemen from the time of Muḥammad to A.H. 923, by Ibn al-Daiba'. (See no. 586, I., the Arabic Catalogue, p. 672b, and Kay, Yaman, p. xviii.)

الحمد لله الذى خض قطر اليمن الميمون بالايمن Beg.

The author mentions in the preface the following previous historians of Yemen: Abu Ḥafṣ B. Samurah (v. Arabic Catalogue, p. 427, note b, and Kay, Yaman, p. xiv.), 'Umārah al-Yamanī (v. no. 586, II.), al-Janādī (v. Arabic Catalogue, p. 716a), Jamāl al-Dīn 'Abd al-Bāki B. 'Abd al-Ḥamīd al-Kurashī (ib.), Abu 'l-Ḥasan 'Alī B. al-Ḥasan al-Khazraji (v. Arabic Catalogue, p. 672b, and Or. 2425), Sharaf al-Dīn al-Mukri (v. Arabic Catalogue, p. 411b), and Ḥusain B. 'Abd al-Rahmān al-Ahdal (v. Or. 1345). He adds that he had followed the best of all works written on that subject, viz., كتاب المسجد by Abu 'l-Ḥasan al-Khazraji, which he supplemented with important notices from other sources. He added a continuation extending from the beginning of the reign of al-Nāṣir B. al-Ashraf (A.H. 803) to the end of the Ṭāhiri dynasty, which he was the first to chronicle.

No history entitled كتاب المسجد is mentioned among the works of al-Khazraji either by Haj. Khal. or by Wüstenfeld, Arabische Geschichtschreiber, no. 459. The work thus designated appears, however, to be substantially identical with the same author's history of Yemen entitled الكفاية والاعلام فيمن ولى اليمن, a portion of which is described in the Leyden Catalogue, vol. ii., p. 173, and by Kay in his Introduction to Yaman, p. xvii. There is complete agreement between the latter work, as far as known, and the present history with regard to the division and the headings of the chapters.

The present work is divided into three Bābs, subdivided into Faṣls, as follows:

Bāb I. Account of Yemen and of the rulers of Ṣan'ā, in ten Faṣls: 1. Excellence of Yemen, and its description, fol. 4a. 2. Its conversion to Islamism, and its governors in the time of Muḥammad, fol. 6a. 3. Governors after the death of Muḥammad, fol. 7a. 4. Governors under the Banu Umayyah, fol. 9a. 5. Governors under the Abbasides fol. 10b. 6. The Ḳarmaṭis and 'Alī B. al-Faḍl, fol. 16b. 7. The Amīrs who brought Ṣan'ā under their sway, fol. 22b. 8. Rise of the Ṣulaiḥi dynasty, fol. 28a. 9. Kings of Ṣan'ā after the Ṣulaiḥis, fol. 38a. 10. The Zurai'i dynasty and their conquest of Aden, fol. 43b.

Bab. II. Zabīd, its Amīrs, kings, and Wazīrs, in 18 Faṣls: 1. Foundation of Zabīd, and rise of the Banu Ziyād, fol. 49b. 2. Abyssinian kings of the house of Najāḥ, fol. 52b. 3. Wazīrs of the Najāḥ dynasty, fol. 57b. 4. Rise of 'Alī B. al-Mahdi, fol. 62a. 5. Banu Ayyūb, fol. 67a. 6. Beginning of the Rasūli dynasty: Nūr al-Dīn Abu 'l-Faṭḥ 'Umar al-Manṣūr B. 'Alī, fol. 83a. 7. Al-Muẓaffar Shams al-Dīn Yūsuf B. 'Umar, fol. 91b. 8. Al-Ashraf al-Kabīr 'Umar B. Yūsuf, fol. 106a. 9. Al-Mu'ayyad Hizabr al-Dīn Dā'ūd B. Yūsuf, fol. 108b. 10. Al-Mujāhid Saif ul-Islām Abu 'l-Ḥasan 'Alī B. Dā'ūd, fol. 114a. 11. Al-Afḍal al-'Abbās B. al-Mujāhid, fol. 130a. 12. Al-Ashraf Ismā'il B. al-'Abbās, fol. 136a. 13. Al-Nāṣir Aḥmad B. Ismā'il, fol. 143a. 14. Al-Manṣūr 'Abdallāh B. Aḥmad, fol. 146b. 15. Al-Ashraf Ismā'il B. Aḥmad, fol. 147a. 16. Al-Zāhir Yaḥya B. Ismā'il, fol. 147b. 17. Al-Ashraf Ismā'il B. Yaḥya, fol. 151b. 18. Nominal Khalīfs of the house of Ghassān, fol. 153a.

Bāb III. Khalīfs of the Banu Ṭāhir, in three Faṣls: 1. Al-Mujāhid Shams al-Dīn

'Alī and his brother al-Zāhir Ṣalāḥ al-Dīn 'Āmir, fol. 155b. 2. Al-Manṣūr Ṭāj al-Dīn 'Abd al-Wahhāb B. Dā'ūd, fol. 169a. 3. Al-Zāfir 'Āmir B. 'Abd al-Wahhāb, fol. 176a.

The history is brought down to the end of the Ṭāhiri dynasty. It concludes with the conquest of Yemen by the Egyptian army, and the death of the last Sultan, who was slain in his flight on the 25th of Rabī' II., A.H. 923. The last event recorded is the entrance of Amīr Iskandar into Zabīd on the 29th of Jumāda II. in the same year.*

The present copy was transcribed for Baron von Kremer from a MS. in the Khedive's Library; see the Catalogue, vol. v., p. 104.

588.

Or. 1183.—Foll. 179; 8 in. by 6; 25 lines, 4 in. long; written in plain Neskhī; dated 21 Shawwāl, A.H. 1079 (A.D. 1669).

[ALEX. JABA.]

البرق اليماني في الفتح العثماني

History of Yemen, and especially of the Turkish conquest, from the beginning of the tenth century of the Hijrah to the departure of Sinān Pasha, A.H. 978; by Ḳuṭb al-Dīn [Aḥmad B. Muḥ.] al-Makki. See the Arabic Catalogue, p. 742b.

الحمد لله الذي نصر الدين الخنفي بصرام
وسنان

For the author's life see al-Sanā al-Bāhir, Add. 16,648, foll. 364—66, and Wüstenfeld, Geschichte der Stadt Mekka, Vorrede, pp. i.—xii. The date assigned in the former work to his death, A.H. 990 (not 988 as stated by Haj. Khal.), is fully confirmed by the statement of his nephew, 'Abd al-Karīm B. Muḥibb al-Dīn; see Wüstenfeld, *l.c.*, p. xiv.

* See De Sacy, Histoire du Yémen, Notices et Extraits, vol. iv., p. 429.

The preface includes a dedication to Sultan Selim II., and a panegyric on Sinān Pasha, who is said to have related his conquests to the author, and to have desired him to record them in writing. The MS. contains, therefore, like a previously described copy, the first edition of the work. Another was subsequently written, as stated by Haj. Khal., vol. ii., p. 45, and De Sacy, *Notices et Extraits*, vol. iv., p. 415, under Sultan Murād III., and dedicated to the Wazir Muḥammad Pasha.

In the preface the work is stated to consist of four Bābs, the last of which was to treat of the later governors of Yemen in the author's time. But in the body of the work there are only three Bābs and a Khātimah, as follows: I. Rulers of Yemen, from the beginning of the tenth century to the Turkish conquest, in thirteen Faṣls, fol. 4b. II. The first Turkish conquest, in 37 Faṣls, fol. 24b. III. The second Turkish conquest, in 60 Faṣls, fol. 78b. Khātimah: Return of Sinān Pasha to Egypt and Constantinople, and his conquest of Tunis and Goletta, A.H. 982, in five Faṣls, fol. 171a.

There is after fol. 150 a lacuna extending from the end of Faṣl 46, Bāb III., to the second page of Faṣl 55, and corresponding with foll. 185b—209b of the former copy, Or. 106. The fifth Faṣl of the Khātimah is also wanting.

The MS. belonged, A.H. 1079, to the Sayyid 'Abd al-Raḥmān B. Sulaimān al-Ḥusaini al-Ja'fari, Imam of the Masjid al-Akṣa, Jerusalem. It subsequently passed into the possession of the famous Jezzār Pasha, who, according to a seal-impression on the first page, made it over as Wakf to the Madrasah Nūr Aḥmadiyyah.

For other copies see Pertsch, no. 1616, and the Paris Catalogue, nos. 1644—1650.

589.

Or. 3718.—Foll. 137; 12 in. by 8; from 25 to 30 lines, 6½ in. long; written in cursive, ill-shaped, and incorrect Neski, in the 18th century. [GLASER, no. 2.]

الفتوحات المرادية في الجهات اليمانية

A history of the conquests and rule of Ḥasan Pasha in Yemen, without author's name.

Beg. الحمد لله الذي جعل مراده عن وانا [عنوانا] لصحائف الاعتبار المرقومة بحسن قلم المقصص والاخبار

The preface, written in a very prolix and stilted style, contains panegyrics on the conqueror, Ḥasan Pasha, whose wise and just rule had restored peace and prosperity to Yemen, and on his sovereign, Sultan Murād Khān B. Sultan Salim Khan.

The work is said to consist of five Muḥaddimahs, containing the history of the period anteceding the Turkish conquest, of thirteen Bābs, one for every year of the governorship of Ḥasan Pasha, and of a Khātimah.

The present volume contains only a portion of the introduction, a general Muslim history with special reference to Yemen. It begins, fol. 3b, with an account of Creation, Adam, and the Prophets. The principal subjects are the following: Adam and Patriarchs, fol. 4b. Kings of Ḥimyar, fol. 15b. Al-Ṣa'b Dul-Karnain, fol. 21b. Abrahah Du 'l-Manār, fol. 25b. Balkis and Sulaimān, fol. 28b. Mālik B. 'Amr, called Nāshir al-Ni'am, and the Tubba's, fol. 32a.

The 2nd Muḥaddimah begins with Muḥammad, fol. 58a, and contains the following sections: Glories of Yemen, fol. 66a. Khilāfat of Abu Bakr, fol. 73a; 'Umar, fol. 74b; 'Uthmān, fol. 78a; 'Ali, fol. 80b; al-Ḥasan, fol. 85a. Khilāfat of Mu'āwiyah and his successors, fol. 86a. 'Abbasides from al-

Saffāh to al-Muktafi, fol. 100*b*. History of the Ḳarmāṭis, fol. 118*a*. History of the Zaidi Imams, fol. 124*a*, from their origin to al-Nāṣir lidin-allah Ḥasan B. 'Alī, who was made prisoner by Hasan Pasha, A.H. 993, and sent to Constantinople, where he was still living in confinement at the date of composition, viz., A.H. 1002.

A detached fragment, foll. 129—135, contains a continuation of the history of the Abbasides, viz., the reign of al-Ḳādir, and the beginning of the reign of al-Ḳā'im, with accounts of contemporary sovereigns, chiefly al-Ḥākim in Egypt, and Sultan Maḥmūd Ghaznawī.

Foll. 136-7, written by another hand, A.H. 1130, contain two Kasidahs, one by 'Abd al-Ḳādir B. 'Alī al-Majirasi, addressed to Imam al-Mutawakkil Ismā'il (d. A.H. 1087), the other by Badr al-Dīn Muḥ. B. Ḥijāzī B. Aḥmad al-Raḳbāwī al-Miṣri, in praise of Imam Muḥ. B. al-Ḥasan B. Amīr al-Mūminīn al-Ḳāsim (d. A.H. 1079; *Khulāṣat al-Athar*, vol. iii., p. 455).

For the history of Ḥasan Pasha see *Khulāṣat al-Athar*, vol. ii., p. 73, and Rutgers, *Historia Jemanae sub Hasano Pascha*, Leyden, 1838.

590.

Or. 4583.—Foll. 149; 12½ in. by 8½; 20 lines, 5½ in. long; written in fair large Neskhi; dated Ṣan'ā, Saturday, 27 Muḥarram, A.H. 1164 (A.D. 1750).

روح الروح

A history of Yemen, from A.H. 900 to A.H. 1029, by 'Isa B. Luṭf-allah B. al-Muṭahhar.

Beg. الحمد لله ذى الملك والمكوت والعزة والجبروت . . . وبعد فيقول العبد الفقير الاصر عيسى بن لطف الله ابن المطهر

Sayyid 'Isa was a grandson of Imam al-Muṭahhar B. Yaḥya Sharaf al-Dīn, who died A.H. 980. He was born in the fortress of Dumarmar, A.H. 986 (no. 591, fol. 233*b*). His father, Sayyid Luṭf-allah, who had fought the Turks in many a battle, fell at last into their hands, A.H. 994, and was sent a prisoner to Constantinople, where he died A.H. 1009. The son went over to the winning side, and became a favourite and panegyrist of the Turkish governors, namely, Muḥammad Pasha, who superseded Ja'far Pasha in the government of Yemen, A.H. 1025, and his successors. After the expulsion of the Turks, he attached himself to Sayyid Sharaf al-Islām al-Ḥasan, son of Imam al-Manṣūr al-Ḳāsim. He is praised as an accomplished scholar and elegant poet. His death took place, as stated in the next MS., fol. 233*b*, on the third day of Rabī' I., A.H. 1048. He left, besides the present work, another history, entitled *الانفاس اليمنية في الدولة الحميدية*. See *Bughyat al-Murīd*, fol. 32; *Ikḍ al-Jawāhir*, fol. 276*b*; *Ṭib al-Samar*, Or. 2427, fol. 39; and *Khulāṣat al-Athar*, vol. ii., p. 472, vol. iii., p. 293.

In the preface the author says that he wrote the present work, the full title of which is *روح الروح فيما جرى بعد المائة التاسعة من الفتن والفتوح*, by order of his patron, al-Ḥāji Muḥammad Pasha, who, in consequence of a conversation on the fall of 'Āmir and of the house of Ṭāhir, and upon the rise of Imam Sharaf al-Dīn, and the dealings of his son al-Muṭahhar with the Turks, desired him to draw up a full account of that period. The events are told, year by year, in a very simple style, and in strict chronological order, from A.H. 901 to A.H. 1029, the latter year being given, fol. 118, as the date of composition. The last entry relates to the reception by the Pasha, in Ramadan of

that year, of a sword of honour sent to him by the Sultan.

The present volume comprises the first two parts (Juz) of the work. The first ends, fol. 73, with A.H. 965. The second was completed on the 28th of Shawwāl, A.H. 1029. The author adds that the work had been commenced on the first day of Ramadān in the same year, and he hopes that it will be vouchsafed to him to complete the third and fourth parts. A continuation, due partly to Sayyid 'Īsa, partly to his son, will be found in the next MS.

On the first page is a note, stating that the MS. belonged, A.H. 1201, to Imam al-Manṣūr-billah 'Alī B. al-Mahdi. For other copies see Biblioth. Burckhardt., p. 4, no. 13; Ahlwardt, Glaser'sche Sammlung, no. 252; and the Khedive's Library, vol. v., p. 60.

591.

Or. 3330.—Foll. 266; $8\frac{1}{2}$ in. by 6; from 18 to 24 lines, about 4 in. long; written in cursive and rude Neskhi, almost devoid of diacritical points; dated (foll. 106b, 243b) A.H. 1167 and 1186 (A.D. 1754 and 1772).

[H. A. STERN.]

A chronicle of Yemen, consisting of an abridgment of the *Ḳurrat al-'Uyūn* (no. 587), and of two continuations, which bring it down to A.H. 1139.

It bears on the first page the following title: تحفة الزمن في اخبار ملوك اليمن, by the side of which is written in another handwriting, للحسن بن حسين رحمه الله تعالى, "by al-Ḥasan B. Ḥusain, may God have mercy upon him."

According to the following note, written in the margin of the same page, it was abridged from the *Ḳurrat al-'Uyūn* and other

works, A.H. 1171 or 1172, and the writer added to it, A.H. 1186, an appendix extracted from the *Rauḥ al-Rūḥ*, by Sayyid 'Īsa: كان اختصاره من قره العيون ومن غيرها سنة ١١٨٦ او ١١٧٢ ونضيف في ختمه نحن في سنة ١١٨٦ جمع من روح الروح واختصرته . . . من القاضي السيد عيسى

It consists of the following parts:

I. Foll. 2b—106b. Abridgment of the *Ḳurrat al-'Uyūn*.

Beg. الحمد لله ذي المن والاحسان الذي خص اليمن الميمون بالايهان

The abbreviator names the original work in the following passage, fol. 3a: وبعد فان هذا مختصر قرت العيون في اخبار اليمن الميمون, and calls the author al-Shaikh 'Abd al-Raḥmān B. 'Alī B. Muḥ. B. 'Umar al-Daiba'. The compendium agrees textually with the original work, from which it differs only by omissions. It was completed, as stated at the end, on the 17th of Jumāda I., A.H. 1167.

II. Foll. 106b—243b. A chronicle abridged from *Rauḥ al-Rūḥ* (no. 590), and extending from A.H. 923 to A.H. 1066.

Beg. ولما استقر للجراكسه في صنعاء بعد قتل عامر تحرك الامام شرف الدين عليم لنصر الحق

It comprises, in a condensed form, the original work of Sayyid 'Īsa and a continuation due to his son, probably Sayyid Ja'far B. 'Īsa, to whom a notice is devoted in *Ṭib al-Samar*, Or. 2427, fol. 42. The compiler has left out the initial portion of the *Rauḥ al-Rūḥ*, namely, A.H. 900—923, as covering the same ground as the concluding portion of *Ḳurrat al-'Ain*.

The present abridgment was written A.H. 1181. In a passage relating to the mosque of Ṭalḥah, described in the original work as

well preserved and frequented, the editor adds: "Such are the words of Sayyid 'Isa; but now, *i.e.* A.H. 1181, the mosque is deserted and no longer used for prayer."

The first portion, extending from the middle of A.H. 923 to A.H. 1029, is abridged from the corresponding part of the preceding MS., foll. 24—149. The continuation, which is brought down to A.H. 1066, is called at the end the third Juz of *Rauḥ al-Rūḥ*: والى هنا انتهى الجزء الثالث بحمد الله وفصله من تاريخ روح الروح

The above portion of the MS. was finished, as stated in the margin at the end, on the 8th of Rabi' II., A.H. 1186, in al-Ḥaimah, بحروس الحيمه, by the owner, Ḥasan B. Yaḥya al-Ḳurashi.

III. Foll. 243*b*—254*b*. A further continuation, transcribed, as stated at the beginning, from the autograph MS. of Sayyid al-Sharafi Aḥmad B. Ḥusain B. Ḥamīd al-Din (B. al-Muṭaḥhar B. al-Imām Sharaf al-Din), نقل من خط سيد الشرفي احمد بن حسين ابن حميد الدين

Contents: Obituary notices of four sons of the Imam al-Ḳāsim, viz., Aḥmad Abu Ṭālib (A.H. 1066), Yūsuf (A.H. 1044), Yaḥya (A.H. 1044), and 'Abdallāh (A.H. 1067). Accounts of the following Imams: al-Mutawakkil Ismā'il B. al-Ḳāsim, who died A.H. 1087; al-Mahdi Aḥmad B. al-Ḥasan B. al-Ḳāsim, who died A.H. 1092; al-Mu'ayyad Muḥ. B. al-Mutawakkil, who died A.H. 1097; al-Mutawakkil 'Alī B. Aḥmad Abu Ṭālib B. al-Ḳāsim, who died A.H. 1121; al-Nāṣir (afterwards al-Mahdi) Muḥ. B. al-Mahdi Aḥmad, who died A.H. 1130 (fol. 248*b*); al-Manṣūr al-Ḥusain B. al-Ḳāsim B. al-Mu'ayyad, who was proclaimed A.H. 1127, and died A.H. 1131; al-Mutawakkil al-Ḳāsim B. al-Ḥusain B. al-Mahdi, who was proclaimed A.H. 1128, and died in al-Bustān,

near Ṣan'ā, on the 24th of Ramaḍān, A.H. 1139 (fol. 254*a*).

The events of the last reign are related in detail, foll. 248—254, especially the Imam's victory over rebels in Ṣan'ā on the 7th of Shawwāl, A.H. 1138, the bulletin of which is given *in extenso*, and the last days of his life. The narrative concludes with the accession of his son, al-Ḥusain, who was proclaimed Imam with the title of al-Nāṣir li-din Allah.

IV. Foll. 255*a*—256*b*. Detached notices relating to deaths and other occurrences in Yemen, with dates ranging from A.H. 1186 to 1195.

V. Foll. 257*b*—266*a*; 15 lines, 2½ in. long; dated 12 Shawwāl, A.H. 1259 (A.D. 1843).

Forty Hadiths recommending charity to the poor, extracted from the Targhib of 'Abd al-'Azīm al-Mundirī, by Aḥmad B. Ḥusain B. Muṣṭafa al-Kirīdī, احمد بن حسين بن مصطفى الكريدي

592.

Or. 3919.—Foll. 121; 13 in. by 8½; 29 lines, 5½ in. long; written in rather cursive Neskhi, with red-ruled margins; dated Saturday, 28 Muḥarram, A.H. 1191 (A.D. 1777).

[GLASER, no. 213.]

طبق الحلوى وصحاف المن والسلوى

A general chronicle, with special reference to Yemen, from A.H. 1046 to the end of A.H. 1090, by 'Abdallāh B. 'Alī B. Muḥ. B. 'Abd al-Āl B. al-Wazīr.

الحمد لله الذى وعد الذين امنوا وعملوا الصالحات وبعد فيقول المفتقر الى مولاه العزيز القدير عبد الله ابن على ابن محمد ابن عبد الال ابن الوزير جملة بلبوسى العافية والتقوى

The author, Sayyid 'Abdallah, of the noble family of the Banu 'l-Wazir, is styled on the title-page Fakhr al-Islām. In the *Tib al-Samar*, Or. 2427, fol. 175, he is mentioned as the most accomplished poet of Ṣan'ā, and the author of an elegant composition entitled اقراط الذهب.

In a preface written in a laboured and pretentious style, the author alludes to two historical works for the same period, one of which was written for some Pasha (meaning the Rauḥ al-Rūḥ of Sayyid 'Isa B. Lutf-allah; v. no. 590). The other, which he mainly follows, he describes as composed by one of the princes of Yemen, لبعض ابناء ملوك اليمن. A marginal note states that the work meant is *تفحة الزمن في حوادث اليمن*, a chronicle brought down to A.H. 1090 by Yahya B. al-Husain B. al-Kāsim (a grandson of Imam al-Manṣūr billah al-Kāsim; v. *Bughyat al-Murīd*, fol. 123b).

The chronicle deals chiefly with the events of Yemen under three successive Imāms, al-Mu'ayyad Muḥ. B. al-Kāsim (d. A.H. 1054), his brother al-Mutawakkil Ismā'il (d. A.H. 1087), and their nephew al-Mahdi Aḥmad (d. A.H. 1092). There are also entries relating to Mecca, Egypt, Turkey, Baghdad, and even to Morocco. Eclipses of sun and moon, conjunctions of planets, and similar phenomena, are carefully chronicled. There are also many obituary notices, relating mostly to the 'Ulamā of Yemen.

The work is divided into two Juz, the first of which ends, fol. 83, with A.H. 1080. The second begins with A.H. 1081, and comes down to the month of Shawwāl, A.H. 1090. The author states at the end that it was finished on the 5th of Muḥarram, A.H. 1118.

This copy was transcribed for Sayyid Muḥ. B. 'Abdallah B. al-Muḥsin B. al-Husain B. al-Imām al-Mahdi.

The last leaf contains a eulogy on the author, extracted from a work entitled نسيم الصبا.

Another copy is mentioned in Landberg's Catalogue, no. 246, under a slightly altered title: طبق اللوى وصحائف المسك والسوى

593.

Or. 3790.—Foll. 190; 9 in. by 6½; written by several hands, about A.H. 1165 (A.D. 1752). [GLASER, no. 75.]

I. Foll. 1—24. تحفة الزمن فيما جرا من النكت في اليمن

An account of the rising of Abu 'Alāmah al-Mashja'i in Yemen, without author's name.

Beg. هذا لعامر البسيطه بحكمته وعدله . . . اما بعد فلما تناهت ايدى البغاة المفسدين اعدا الله ورسوله المعتدين من حى بكيل وحاشد

The subject of the memoir was a Maghribi, who called himself Sayyid Aḥmad B. Muḥ. al-Ḥasani, and was also known as al-Ḥāj Jābir and as Abu 'Alāmah. He appeared, A.H. 1157, in the northern part of Yemen, and settled in a village called مشجعه, from which he became known as al-Mashja'i. Assuming a religious character, and making a show of pretended supernatural powers, he succeeded in gathering round him the tribes of Ḥāshid and Būkail, and began, A.H. 1164, to dismantle and plunder the neighbouring castles and strongholds, until he came into collision with the Imam's forces at 'Umrān, where his bands were beaten by Sayyid Aḥmad B. al-Imām al-Manṣūr al-Husain B. al-Kāsim. After a final defeat, he was beheaded by one of his enraged followers, Ibn Ḥarmalah, Shaikh of the 'Ubaidah tribe, on the 10th of Ṣafar, A.H. 1165.

The author concludes with some poems in praise of his patron, Ṣafī al-Islām Aḥmad B. Muḥ. B. al-Ḥusain B. 'Abd al-Kādir, and of the latter's father, 'Izz al-Islām Muḥ. The work was completed on the 22nd of Rabī' I., A.H. 1165.

II. Foll. 25—32. Miscellaneous extracts from al-Mathal al-Sā'ir, al-Faraj ba'd al-Shiddah, Sirāj al-Mulūk, Sharḥ al-Badī'iyah by Ibn Ḥajar, Ibn Khallikān, &c.

III. Foll. 34—38. The Badī'iyah of Ṣafī al-Dīn al-Ḥillī; see Or. 1260, II.

IV. Foll. 39—190. Miscellaneous poetical extracts, consisting chiefly of Kasidahs by ancient and modern poets, without any systematic arrangement.

The first pieces are by al-'Idarūs; al-Mutanabbi, fol. 40a; Ibn al-Nabīh, fol. 50b; Kādī Mūsā B. Yaḥya Bahrān, fol. 51b; Ṣafī al-Dīn Aḥmad B. Mahdī al-Thulainī, fol. 75a; 'Alī B. Muḥ. al-'Ansi, fol. 77b; Muḥ. B. Ibrāhīm al-Lāhijī, fol. 80b; Ibn Zaidūn, fol. 82b; Ibn Hījjaḥ, fol. 87a; Ḥaidar Aghā, fol. 91a; &c., &c.

Arab Tribes.

594.

Or. 3620.—Foll. 101; 8½ in. by 8¼; from 10 to 15 lines, of varying length, in a page; written in a large, bold, and angular character, largely supplied with vowel-points, apparently in the 11th century.

[G. CECIL RENOUEAU.]

الانساب بعلم الانساب

A treatise on the names of Arab tribes and clans which, being similar in writing or identical in sound, are liable to be confounded; arranged in alphabetical order, and illustrated

with copious poetical quotations, occasionally also with historical and biographical notices; by al-Ḥusain B. 'Alī B. al-Ḥusain al-Maghribī al-Kātib.

On the first page, and in the same handwriting as the text, is written: كتاب الانساب بعلم الانساب جمع الحسين بن علي بن الحسين المغربي لدرس علي بن الحسن; and lower down: بن علي الكندي نفعه الله به

The author, Abu'l-Kāsim al-Ḥusain B. 'Alī, who is commonly called al-Wazīr al-Maghribī, or Ibn al-Maghribī, was born A.H. 370. His father having been put to death by the Khalīf al-Ḥākim, he fled from Egypt, and, after some years spent in a wandering and adventurous life, settled in Mayyāfāriḳīn, and was appointed Wazīr by the Sultan Aḥmad B. Marwān. He died there on the 13th of Ramaḍān, A.H. 418, leaving, besides the present work, a Diwan of poetry, an abridgment of the Iṣlāḥ al-Manṭiq, and a new recension of Ibn Hishām's Life of Muḥammad. See Ta'riḥ al-Islām, Or. 49, fol. 104; Ibn Khallikān, De Slane's translation, vol. i., p. 450; Wüstenfeld, Leben Muhammeds, vol. ii., p. xxxiv.; and the Kāmil, vol. iv., p. 255. The Kitāb al-Inās is described by Ibn Khallikān as a small but very instructive work.

Its scope is thus defined by the author at the beginning: نكتب ان شاء الله في هذا الكتاب ما يحضرنا ذكره من الاسماء التي تشاكلت بعض التشاكل وبقي بينها من الفرق ما يرتفع اللبس بايضاحنا اياه مثل فهم وتهم ومن الاسماء التي الفاظها لدات لا تختلف واشكال لا تفترق فنعمد بايرادها الدلالة على اتفاتها وايان القارئ من دعر الشك فيها معنا نظنه من حسن موقع اجتماعها مثل بكر بن وائل من عدنان وبكر بن وائل في قحطان ومن الاسماء الافراد التي وضعت وضعا

مشكل فيخاف على القارئ تصحيحها ما لم يكن في علم
النسب ميرزا مثل شمس ومثل ابي خلد ومثل شهل
بن شيبان ونورد ذلك على حروف المعجم ليقرّب
مقناوله ويذل مجتناه

Further on, the author says that he was led to write the work by the admiration he felt for the method followed by Abu Ja'far Muḥammad B. Ḥabib in the book called *المؤتلف والمختلف*. "For him it was," he adds, "to open the way, for us to carry it out and light it up."

Abu Ja'far Muḥ. B. Ḥabib, a celebrated philologist of Baghdād, died A.H. 245; see *Ta'riḥ Baghdād*, Add. 23,320, fol. 16*b*, and, for his numerous works, *Fihrist*, vol. i., p. 106. The work here referred to, *al-Mu'talif wal-Mukhtalif* (Haj. Khal., vol. v., p. 464), has been edited by Wüstenfeld under the title of *Muhammed ben Habīb über die Gleichheit und Verschiedenheit der arabischen Stammnamen*, Göttingen, 1850. See also Dozy, *Notices sur quelques MSS. arabes*, p. 17.

This valuable MS. was probably written soon after the author's death. It was copied from his autograph MS., as stated in the subscription: *اخزما وجد في اصل ابي القسم بن المغربي رحمه الله ومنه نقل*

A notice to the same effect is also found under the author's name on the title-page: *نقل من دستوره بخطه وعليه علامة التصحيح والمقابلة بخطه*

This volume once belonged to Dr. John Lee. It is noticed in his catalogue, no. 91, 2nd edition, no. 119.

595.

Or. 2181.—Foll. 48; 8½ in. by 6; 27 or 28 lines, 4 in. long; written in small and rather

cursive Neskhi, apparently in the 17th century, except foll. 29—48, which are in a rude Neskhi of the 19th century.

قلاند الجمان في التعريف بقبائل عرب الزمان

An account of the genealogy of Arab tribes.

الحمد لله الذي جعل العرب بالنسب المحمدى
منتها تنعقد على فضله الخناصر

The author does not give his name, but he refers in the preface, and again in the body of the work, fol. 8*a*, to his previous work entitled *نهاية العرب في معرفة قبائل العرب*, which, as is well known, was written A.H. 812, by Shihāb al-Dīn Abu 'l-'Abbās Aḥmad B. 'Abdallāh B. Aḥmad B. 'Abdallāh B. Sulaimān B. Ismā'il al-Qalkashandi al-Miṣri al-Shāfi'i, called Ibn Abi Ghuddah.

The author's name is written as above in an early copy of the last-named work; see the Arabic Catalogue, p. 165*b*. Al-Maḥrīzi calls him also Aḥmad B. 'Abdallāh, adding that he died in Cairo on the 10th of Jumāda II., A.H. 821 (*Sulūk*, fol. 57), while Ibn Ḥajar in the *Inbā al-Ghumr*, fol. 242*a*, and al-Sakhāwi in *al-Daw al-Lāmi'*, call him Aḥmad B. 'Alī. See also Haj. Khal., vol. vi., p. 396; the Khedive's Library, vol. v., p. 170; Wüstenfeld, *Geschichtschreiber*, no. 467; and Calcaschandi's *Geographie und Verwaltung, Abhandlungen der k. Ges.*, Göttingen, Band xxv.

After referring in the preface to his previous and more comprehensive work, the author says that the present one deals especially with the extant Arab tribes and their origins. He compiled it for his patron, al-Qādi al-Nāṣiri (*i.e.*, Nāṣir al-Dīn) Abu 'l-Ma'ālī Muḥammad B. Kamāl al-Dīn Muḥ. B. Fakhr al-Dīn 'Uthmān al-Juhani al-Bārizi

al-Shāfi'ī al-Mu'ayyadī, head secretary of the Chancelry, صاحب دواوين الانشا الشريف

Nāṣir al-Dīn al-Bārīzī, who was born A.H. 767, had been Kādī of Ḥalab. He filled the office of chief secretary, كاتب السر, under al-Malik al-Mu'ayyad (A.H. 815—824), and died 8 Shawwāl, A.H. 823. See *Inbā al-Ghumr*, fol. 253a, *Sulūk*, fol. 72a.

The present work was written between A.H. 818 (the latest date mentioned in it, fol. 47a) and A.H. 821, the date of the author's death. It is divided into a Muḥaddimah, a Maḥṣad, and a Khātimah, as follows:

Muḥaddimah, treating generally of genealogies and tribes, in five chapters, fol. 2b. Maḥṣad in two chapters, viz., I. Pedigree of the Prophet, with its ramifications, fol. 5b; II. Extant Arab tribes and their genealogies. This last section, which forms the main bulk of the work, is divided into three parts (Kism), viz., 1. 'Āribah, or Banu Ḳaṭṭān, fol. 8a; 2. Musta'ribah, or Banu Ismā'il, fol. 24a; 3. Arabs of doubtful descent, or Berbers, fol. 37b. Khātimah: Account of the author's patron, Nāṣir al-Dīn Muḥammad al-Bārīzī, and of his ancestors, foll. 40a—48b.

Haj. Khal., who mentions the work, vol. iv., p. 565, was mistaken in ascribing it to the father of the real author.

On the first page of the MS. is a title attributing the work to al-Suyūṭī: تاليف الحافظ . . . العلامة . . . جلال الدين السيوطي

In the same place, and again at the end, is written the name of a former owner: "B. Taylor, Busreh, 1854."

596.

Or. 1543.—Foll. 61; 13 in. by 9; 30 lines, 6½ in. long; written in fair Naskhi, and, for the greater part, in tabulated form; dated 1st Muḥarram, A.H. 1232 (A.D. 1816).

[SIR HENRY C. RAWLINSON.]

سبائك الذهب في معرفة قبائل العرب

A work on the genealogies of the Arab tribes, compiled, A.H. 1229, by Abu 'l-Fauz Muḥammad Amin al-Suwaidi. See the Arabic Catalogue, pp. 437b, 579b. The work has been lithographed, Bombay, A.H. 1296.

This copy was written only three years after the composition of the work. It has a dedication to Kāsim Beg, son of the late Muḥammad Beg Shāwī Zādeh, which is wanting in the previously described copies.

On the first page is a notice of the work, concluding thus: "Purchased by me at Baghdad, June 5, 1848. H. Rawlinson."

Africa.

597.

Or. 1075.—Foll. 229; 8½ in. by 6¼; 19 lines, 4 in. long; written in fair and distinct Maghribi character; dated, fol. 212a, in the first days of Dulḥa'dah, A.H. 1125 (A.D. 1713). [CAUSSIN DE PERCEVAL.]

I. Foll. 3b—212a. الانيس المطرب روض القرطاس في اخبار ملوك المغرب وتاريخ مدينة فاس

History of Morocco and of the city of Fez, from the origin of the Idrīsi dynasty to A.H. 726, the date at which the work was written.

للهد لله مصرف الامور بمشيئته وتدبيره
ومسهل العسر بتوفيقه وتيسيره

The author, who is not named in the present copy, was, according to the best authorities, Abu 'l-Ḥasan 'Alī B. 'Abdallāh (alias B. Muḥammad) Ibn Abi Zar'. See Haj. Khal., vol. i., p. 489, vol. ii., p. 138. Ibn al-Khaṭīb mentions (in the preface to the Iḥāṭah, Or. 3023, fol. 3b) Ta'rīkh Fās, by

Ibn Abi Zar', as one of his authorities, and Ibn Khaldūn gives the same name to the author of the *Ḳartās*. In some MSS., however, the work is ascribed to Abu Muḥ. Ṣāliḥ B. 'Abd al-Ḥalīm al-Gharnāṭī.

The text has been edited with a Latin version by Tornberg, Upsala, 1843—46. There are, besides, translations in German by Franz von Dombay, Agram, 1794; in Portuguese by J. de Santo Antonio Moura, 1828; and in French by Auguste Beaumier, 1860. For other MSS., see Tornberg's preface, p. 4; Krafft, no. 253; Pertsch, no. 1696; the Paris Catalogue, no. 1868; and Mission Scientifique en Tunisie, no. 84.

The MS. agrees for the most part verbatim with Tornberg's edition, but it wants the following chapters: Reign of al-Mu'anṣir B. al-Mu'izz, and the next following chapter, Tornberg, pp. 71—74. Reign of Abu Muḥ. 'Abd al-Mūmin B. 'Alī, pp. 119—132. Reign of Idrīs Abu Dabūs, pp. 174—184. Reign of Abu Yaḥya B. 'Abd al-Ḥaḳḳ, pp. 194—198. The *Urjūzah* in praise of Abu Yūsuf Ya'kūb B. 'Abd al-Ḥaḳḳ, pp. 200-1. Expedition of Abu Yūsuf against Don Nuno, pp. 212—215.

On the other hand, the MS. has at the end, foll. 211a—212a, some additional notices belonging to the years 724—26. The last of these relates to the building by Abu Sa'īd of a bridge, which was commenced on the 19th of Sha'bān, A.H. 726.

II. Foll. 212b—229a. *الروض الهتون في اخبار مكناسة الزيتون*

A topographical and historical account of the city of Miknāsah (Mequinez), by Abu 'Abdallah Muḥ. B. Aḥmad Ibn Ghāzi al-'Uthmānī al-Katāmi, who died A.H. 919 (see no. 302, II.).

للمد لله الذي حجب الاوطان للظاعنين من
اهلها

In the next following passage of the pre-
amble the author gives the title of the work,
and refers to Miknāsah as his native place,
and the home of his youth: *وبعد فهذا روض
هتون في اخبار مكناسة الزيتون مسقط راسي ومحل
انسي بلادها نيطت على تلامي واول ارض مس جلدی
تراها*

From a short notice of the author's own
life, with which the work concludes, we learn
that he proceeded, about A.H. 858, from
Miknāsah to Fās to prosecute his studies
there, and that he had recorded in a separate
work the masters whom he met in both
cities. After spending twenty years with
his relatives in the town of Katāmah, he
took up his abode in Fās: *قال المؤلف محمد بن
احمد ابن غازي العثماني منسوب الى ابي عثمان وهو من
قبيلة كتامه حسبما ذكر ابن خلدون في كتاب العبر
نشأت بهذه المدينة كما نشأ بها اسلافي وقرات بها ثم
ارحلت الى مدينة [فاس] في طلب العلم اظنه في
سنة ثمان وخمسين وستماية [ثمانماية] فاقمت بها ما
شاء الله ولقيت من الاشياخ بالمدينتين جماعة ذكرت
مشاهيرهم في الفهرسة سميتها برسوم الاسناد بعد انتقال
اهل المنزل والناد ثم عدت الى مدينة كتامه فاقمت بها
بين اهلي عشرين زمانا ثم انتقلت الى مدينة فاس
كلاها الله تعالى فاستوطنتها*

The present work is mentioned among his
numerous writings in al-Sanā al-Bāhir, fol.
206. It has been translated by M. O. Houdas,
under the title of "Monographie de Mé-
quinez," *Journal Asiatique*, 1885, I., pp.
101—147. In a passage occurring fol. 220b
the author acknowledges having extracted
the preceding part of his history from a
work of the *Ḳādi* Abu 'l-Khaṭṭāb Saḥl B. al-
Ḳāsim B. 'Abdallah B. Muḥ. B. Ḥammād B.
Zaghbūsh, who was born in Guadix, stayed
some time in Tāwarā (Miknāsah), the home

of his ancestors, returned to Spain A.H. 610, and died in Murcia.

The present copy is by the same hand as the preceding work. At the end of the volume is a note by a former owner, 'Abbās B. 'Ali B. 'Abd al-Jalāl, who bought it in Algiers, A.H. 1139.

598.

Or. 3270.—Foll. 73; $9\frac{1}{2}$ in. by 6; 19 lines, $4\frac{7}{8}$ in. long; written in fair Maghribi character; dated A.H. 1168 (A.D. 1775).

[S. DE SACY.]

Life of Khair al-Dīn Pasha (Barbarossa), with the heading : *هذه سيرة المجاهد المرحوم خير الدين باشا وما كان له بارض الجزائر من الجهاد*

الخبر عن قدوم عروج راييس الى الجزائر وقدم اخيه خير الدين بعده وذكر نبذ من اخبارها وذكر غزاة خير الدين البحرية وكيفية ذلك عن التفصيل

This is the translation of the Turkish work known as *غزوات خير الدين باشا*, by Sinān Chā'ush. See the Turkish Catalogue, p. 60. It agrees in the main with the French version published by Sander Beg and F. Denis, under the title of "Fondation de la Régence d'Alger," Paris, 1837; but it is fuller, and contains many particulars omitted in the latter. It concludes with the disastrous retreat of Charles V., who, as stated in the last lines, fol. 73a, was not able to take away a single one of the 4000 horses he had brought, and who enriched the Algerians with the booty he left behind : *واما خيله التي اتى بها فانه لم يذهب بفارس واحد منها وعدتها اربعة الاف فارس كما تقدم وحصل مما خلفه اللعين لاهل الجزائر ما ملا ايديهم غنما وكسبت من ذلك اموالا طائلة والله* (Fondation de la Régence d'Alger, vol. ii., p. 67.)

The last page contains the beginning of the narrative of a dream, in which the author, who does not give his name, saw Muḥammad, and heard from his lips precepts intended for all Muslims, *روية المصطفى ووصيته*

The MS. is noticed in the "Bibliothèque de S. de Sacy," tom. iii., p. 38, no. 214.

599.

Or. 2409.—Foll. 113; $11\frac{1}{2}$ in. by 8; 26 lines, $5\frac{1}{4}$ in. long; written in plain Neskhi, apparently in the 19th century.

[Presented by COL. CHAS. E. GORDON.]

تحفة الزمان

A detailed history of the Muslim conquest of Abyssinia; by Shihāb al-Dīn Aḥmad B. 'Abd al-Kādir B. Sālim B. 'Uthmān, who lived in Hizān, or Jizān.

Beg. *الحمد لله المنان ذو الفضل والجود والاحسان الذي جاد بالعطاء قبل السؤال*

This is only the first volume of the work. The title and the author's name are found in the colophon, fol. 12b : *تم الجزء الاول من تحفة الزمان الذي من الله به وتفضل علينا الكريم المنان تاليف العبد الفقير الحقير شهاب الدين احمد بن عبد القادر بن سالم بن عثمان الساكن بجيزان غفر الله له ولولديه*

In the preface the author refers to the work as *Futūḥ al-Ḥabashah*, "Conquest of Abyssinia, by Imam Aḥmad B. Ibrāhīm," whose name is preceded by a string of high-sounding titles, as follows : *فانظر في كتابي المسمى فتوح الحبشة على يد الامام الاعظم الامجد الهمام الاكرم الاسعد الذي لم يسمع بمثاله . . . الملك الناصر والشهاب الزاهر شهاب الدين سلالة السادة المجاهدين . . . امير المؤمنين السلطان الامام احمد بن ابراهيم*

الغزى المجاهد المرباط رحمه الله تعالى رحمة الابرار واسكنه
بجواره فى دار القرار

From the above it appears that the author was writing after the death of his hero; but he had received some statements from his own lips (see fol. 52*b*), and he relies also on the oral testimony of Amīr Ḥusain B. Abi Bakr al-Jātiri and others, who had followed the Imam in his campaigns. In another passage, fol. 1*b*, he refers to the tenth century of the Hijrah as the present one, and says that until then there had never been wanting men to discharge the holy duty of Jihād.

At the outset the author gives a summary sketch of the descendants of Sa'd al-Dīn, who ruled what he calls the Barr Sa'd al-Dīn, بر سعد الدين, i.e., the Somali coast, the starting-point of the Muslim invaders of Abyssinia. One of these, Sultan Muḥammad B. Āzar B. Abu Bakr B. Sa'd al-Dīn, reigned for thirty years in the ninth century of the Hijrah, but was beaten by the Abyssinians. Some time after him the country was ruled for seven years by a just king, al-Jarād Abūn, الجراد ابون, who was put to death by a son of the former king, Sultan Abu Bakr B. Muḥammad B. Āzar. The future conqueror was at first a simple horseman in the service of al-Jarād Abūn. His first achievements were a victory gained over the Christians led by the Baṭriḳ Fānil, and the establishment of his rule in Ḥarar. His early life was spent in a constant struggle with Sultan Abu Bakr, with whom he some time shared the sovereign power, but whom he ultimately put to death, and replaced by the Sultan's brother, 'Umar Dīn B. Muḥammad B. Āzar.

The conquest of Abyssinia, the detailed account of which occupies the main part of the present volume, from fol. 7*b* to the end,

is stated incidentally, fol. 110*a*, to have lasted six years; and, as Ramaḍān A.H. 941 is the date next mentioned, fol. 111*b*, it may be assumed, in the absence of precise dates, to have commenced about A.H. 935. The only dates mentioned are A.H. 937, fol. 53*a*, and A.H. 938, foll. 73*b*, 87*a*, 98*b*. The Imam was seconded throughout the war by the Wazir 'Adli. His opponents were the king of Abyssinia, Wanāj Sajjad, وناج سجد (Wanāg Sagad I., who reigned thirty-two years, A.D. 1508—40 [A.H. 914—47]; see Wright, *Æthiopic Catalogue*, pp. vii. and 317*a*), and the latter's principal general, Baṭriḳ Dajlajān (Deglagan). The Imam is said, fol. 100*a*, to have subdued three-quarters of Abyssinia, and the chief places conquered are thus enumerated: ارض داروا وبالى وهدية والجتر ووج وورب وفتح وافات وما حوالها من البلدان

The latest events recorded are the conquest of Tigré, التجرى, and Axum, اكسوم, fol. 104*a*, a battle fought on the way to Baḳi Madar, in Shawwāl, A.H. 941, fol. 111*b*; the surrendering of Samīn by its inhabitants, the Jewish Falāshahs, fol. 112*a*; and the taking of Baḳi Madar, بقى مدر, Waḳrīh, وقره, al-Ḳūjjām, القوجام, and the district of al-Danbiyā, الدنيا, fol. 112*a*. The concluding passage, fol. 112*b*, relates to the lake of al-Danbiyā (Lake Tzané), which is described as being four journeys long, and containing thirty fertile islands, in which the natives had taken refuge.

The next page, fol. 113*a*, contains the beginning of the 2nd volume. The passage relating to Lake Danbiyā is repeated, and it is further related how the Imam had some canoes made of the trunks of trees, and embarked himself in one of them to lead his followers to the attack of the islanders.

Both the king of Abyssinia and the Muslim invader are recorded by Bruce in his Travels, but disguised under other names. The former is called David III., and the latter Mahomet Gragné. However, the concordance of dates, and of the leading facts of their history, leaves no doubt as to their identity. See Bruce's Travels, Edinburgh, 1790, vol. ii., pp. 124—172. Further on, p. 190, Gragné is stated to have been shot dead in an encounter with the Portuguese, in February, 1543 (A.H. 949).

On the fly-leaf, fol. 114a, and in a later and cursive hand, is a short notice relating to the rules of Harar in modern times. They are called descendants of the Amīr 'Alī B. Dā'ūd, who was in power about A.H. 1058. After Amīr Aḥmad came one of his relatives, 'Abdallāh 'Abd al-Majīd, who was evicted three months later by a nephew of Amīr Aḥmad. This last was expelled, A.H. 1274, by Muḥammad B. 'Alī Shakūr, who was put to death, A.H. 1291, by Ra'ūf Pasha. In A.H. 1295, Yūsuf, a son of Amīr Aḥmad, was appointed Mudir by Gordon Pasha.

600.

Or. 2666.—Foll. 17; 10 in. by 7½; 18 lines, 4¼ in. long; written in fair Neskhi; dated 5 Jumāda I., A.H. 1294 (A.D. 1877).

[Presented by SIR JOHN KIRK.]

كتاب السلوة في اخبار كلوة

History of the island of Kilwa, or Quiloa, on the eastern coast of Africa, now included in the Zanzibar dominions.

الحمد لله حمدا يوافي نعمه ويكافى مزيده Beg. . . . اما بعد فقد طلب منى السلطان المعظم ان اصنف له كتابا واذكر فيه تاريخ الملوك الذين تولوا في كلوة الخ

The author's name does not appear in the

text, but it is found in the following title written by Sir John Kirk on the fly-leaf: "Notes on the History of Kilwa, by Sheikh Moheddin [Muḥyi al-Din] of Zanzibar, 1862." He states incidentally, fol. 16a, that he was born A.H. 904, and the Sultan, by whose desire he wrote the work, and to whose record he devotes its concluding chapter, was Muḥammad B. al-Sultān Ḥusain B. al-Sultān Sulaimān, who appears to have reigned in the latter half of the tenth century of the Hijrah.

The work is divided into a Muḥaddimah, treating of intellect and its rules, ذكر في العقل وآدابه, and ten Bābs, the headings of which are as follow:

I. Fol. 6a. في ذكر اول من وصل الى كلوة واسسها

II. Fol. 8a. في ذكر اضطراب الامر على اهل كلوة وولاية المتمدلين

III. Fol. 8b. في ذكر ولاية ابي المذهب وذكر قصة ابي المواهب

IV. Fol. 9b. في ذكر ولاية الملك العادل الملقب بالمطر الجديد

V. Fol. 11b. في ذكر رجوع الامر الى بيت ابي المذهب

VI. Fol. 13a. في ذكر ولاية الحسن بن الوزير سليمان بن الوزير يارك وفيه قصة الامير محمد كواب

VII. Fol. 14a. في ذكر ولاية السلطان الفضيل بن السلطان سليمان وباقيته قصة محمد كواب

VIII. في ذكر ولاية حاج محمد بن ركن الدين الداوي وقصة ولاية ولده حاج حسن

IX. في ذكر ولاية السلطان محمد مكات ابن الامير
كواب وباقية قصة رجوع الامر الى الامير
ابراهيم وولاية اخيه الامير سعيد

X. في ذكر ولاية الملك العادل السلطان محمد بن
السلطان حسين بن السلطان سليمان ابن
السلطان محمد الملقب بالمطر الجديد

In the present copy, Bāb VII. comes to an abrupt termination; and the last three are wanting.

The first Muslim settlers on the African coast are said to have come from Shīrāz. A man called Ḥasan B. 'Alī and his six sons sailed in seven ships and landed at different points of the coast. The sixth son alighted on Kilwa, and purchased the island from its heathen owner, the native chief of Almuli.

The first king mentioned is Sultan 'Alī B. al-Ḥusain, surnamed Ighawumīj, إغوميج, who lived about the middle of the third century of the Hijrah, and established his son in the neighbouring island of Manfasiyyah, منفسيه. His successors and some subsequent dynasties are very briefly chronicled. The length of each reign is stated, but no dates are given. Bāb V., however, offers a synchronism in the record of the arrival at Kilwa of the Rasuli prince, Malik Mas'ūd B. al-Malik al-Muayyad, driven from Aden by Sultan 'Alī B. Ṭāhir. This must have been about A.H. 859. See Johannsen, *Hist. Jemanæ*, p. 186.

More precise dates are given in Bāb VII., which treats of the reign of Sultan Fuḍail, who succeeded A.H. 901, and his "Mayor of the Palace," Amīr Ibrāhīm. It contains an account of their dealings with the European navigators (Vasco de Gama and Cabral), from A.H. 904 to 908. That chapter breaks off in a passage describing how Amīr Ibrāhīm

proceeded by boat to an interview with the Portuguese commander (see *l'Asie de Barros*, Thévenot, *Histoire de divers Voyages*, vol. ii., p. 14, and Rigby's report on the Zanzibar Dominions, Selections from the Records of the Bombay Government, no. lix., p. 28).

The MS. was presented to Sir John Kirk by the Sultan of Zanzibar, Barghash B. Sa'id, who wrote in gold letters on the first page: هذا الكتاب للحب العزيز جون كرك وكيل الملكة المعظمة في زنجبار كتبه برغش بن سعيد بن سلطان بيده يوم ١١ من شهر جمادى الاول سنة ١٢٩٤

601.

Or. 3128.—Foll. 82; 8 in. by 5½; 15 lines, 2½ in. long; written in fair Neskhī; dated 15 Sha'bān, A.H. 1011 (A.D. 1603).

[KREMER, no. 138.]

الطراز المنقوش في فضائل الحبوش

(fol. 8a)

A work in praise of the Abyssinians, with lives of some notable men and women of that race, by 'Alā al-Dīn Muḥammad B. 'Abd al-Bākī al-Bukhārī al-Makki.

The work was written, A.H. 991, for Sayyid al-Ḥusain, the eldest son of the Sharif of Mecca, Sayyid Ḥasan B. Abi Numma. See the Arabic Catalogue, pp. 158a, 579b, 770b; the Khedive's Library, vol. v., p. 81; Pertsch, no. 1694; Houtsma, no. 193; Wüstenfeld, *Geschichtschreiber*, no. 536; and Flügel, *Zeitschrift der D. Morg. Ges.*, vol. xvi., pp. 697—709, where a full analysis of the contents will be found.

The author's name appears in the following inscription, by the same hand as the text: كتاب الطراز المنقوش في محاسن الحبوش للشيخ الامام العالم العلامة العمدة علاي الدين البخاري خطيب المدينة المنورة رحمه الله امين

Copyist : عبد الرحمن بن علي البديوي

At the end are added a few verses, an admonition against secret idolatry, شرك خفي, by the great mystic Raslān al-Dimashki, and an Arabic note stating that the MS. belonged to Joseph Catafago, dragoman of the Prussian Consulate, Beyrout.

602.

Or. 4634.—Foll. 107; 8½ in. by 6; 21 lines, 3¼ in. long; written in fair Neskhi, with red-ruled margins; dated Thursday, 15 Dulhijjah, A.H. 1013 (A.D. 1605). [LANE.]

I. Foll. 1—59. رفع شان الحبشان

A work of Jalāl al-Dīn 'Abd al-Rahmān al-Suyūṭi in praise of the Abyssinians, with notices of some eminent men of negro blood.

Beg. الحمد لله الذي فضل بعض الاجناس على بعض

The author describes his work as a much enlarged recension of a treatise of Abu 'l-Faraj Ibn al-Jauzi, entitled Tanwīr al-Ghabash (تنوير الغباش في فضل السودان والحبش), Haj. Khal., vol. ii., p. 455; adding that his own work is to that of his predecessor like a full moon to the crescent.

The Raf' Shān al-Ḥubshān is one of the two works of al-Suyūṭi which the author of Ṭirāz al-Manḡūsh follows as his authorities. An extract from it has been given by S. de Sacy in his Chrestomathie, vol. i., p. 458. See also Haj. Khal., vol. iii., p. 475, and vol. vi., p. 677, no. 407.

II. Foll. 60—107. الطراز المنقوش في فضائل الحبش

Another copy of the work noticed under the preceding number.

Copyist : محمد مذكور بن علي بن الحاج محمد غنور البعيري الياطسي

603.

Or. 2345.—Foll. 54; 8½ in. by 5½; 15 lines, 3¾ in. long; written in clear Neskhi, with red-ruled margins; dated Dulhijjah, A.H. 1296 (A.D. 1879).

[Presented by GORDON PASHA.]

History of Nubia, from A.H. 910 to A.H. 1280.

الحمد لله مبدى الخلق ومعيدها واشهد ان لا اله الا الله وحده

The author, whose name does not appear, defines the scope of the work as follows:

اما بعد فهذا تاريخ مختص باراضى النوبة ومن ملكها مبتدا بملوك الفنج وما حصل في مدتهم الى زمني هذا ومن تولى بعدهم من الهمج وكيف كان انسلخ ملكهم

The history begins with the first king of the race called al-Funj, الفنج, namely, 'Umārah Dūnqas, عمارة دونقس, who founded the city of Sennar, A.H. 910, and with his successors, down to the last of the dynasty, al-Malik Ūnṣah, الملك اونصه, who was deposed A.H. 1130 (fol. 8a). After him came al-Malik Nūl, الملك نول, a maternal relative of the former king, who died A.H. 1135, and his son al-Malik Bādī Abu Shalūkh, بادى ابو شلوك, in whose time the chiefs of the Hamaj, an Arab tribe, became the real rulers (مشايخ الهمج, fol. 8b). The next section deals with the first of those chiefs, al-Shaikh Muḥammad Abu 'l-Kilak, الشيخ محمد ابو الكيلك, and with his successors, down to Muḥammad B. 'Adlān, whose murder, A.H. 1232 (see Buchta, der Sudan, p. 19), was followed by a period of anarchy. The last section begins (fol. 30b) with the Egyptian conquest, and the appearance of Ibrāhīm and Ismā'il Pasha on the scene, A.H. 1237. It is taken

up with the successive governors of the Sudan, and ends with Mūsa Pasha, who entered Khartum on the 4th of Ṣafar, A.H. 1279, and returned to it, after a journey to Cairo, in Jumāda II., A.H. 1280. It concludes, fol. 51b, as follows: الى هنا قد انتهى تاريخ المؤلف رحمة الله تعالى عليه

A short appendix, due to another writer (foll. 51b—54a), who wrote it by desire of an exalted personage not named, begins with the mission of Ja'far Maẓhar Pasha, A.H. 1281, and brings the history down to A.H. 1288. It concludes with the governorship of Aḥmad Mumtāz Pasha, and with an account of his tyrannical rule, and of the indignities which he inflicted upon the Muslims.

The following colophon gives the name of Muḥammad Abu Bakr Makki Aḥmad, but whether as author or as copyist remains doubtful: وقد تم هذا التاريخ بعون الله وحسن توفيقه: على يدى افقر الورى واحوجهم الى من يسمع ويرى فذلك الفقير اليه محمد ابو بكر مكى احمد غفر له ولوالديه وجميع المسلمين امين

On the first and last pages are impressions of the seal of Gordon Pasha, غوردون پاشا, by whom the MS. was presented to the Museum in 1881.

Appendix to History.

604.

Or. 1530.—Foll. 196; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive, but distinct, Neskhī; dated (fol. 187b) 19 Jumāda I., A.H. 866 (A.D. 1462).

[SIR HENRY C. RAWLINSON.]

I. Foll. 1—187. محاسن الوسائل الى معرفة الاوائل

A collection of historical notices, relating

to the Awā'il, i.e., to the origins of things, and to the persons who originated certain customs, practices, or arts; by Badr al-Dīn Abu 'Abdallah Muḥammad B. 'Abdallah al-Shibli al-Hanafī.

الحمد لله الاول الرحمن الرحيم القاهر القادر
الفتاح العليم

The author's name appears in the following title prefixed to the volume, in the same handwriting as the text: كتاب محاسن الوسائل في معرفة الاوائل تاليف الامام الفاضل المحدث ذى الفضائل بدر الدين ابى عبد الله محمد بن عبد الله الشبلى الحنفى عامله الله باطقه الحنفى

He was born A.H. 712, in al-Shibliyyah, a quarter of the town of al-Ṣālihiyyah (near Damascus), of which his father was Kayyim, or warden, and from which his Nisbah al-Shibli is derived. He applied himself to the study of law and tradition under the best masters in Damascus and Cairo, and was appointed, A.H. 755, Kādi of Ṭarābulus. He held that office to the time of his death, which took place A.H. 769. It is said that he frequently took up arms and engaged in military operations along the coast. (See al-Durar al-Kāminah, Or. 3044, fol. 82a; Ibn Ṭulūn, Or. 3046, fol. 153b; and Taḍkirat al-Nabiḥ, Add. 7335, fol. 232b.) The work is mentioned by Haj. Khal., vol. i., p. 490, and vol. v., p. 413.

In the preface, after dwelling at length on the priceless value of books, and after quoting innumerable sayings, in prose and verse, on that subject, the author speaks of his eager pursuit of knowledge, and enumerates his previous compositions, as follows:

دم السماع الملهى وتحريمه وبيان حميد الشعر 1.
كتاب الفصول في احوال الرسول 2. من ذممه
He submitted this last for revision to his master, Shaikh Abu 'l-Hajjāj (Yūsuf B. 'Abd al-Raḥmān) al-Mizzi (d. A.H. 742), of whom

he speaks as still living. 3. كشف الابهام بشرح عمدة الاحكام, a commentary upon the عمدة الاحكام of 'Abd al-Wāḥid al-Jammā'ili (d. A.H. 600; v. Haj. Khal., vol. iv., p. 254). 4. تصريح نشر. 5. الاقلام والسطور في تعريف الايام والشهور. 6. الاعلام في احكام السلام. 7. رفع الحجاب الساتر في الانبا. 8. في ذكر السهام والقياس. Having proceeded to Jerusalem, A.H. 737, he found there the great Shaikh Abu Sa'id B. al-'Alā'i (Khalil B. Kaikaldi, d. A.H. 761; v. al-Durar al-Kāminah, Or. 3043, fol. 120b, and Uns al-Jalil, fol. 186), from whom he took down in writing much valuable information; among others, a chapter on Awā'il, which, after returning home, he compared with his own notes on that subject. To these he subsequently made additions from the following works: 1. Kitāb al-Awā'il, by the Ḥāfiẓ Abu'l-Kāsim Sulaimān B. Aḥmad B. Ayyūb al-Ṭabarānī (who died in Ispahan, A.H. 360; Ibn Khallikān, vol. i., p. 592). 2. Kitāb al-Awā'il, by Abu 'Arūbah al-Ḥusain B. Abi Ma'shar Muḥ. B. Maudūd al-Ḥarrānī (who died A.H. 318; al-'Ibar, Add. 23,280, fol. 111). 3. A chapter on Awā'il at the end of the work entitled al-Muṣannaf, by Abu Bakr ('Abdallāh B. Muḥ.) Ibn Abi Shaibah (d. A.H. 235; v. Fihrist, p. 229; al-'Ibar, fol. 76; Lib. Classium, viii., no. 20). 4. Notices scattered in the book of Muḥ. B. Ishāq al-Nadīm (the Fihrist).

The work is divided into twenty-five unnumbered sections, the headings of which are given at the end of the preface, fol. 10. They are arranged according to a general chronological order, beginning with Creation, the Ka'bah, Adam and the Prophets, &c., and concluding with the Resurrection, Paradise, and Hell.

At the end is an appendix headed تذكرة,

fol. 178a—187b, not included in the table of contents. It consists of miscellaneous historical notices borrowed from various traditionists, and begins: ما خلق الله فخلق القلم

It is divided into short sections (Faṣl), the last of which treats of various eras, and contains a reference to A.H. 742 as the present year.

It appears from the following colophon to have been transcribed, as well as the preceding work, from the rough draft of the author: نقلت هذه النسخة من المسودة التي بخط المؤلف رحمه الله في تاسع عشر شهر جمادى الاول سنة ست وستين وثمانماية الحمد لله علقها لنفسه يوسف بن يوسف بن محمد بن خضر بن يعقوب بن خضر الصفدى عفا عنه

II. Foll. 189—196; written by the same hand, but in a smaller character, with about twenty lines in a page.

كتاب الاوائل

The Kitāb al-Awā'il of Abu 'l-Kāsim Sulaimān B. Aḥmad B. Ayyūb al-Ṭabarānī, mentioned as one of the sources of the preceding work.

أخبرنا الشيخ الإمام أبو الحجاج يوسف بن خليل
بن عبد الله الدمشقي بحلب

It begins with a Riwāyat, starting from Shams al-Dīn Abu 'l-Ḥajjāj Yūsuf B. Khalil B. 'Abdallāh al-Dimashqī (who died in Ḥalab, A.H. 648, at the age of ninety-three; Orientalia, vol. ii., p. 235), with whom the work was read in Ḥalab, and ascending, through two intermediate links, to Abu Nu'aim Aḥmad B. 'Abdallāh B. Aḥmad (born A.H. 336, died A.H. 430; Ibn Khallikān, vol. i., p. 74; Ta'rikh al-Islām, Or. 49, fol. 153), who had it from the author.

The work is divided into a number of short sections headed باب, each of which contains a separate Hadith, or statement, preceded by its Isnād. The first Bāb relates to the Hadith *اول ما خلق الله القلم*. The copy is signed by the same scribe as art. I., and is dated 6 Muharram, A.H. 866.

On the literature of the Awā'il, see Haj. Khal., vol. i., p. 490; Gosche, "Die Kitab al-Awā'il, Festgabe zur 25-ten Versammlung der Philologen," Halle, 1867; Pertsch, Gotha Catalogue, no. 1551; and Mélanges Asiatiques, vol. i., p. 100.

605.

Or. 1313.—Two rubbings, taken from tumular inscriptions in the royal mausoleum of Shella, near Rabat, Morocco, by Mr. Frost, H. M.'s Vice-Consul at Rabat, and presented by Trovey Blackmore, Esq.

The first is a sheet of paper, 2 ft. 5 in. in height, by 2 ft. 2 in. It is from the tomb of Sultan Abu Ya'kūb Yūsuf. The essential part of the inscription reads as follows: هذا قبر سيدنا ومولانا الملك العادل . . . المجاهد الشهيد امير المسلمين الناصر لدين المقدس المرحوم ابى [يعقوب] ابن مولانا الملك العادل الزاهد المرباط الصالح امير المسلمين وناصر الدين المقدس المرحوم ابى يوسف بن عبد الحق قدس الله روحه وشرف ضريحه توفي شهيدا يوم الاربعاء السابع لشهر ذى القعدة عام ستة وسبعماية

Abu Ya'kūb Yūsuf B. Abi Yūsuf Ya'kūb B. 'Abd al-Hakk, of the Beni Merin dynasty, was assassinated by a eunuch slave in Tlemsen Jedid on the 7th of Dulka'dah, A.H. 706. The inscription confirms the date of that event as recorded in Raud al-Qartūs, Beaumier's translation, p. 548, and by Ibn Khaldūn, De Slane's translation, vol. iv., p. 169. For an account of the mausoleum, now in

ruins, and a translation of the inscription, see the Athenæum, September, 1875, p. 380.

The second rubbing is on a slip of paper six feet long by 8 in.

It was taken from the tomb of a daughter of Abu 'Inān, son of Abu 'l-Ḥasan 'Ali B. Abu Sa'id B. Abu Yūsuf Ya'kūb B. 'Abd al-Hakk, of the same dynasty. Abu 'Inān seized upon the throne in his father's absence, A.H. 749, and died A.H. 759. The princess died on the 4th of Rajab, A.H. 750. The inscription reads in its essential part as follows: هذا قبر مولانا الحرة الطاهرة النقية الصالحة ابنة السلطان الخليفة الامام الذى جلت اوصافه الجميلة ومحامده الجليلة عن ان تحصى بلسان او ترسم ببيان مولانا امير المؤمنين المتوكل على رب العالمين ابا عنان بن امير المسلمين ابى الحسن ابن الخلفاء الائمة العظما الاعيان اسكنها الله فسيح الجنان وتلقاها بالعفو والغفران وكانت وفاتها فى ليلة السبت الرابع لرجب الفرد عام خمسين وسبعماية ودفنت فى اثر صلاة الجمعة الخامس والعشرين من الشهر المذكور بمشهد مولانا الخليفة المنصور

For a full account of Abu 'Inān, see Ibn Khaldūn, Histoire du Berbères, translation, vol. iv., pp. 271—318.

606.

Or. 1738.—Foll. 205; 10 in. by 5½; about 13 lines in a page; written by various hands in Neskhi and Nestalik, about A.D. 1853.

[SIR H. MIERS ELLIOT.]

Extracts relating to India from sixteen historical Arabic MSS., preserved in the Library of the Asiatic Society of Bengal, written for Sir H. Elliot.

At the beginning is a list of the nineteen extracts, at the head of which is written: واضح باد كه حسب الحكم جذاب اليت صاحب سكرتير

مرحوم تواریخ عربیه بتعداد ۴۸ جلد که در کتبخانه
سوسیته ملی [کمی؟] بهادر موجود بودند دیده شد
و از آن کتب آنچه حال هندوستان بنظر آمد تحریر یافت

The extracts are from the following works :

Fol. 2. *مرآة الجنان وعبرة اليقظان*, by Abu Muḥ. 'Abdallah B. As'ad al-Yāfi'i (no. 473).

Fol. 8. *عقد الجواهر والدرر فی اخبار القرن الحادى عشر*, by Sayyid Muḥ. B. Abi Bakr al-Shilli; v. Arabic Catalogue, p. 431*b*.

Fol. 12. *انسان العیون فی سيرة الامین المامون*, by 'Ali B. Burhān al-Dīn al-Ḥalabī; v. Arabic Catalogue, p. 424*b*.

Fol. 19. *المستطرف فی کل فن مستطرف*, by Muḥammad Khaṭīb al-Abshīhi; v. Arabic Catalogue, p. 335*a*.

Fol. 24. *تاریخ عبد الرحمن جوزی*, a general history, from Creation to A.H. 597, apparently by 'Abd al-Raḥmān Ibn al-Jauzi (no. 460).

Fol. 28. *اخبار الدول وآثار الاول*, by Aḥmad al-Karamānī (no. 491).

Fol. 50. *مرآة العجايب*, ascribed to Abu 'Abdallah Muḥ. B. 'Umar Zain al-Dīn B. al-Wākidi.

Beg. الحمد لله الواحد القهار العزيز الجبار المعز المذل

The work, which is called at the end *مرآة العجايب*, is stated to have been composed A.H. 767, and to treat of history, genealogy, geography, and politics.

The last title and the above date give a clue to the real author, Muḥammad B. Kāsim B. Muḥ. al-Nuwairī al-Mālākī al-Iskandarānī, who wrote a work in three volumes, containing, besides an account of the taking of Alexandria by the Franks, A.H. 767, much miscellaneous historical matter. See al-Durar al-Kāminah, Or. 3044, fol. 109, and Haj. Khal., vol. ii., p. 107.

The MS. is stated to consist of 275 folios, with 25 lines in a page, and to be dated A.H. 809.

Fol. 71. *قصه شکروتی فرماض*, the story of Shakrawati Farmād.

روی محمد بن مالک رضی الله عنهم اجمعین
وذلك كان في زمان نزول هذه الآية قوله تعالى في كتاب
العزيز وانذر عشيرتك الاقربين

Shakrawati Farmād is the name of a king of Malabar, who, having witnessed from his residence, Kalankūr, the splitting of the moon by Muḥammad, acknowledges him as the true Prophet, and spreads Islamism in his dominions.

Fol. 94. *کامل ابن اثیر*, the Kāmil, by Ibn al-Athīr (no. 462).

Fol. 126. *تقصص الانبياء*, by Abu'l-Ḥasan Muḥ. B. 'Abdallah al-Kisā'i (no. 497).

Fol. 130. *تاریخ الخلفاء*, by Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī (no. 483).

Fol. 134. *مختصر الدول*, by Abu'l-Faraj (no. 32).

Fol. 142. *مروج الذهب*, by al-Mas'ūdi (no. 448).

Fol. 146. *تاریخ ابن قتیبہ*, i.e. *کتاب الامامة*, ascribed to Ibn Kutaibah (no. 519).

Fol. 150. *مدينة العلوم*, an encyclopædic work, abridged from the Miftāḥ al-Sa'ādah of Aḥmad B. Muṣṭafa Ṭāshkubri Zādah (see the Khedive's Library, vol. vi., p. 195). The extract contains an enumeration of historical works.

Beg. علم التواريخ وهو معرفة احوال الطوائف وبلدانهم

Fol. 163. *کامل التواريخ*, another extract from the Kāmil.

Fol. 184. عجائب البلدان, by al-Kazwini; v. Arabic Catalogue, p. 441a.

Fol. 190. مدينة العلوم, the preface and table of contents of the work above-mentioned (fol. 150).

Beg. بديع بيان لا يتحدث مئالة ومنيع تبيان لا يختص مئالة توشيح حبير الكتاب بطراز الحامد واعلامها

Fol. 202. عقد الجواهر, another extract from al-Shilli's work (fol. 8).

BIOGRAPHY.

607.

Or. 1281.—Foll. 153; 10 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 21 lines, 5 in. long; written in large and plain Neski, about A.H. 672 (A.D. 1273).

وفيات الاعيان

The fourth volume of the biographical dictionary of Ibn Khallikān, in the handwriting of the author.

This volume contains the additional notices, completing the letter *ي*, which the author wrote after his return from Damascus to Cairo, at the end of A.H. 669, and finished, as stated in the epilogue, fol. 152b, on the 22nd of Jumāda II., A.H. 672. See Wüstenfeld's edition, xii., p. 119, and De Slane's translation, vol. iv., p. 560. The contents correspond with pp. 114—602 of the latter work, and with the lives 817—865 of Wüstenfeld's edition.

After being long separated from its fellow volume, described at length in the Arabic Catalogue, pp. 685—87, the present portion of the precious autograph has, by a curious and happy chance, been brought from another quarter to join again the former volume on

the shelves of the Museum, which has thus become possessed of three-quarters of that valuable work in the original draft of the author. Ibn Khallikān's handwriting has been faithfully reproduced in a facsimile of Add. 25,735, Oriental Series of the Palæographical Society, plate 38.

In one respect this volume has fared better than the former. It has not been so ruthlessly trimmed, and has preserved a larger proportion of its original width, and of the numerous autograph additions which crowd the margins. But, on the other hand, it has had the mischance of losing in various places a number of leaves, the contents of which have been carefully supplied, but by another and much later hand. That restoration was completed, as stated at the end, on the 15th of Ramaḍān, A.H. 991 (A.D. 1583).

The following list shows the beginning and end of the portions of the autograph MS. preserved in this volume, with references to the corresponding passages in the fourth volume of De Slane's translation.

Foll. 16—19. Beg. وتمتعوا فالوقت طاب بقربكم (p. 156, line 13).

End : ان مخلدا احد الاسخيا الممدحين وفد على عمر بن (p. 171, line 25).

Foll. 23—65. Beg. ان يرصدوهم ويستعدوا (p. 179, line 26).

Ending with the last line of the notice of Ibn al-Sikkīt (p. 299).

Fol. 68. Beg. حركاتهم في صفر ووقع القتال (p. 340, line 7).

Ending ويصلى بالناس الصلوات الخمس ويلبس الصوف (p. 342, line 7).

Foll. 70, 71. Beg. المؤمنين بل خاطبه بامير المسلمين (p. 344, line 7).

حتى يرد كتاب من يعقوب الى امينه بانفاذه
(p. 353, line 7).

Fol. 73. Beg. في ميله الى العلويه فدعا به يوما
(p. 355, line 15).

End. فلما كان في راس ثلث عشرة سنة اتاني آت
(p. 357, line 20).

Foll. 75—148. Beg. وان الحارة المعروفة بالوزيريد
(p. 362, line 24).

End. وقرنت الشعر بما يجانسه ووصلته بما يفاسيه
(p. 581, line 30).

The writing of Ibn Khallikān is, without any pretension to elegance, well shaped and perfectly distinct. In all doubtful cases the author has carefully added the vowels and other additional signs to distinguish letters liable to be mistaken for others. A collation of his text would be useful to correct any mistakes that have escaped the editor or the translator. A few instances will be found in the very first leaves of the MS. Thus the surname of Shihāb al-Dīn al-Suhrawardī, fol. 16a, is not *المريد بالملكوت*, al-Murīd bil-Malakūt as read by Wüstenfeld, x., p. 100, and by De Slane, p. 156, but *المؤيد بالملكوت*, al-Mu'ayyad bil-Malakūt. On the verso of the same folio we read : *وكان قد قبض عليه ولده المذكور* : "The above-mentioned son (al-Zāhir, son of Saladin) had already arrested him (al-Suhrawardī) on account of the reports that had reached him concerning the same." Instead of *لما* De Slane read *لما*, and translated, p. 157 : "al-Zāhir had him arrested as soon as he was told of it." Further on, fol. 17b, the name *ابو روح* is vocalized Abu Rauḥ, instead of Abū Rūh, as read by De Slane, p. 163.

The author's marginal additions, more or less mutilated by the trimming of the volume, are found inserted in the text in later MSS.

and in the printed editions. In two places, where the margins did not afford sufficient space, such additions have been written on supplementary leaves ; see foll. 49 and 112.

A tabulated index of the lives has been prefixed (fol. 2b), by the same hand that supplied the lost leaves. On fol. 3a is written this title : *الجزء الرابع من كتاب وفيات الاعيان وانبا ابناء* : *الزمان للقاضي شمس الدين ابن خلکان*. On the same page are notes of former owners, one of whom, Muḥammad B. 'Abd al-Bāḳi B. Muḥibb al-Dīn al-Ḥanafī, has added his seal with the date A.H. 1031. The last named, one of the 'Ulamā of Damascus, was successively Kādi of Balbek and of Saïda, and died in Hims, A.H. 1060. (Khulāṣat al-Athar, vol. iii., p. 479.)

608.

Or. 1278.—Foll. 197 ; 11 $\frac{3}{4}$ in. by 7 ; 33 lines, 4 $\frac{1}{2}$ in. long ; written in fair cursive Neskhī, apparently in the 17th century.

The first volume of the same biographical dictionary, ending with the life of Mu'ād B. Muslim al-Harrā. (De Slane's translation, vol. iii., p. 370 ; Wüstenfeld's edition, no. 735.)

The text is much shorter than that of the printed editions. It appears, moreover, to have been transcribed from a MS. which had lost some leaves. There are two lacunæ of some extent. The first occurs on fol. 151b, and extends from the first lines of the life of al-Kāsim B. Muzaḥfar al-Shahrūzūrī to the beginning of the life of Abu 'l-Faṭḥ Muḥ. Ibn al-Ta'āwīdī. (De Slane's translation, vol. ii., p. 497, to vol. iii., p. 162.) The second, fol. 196a, extends from the latter part of the life of Marwān B. Abi Ḥaṣṣah to the beginning of the life of Mu'ād B. Muslim al-Harrā. (Ib., vol. iii., pp. 346—370.)

On the first page is a note of a former

owner, with the date سنة ١٠٥٥, probably for A.H. 1055. At the top of the same page is written: "E libris Theodori Preston, Coll. S. S. Trin. Camb. Socii, 1848, Damasci." On the fly-leaf is a table of the lives contained in the first part of the MS., foll. 2—47.

609.

Or. 1279.—Foll. 249; 10 in. by $6\frac{1}{4}$; 37 lines, $3\frac{7}{8}$ in. long; written in small and fair Neskhi, apparently in the 18th century.

The first volume of the same biographical dictionary, ending with the life of 'Amr B. Mas'adah. (De Slane's translation, vol. ii., p. 410; Wüstenfeld's edition, no. 518.)

There are some corrections and a few additions, chiefly poetical quotations, in the margins. On the first page is the name of a former owner, with the date A.H. 1171.

610.

Or. 1280.—Foll. 153; 10 in. by $6\frac{3}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in fair flowing Neskhi of the 15th century.

The last volume of the first edition of the same work, beginning with the life of Muḥammad Ibn Tūmart, and ending with that of Yaḥya al-Barmaki. (Wüstenfeld's edition, nos. 699—816; De Slane's translation, vol. iii., p. 205 to vol. iv., p. 113.)

The text is shorter than that of the printed editions; it wants all the later additions of the author. The life of Alp Arslān (vol. iii., p. 230—232) is left out, and the usual order of the letters *z* and *j* is inverted, the latter being placed first.

The latter part of the MS., foll. 129—153, is by an earlier hand, and in the Maghribi character. It is dated at the end 27 Jumāda II., A.H. 747 (A.D. 1346), and concludes with the rare epilogue of the first edition, trans-

lated by De Slane, vol. iv., p. 113. (See Wüstenfeld's edition, vol. x., p. 71.) At the end is a note by another hand, in the Oriental character, stating that the author had, according to his promise, subsequently completed the work; for in some copies there was found a sequel of about ten quires, beginning with the life of Yaḥya Ibn Hu-bairah, at the end of which the author stated that, after reaching the life of Yaḥya al-Barmaki, the work had been temporarily brought to a close by his departure for Damascus (A.H. 659; see De Slane's translation, vol. iv., p. 560), but that it had been afterwards resumed and completed.

Two notes written (also in the Oriental character) on the margins of foll. 151*b* and 152*b*, are contemporary records of a great earthquake on the 14th of Jumāda I., A.H. 775, and of the departure of the writer, Aḥmad B. Muḥ. B. Abi Bakr, for Damietta, ثغر دمياط on the 18th of Rabī' II. in the same year.

A quire written in the Maghribi character, and by the same hand as the latter part of the MS., foll. 36—44, has been inserted between two consecutive leaves of the original MS. It does not belong to Ibn Khallikān's work, but is a fragment of another, probably earlier, biographical dictionary. It contains notices of the following men, mostly poets, who lived in the first three centuries of the Hijrah: Muslim B. al-Walid al-Anṣārī, a contemporary of Hārūn al-Rashīd; Muṣ'ab B. al-Zubair, who died A.H. 72; al-Mufaḍḍal B. Muḥ. al-Ḍabbi (in the time of al-Rashīd); Marwān Ibn Abi Ḥafṣah, who died A.H. 181; al-Mu'am-mal B. Umail (in the time of al-Mahdī); Marwān B. Abi'l-Janūb (in the reigns of al-Wāthiq and of al-Mutawakkil); Maṣṣūr B. Salamah B. Zibriḳān al-Namari (in the reign of al-Rashīd); Maṣṣūr B. 'Ammār al-

Sulami al-Wā'iz, a contemporary of Laith B. Sa'd (d. A.H. 175).

The first life begins : مسلم بن الوليد الانصارى
مولى سعد بن زرارة الخنزرجى كان رقيق الطبع

The arrangement is alphabetical, but with regard to the first letter only. The author refers in two passages to the letters ع and ل of his dictionary. He quotes only early authorities, such as al-Zubair B. Bakkār (d. A.H. 256) and Abu Sa'id Ibn Yūnus (d. A.H. 347).

On the first page of the MS. is written the following title in the Thulthi character : الاخير
من وفيات الاعيان وفيه التكملة التى لحقها فى حرف اليا

A careful reader has corrected the above erroneous statement by inserting ليس between
فيه and و

On the same page are notes of several successive owners, the earliest of which is dated A.H. 941.

611.

Or. 3686.—Foll. 402; 10½ in. by 6; 25 lines, 3⅜ in. long; written in fair Neskhi; dated end of Dulḡa'dah, A.H. 1013 (A.D. 1605).

[BUDGE.]

The second volume of the same work, beginning with the life of Ibn Tūmart (Wüstenfeld, no. 699; De Slane, vol. iii., p. 205), and ending with that of Yūnus Ibn Man'ah (Wüstenfeld, no. 864; De Slane, vol. iv., p. 597), and with the author's epilogue, dated 22 Jumāda II., A.H. 672.

Copyist : عبد الكريم بن احمد العكر بن محمد
... المزى بلدا الصالحى منشأ

612.

Or. 3687.—Foll. 57; 12½ in. by 7½; 27 lines,

4 in. long; written in small and neat Neskhi, apparently in the 18th century. [BUDGE.]

A portion of the same work, beginning with the life of Abu Bakr al-Ḥasan Ibn al-'Allāf (Wüstenfeld's edition, no. 171; De Slane's translation, vol. i., p. 398), and ending with that of Sulaimān al-A'mash (Wüstenfeld, no. 270; De Slane, vol. i., p. 587). The first and last notices are imperfect. Spurious beginning and end have been added by a later hand.

The text of this fragment differs considerably by omissions, and still more by additions, from the printed editions. There is especially a notable increase, and a different arrangement, of poetical quotations, while in some parts the text is so altered as to preserve little of the original work. The following notices may be pointed out as much exceeding the printed texts in extent: Al-Ḥallāj (Wüstenfeld, no. 186), fol. 8a; al-Khalī' (no. 190), fol. 10b; Ibn al-Ḥajjāj (no. 191), fol. 12b; al-Bārī' (no. 195), fol. 15a; Zubaidah (no. 241), fol. 39b; Zinki B. Maudūd (no. 245), fol. 43a; Sa'id B. al-Musayyab (no. 261), fol. 52a; Sufyān al-Thaurī (no. 265), fol. 54a.

613-14.

Or. 3043 and 3044.—Two uniform volumes, consisting respectively of foll. 187 and 172; 10½ in. by 6½; 33 lines, 5 in. long; written by the same hand in small and distinct Neskhi. The first volume is dated 29 Rabī' I., A.H. 876; the second, 24 Jumāda II., same year (A.D. 1471). [KREMER, no. 44.]

الدرر الكامنه فى اعيان الماية الثامنة

A biographical dictionary of the eminent men who died in the eighth century of the Hijrah; by Shihāb al-Dīn Aḥmad B. 'Alī, called Ibn Ḥajar, who died A.H. 852. See the Arabic Catalogue, p. 767a, and Wüstenfeld, Geschichtschreiber, no. 487.

الحمد لله الذي يحيى ويميت وله اختلاف Beg. الليل والنهار

The scope of this useful and comprehensive work is defined in the preface as follows:

وبعد فهذا تعليق مفيد جمعت فيه تراجم من كان في المايه الثامنه من الهجرة النبويه من ابتدا سنة احد وسبعماية الى آخر سنة ثمانى مائة من الاعيان والعلماء والملوك والامراء والكتّاب والوزراء والادباء والشعراء وعينت فيه برواه الحديث النبوى فذكرت من اطلعت على حاله واشرت الى بعض مروياته اذ الكثير منهم شيوخ شيوخ وبعضهم ادركته ولم القه وبعضهم لقيته ولم اسمع منه وبعضهم سمعت منه

The author then proceeds to enumerate his sources, which we give in the following list, with references, for the works, to Haj. Khal., and, for the author's lives, to the notices contained in the present MS., and to Wüstenfeld's "Geschichtschreiber der Araber":

اعيان العصر واعوان النصر (H. Kh., i.e., p. 365), by Abu 'l-Ṣafā (Khalil B. Aibak) al-Ṣafadi, who died A.H. 764 (vol. i., fol. 120a, Wüst., no. 423).

مجانى العصر (H. Kh., v., p. 382), by Abu Ḥayyān (Muḥ. B. Yūsuf), who died A.H. 745 (vol. ii., fol. 137a, Wüst., no. 409).

ذهبية العصر (H. Kh., iii., p. 337), by Shihāb al-Dīn (Aḥmad B. Yahya) Ibn Faḍl-allah, who died A.H. 749 (vol. i., fol. 61b, Wüst., no. 411).

تاريخ مصر (H. Kh., ii., p. 142), by Kuṭb al-Dīn ('Abd al-Karīm B. 'Abd al-Nūr) al-Ḥalabi, who died A.H. 735 (vol. i., fol. 176a, Wüst., no. 402).

ذيل سير النبلا (H. Kh., iii., p. 639), by Shams al-Dīn (Muḥ. B. Aḥmad) al-Dahabi, who died A.H. 748 (vol. ii., fol. 54a, Wüst., no. 410).

ذيل ذيل المرأة (H. Kh., v., p. 482), by 'Alam al-Dīn (al-Kāsim B. Muḥ.) al-Birzālī, who died A.H. 739 (vol. ii., fol. 36b, Wüst., no. 403).

الوفيات (H. Kh., vi., p. 456), by Taḳī al-Dīn Muḥ. B. Rāfi', who died A.H. 774 (vol. ii., fol. 73b, Wüst., no. 433).

الذيل عليه (ib.), by (Aḥmad) Ibn Hījji, who died A.H. 816 (Sulūk, fol. 17b, Inbā al-Ghumr, fol. 209, Wüst., no. 462).

الوفيات (H. Kh., vi., p. 457), by Abu 'l-Ḥusain (Aḥmad) B. Aibak al-Dimyāṭī, who died A.H. 749 (vol. i., fol. 19b).

الذيل عليه (ib.), by Abu 'l-Faḍl ('Abd al-Raḥīm) B. al-Ḥusain al-'Irāqī, who died A.H. 806 (Inbā al-Ghumr, fol. 149a).

تاريخ غرناطة (H. Kh., i., p. 164), by Lisān al-Dīn (Muḥ. B. 'Abdallah) Ibn al-Khaṭīb, who died A.H. 776 (vol. ii., fol. 79a, Wüst., no. 439).

التاريخ (H. Kh., ii., p. 101), by Walī al-Dīn Ibn Khaldūn, who died A.H. 808 (Wüst., no. 456).

To the above is added, in the margin, the work of al-Maḥrizī, whom the author calls his friend, on the history of the Egyptian dynasty and its vicissitudes, ما جمعه صاحبنا تسقى الدين المقرئ في اخبار الدولة المصريه وخللها

The lives are arranged in strict alphabetical order, according to the proper names. In the case of identical names, the arrangement is determined by the names of the father and grandfather.

The first volume contains the first half of the alphabet, beginning with ابراهيم بن احمد, and ending with عطيه بن المكين اسمعيل. The second volume, which completes the work, begins with على بن ابراهيم بن اسد, and ends with يونس النوروزي.

The author states at the end that he completed the work in its original shape A.H. 830, and that he went on adding to it down to A.H. 837. At that time, however, he had not completely carried out his plan, having still in nooks and corners an unexhausted reserve of supplementary notices. (See Haj. Khal., vol. iii., p. 217, where that passage is given, but disfigured by an error as to the latter date.)

The MS. has been carefully collated.

Another copy is described in the Vienna Catalogue, vol. ii., p. 337, by Flügel, who states that the number of lives exceeds four thousand five hundred. See also the Paris Catalogue, no. 2077, and the Khedive's Library, vol. v., p. 53.

615.

Or. 3052.—Foll. 18; 10 in. by 7; 14 or 15 lines, 4½ in. long; written in neat Nestalik, apparently in the 19th century.

[KREMER, no. 52.]

Fragment of a biographical dictionary, without title or author's name.

It is a late compilation, including dates as late as A.H. 1093, and quoting the *Khulāṣat al-Athar* of al-Muḥibbi, who died A.H. 1111. It comprises men of various classes, traditionists, poets, writers, &c., from the Hijrah to the author's time, but especially such as lived in Syria. The notices are extremely short, and many of the entries are only cross-references from a Kunyah to a proper name.

The fragment begins with *ابجد*, and ends with *ابن اسحق*. It is chiefly taken up with a long series of names beginning with *ابن*, to which is prefixed the heading: *فصل فيمن عرف بابن فلان*

The only reference of the author to himself occurs in a passage, fol. 12b, in which, after quoting the *عقود* of Muḥyi al-Dīn al-Dimashqī, i.e., *عقود الجمان في مناقب ابي حنيفه*, written A.H. 939, by Muḥ. B. Yūsuf al-Dimashqī, who died A.H. 942 (Haj. Khal., vol. iv., p. 238; Khedive's Library, vol. v., p. 90), he mentions a work composed by himself on the same subject, in the language of his time, for the easy comprehension of common people: *مناقب الامام التي جمعتها بلغة زماننا تسهيلا للعوام*

There are a few notes and genealogical tables in the margins.

Companions and Traditionists.

616.

Or. 3010.—Foll. 297; 9½ in. by 6½; 19 lines, 4½ in. long; written in fine clear Neskhi, probably about A.H. 600 (A.D. 1203), restored by a later hand, apparently in the 18th century. [KREMER, no. 7.]

طبقات محمد بن سعد

A portion of the celebrated *Ṭabaqāt* of Muḥammad B. Sa'd, the earliest and most comprehensive of the extant histories of the Companions of the Prophet, and of the traditionists who followed them.

The earliest notice of this valuable work, apart from a bare mention of the title in the *Fihrist*, p. 171, is found in a history written two centuries later, the *Ta'rikh Baghdād* of al-Khaṭīb al-Baghdādi, Add. 23,320, fol. 56. That writer calls the author Abu 'Abdallah Muḥ. B. Sa'd B. Manī', freedman of the Banu Hāshim, and secretary of al-Wāḳidi, and states that he died in Baghdad, on

Sunday, the fourth of Jumāda II., A.H. 230, at the age of sixty-two. "He compiled, he says, an extensive work on the generations of the Companions, and of their immediate and mediate successors down to his time, an excellent and admirable composition," وصف كتابا كبيرا في طبقات الصحابة والتابعين والخالفين الى وقته فاجاد فيه واحسن

For later notices of the author see Ibn Nuḡṭah, Or. 836, fol. 25; Ibn al-Jauzi, Or. 3004, fol. 13; Ibn Khallikān, De Slane's version, vol. iii., p. 64 (where A.H. 230 is to be read instead of 203); Lib. Classium, viii., no. 12; and Wüstenfeld, Geschichtschreiber, no. 53.

The work has been fully described by Otto Loth in his "Classenbuch des Ibn Sa'd," Leipzig, 1869, and in his "Ursprung und Bedeutung der Tabakāt," Zeitschrift der D. Morg. Ges., vol. xxiii., pp. 593—614. See also Sprenger, *ib.*, vol. iii., pp. 450—455, and *Leben des Mohammad*, vol. iii., p. lxxiv. The contents of the Gotha copies have been stated in detail by Wüstenfeld, *Zeitschrift*, vol. iv., pp. 187—197, and more summarily by Pertsch, *Gotha Catalogue*, vol. iii., p. 331.

The *Ṭabakāt* were completed after the author's death by his disciple, Abu 'Ali al-Ḥusain B. Muḥ. B. Fahm al-Baghdādi, who died A.H. 289. See al-Dahabi, who states of him in al-'Ibar, fol. 96b, that he handed down the *Ṭabakāt* Ibn Sa'd. Compare Loth, *das Classenbuch*, pp. 27, 29. The work includes a record of the death of Ibn Sa'd, A.H. 230 (see the present copy, fol. 36a), and some later obituary notices brought down to A.H. 238 (see fol. 31b), which was probably the date of the edition of Ibn Fahm. All the extant copies are traced to the recension of a somewhat later traditionist, Ibn Ḥayyūyah, and preserve the division which he gave to the work.

Abu 'Umar Muḥ. B. al-'Abbās B. Muḥ. B.

Zakariyyā B. Yahya B. Mu'ād Ibn Ḥayyūyah al-Khazzāz, an eminent traditionist of Baghdad, was born A.H. 295, and died on the 20th of Rabi' II., A.H. 382. He handed down several works of great extent, such as the *Ṭabakāt* of Muḥ. Ibn Sa'd (the present work), the *Maghāzi* of al-Wāḳidi, the writings of Abu Bakr al-Anbāri, the *Maghāzi* of Yahya B. Sa'id al-Umawi (d. A.H. 194), the *Ta'rikh* of Ibn Abi Ḥaithamah (Aḥmad B. Zuhair al-Nasā'i, who died A.H. 279), and others. See *Ta'rikh Baghdād*, Add. 23,320, fol. 221b; *Ansāb al-Sam'āni*, fol. 197a; *Ta'rikh al-Islām*, Or. 48, fol. 178b; and Loth, *Classenbuch*, p. 14. The ancestor's name from which his patronymic is derived is frequently read Ḥayyuwaih or Ḥayyawaih; but it is spelt Ḥayyūyah (حَيَّوِيَّة) by an early and accurate writer, 'Abd al-Ghani B. Sa'id, in his *al-Mu'talif wal-Mukhtalif*, Or. 3057, fol. 56b. The same form is also given as a man's name in the *Kāmūs*, p. 1869, line 11.

Our text belongs also to the recension of Ibn Ḥayyūyah. Its transmission is traced downwards from him to the sixth century in a Samā' transcribed, fol. 187a, from the MS. of Aḥmad B. Muḥammad al-Zāhiri, a traditionist of Ḥalab, who died A.H. 696 (Lib. Classium, xx., no. 8). According to that Samā', the work was transmitted through the following intermediate links: 1. Abu Muḥ. al-Ḥasan B. 'Ali B. Muḥ. al-Jauhari (b. A.H. 363, d. A.H. 454; *Ta'rikh al-Islām*, fol. 47b), who had it from Ibn Ḥayyūyah. 2. Abu Ṭālib 'Abd al-Qādir B. Yūsuf, and Muḥ. B. 'Abd al-Bāḳi al-Dūri, who read it, A.H. 447, before al-Jauhari. 3. Abu 'l-Qāsim Dākir B. Kāmil, who had licences from the last two traditionists. 4. Yūsuf B. Khalil al-Dimashḳi, who heard it read before Abu 'l-Qāsim Dākir, A.H. 589. This last, Yūsuf B. Khalil, a well-known traditionist of Damascus, was born A.H. 555 and died A.H. 648. See Lib. Class., xviii., no. 12.

The present volume contains the parts (Juz) xxii., xxiii., and xxiv. of Ibn Ḥayyū-yah's recension, the first, however, incomplete. The contents of the first Juz partly coincide with those of the Gotha MS. 411, described by Wüstenfeld, *l.c.*, pp. 193-4; but the last two, which relate to women, and contain interesting particulars of Muḥammad's domestic life, are wanting in the Gotha MSS. They appear, however, to be found in a MS. belonging to M. Charles Schefer.

Part xxiii. alone is explicitly designated by its ordinal number at the end, fol. 87a, where we read : آخر الجزء الاول من طبقات النساء
ويقتلوه في الجزء الثاني تسمية النساء المبيعات من قریش
وحلفائهم ومواليهم وغرائب نساء العرب وهو آخر الجزء
الثالث والعشرين في اصل ابن حيويه

The lost portions of the original MS. have been supplied by a modern hand, but from a copy which had also some lacunæ. The following parts are in the old writing : foll. 93—102, 114—123, 126—131, 134—187, and 189—288.

The first page, fol. 1b, contains the heading of the third Ṭabaḳah, الطبقة الثالثة, namely, that of the Ṭābi'ūn of Baṣrah (v. Loth, Classenbuch, p. 60; Wüstenfeld, *l.c.*, p. 193). It begins with a notice of Ḳatādah B. Di'āmah, which breaks off at the twelfth line. There a blank space indicates a lacuna.

The next page begins abruptly in the middle of a notice relating to Ayyūb al-Sakhtiyāni (who died A.H. 131), the first of the fourth Ṭabaḳah. The remaining Ṭabaḳāt of Baṣrah are complete, and begin, respectively, the fifth, fol. 10b, the sixth, fol. 14a, the seventh, fol. 17b, and the eighth, fol. 20a.

Further on are found the following contents : Legists and traditionists of Wāsiṭ, fol. 20b. Companions of the Prophet who

were in al-Madā'in, fol. 22a. Legists and traditionists of Baghdad, down to Muḥammad B. Sa'd, fol. 23b.

Companions of the Prophet who took part in the conquest of Khorasan, and died there, fol. 36b. Legists and traditionists of Khorasan, fol. 37b; of Rai, Hamadān, and Ḳum, fol. 40b.

Companions of the Prophet who settled in Syria, fol. 41a. The Ṭābi'ūn of Syria, in eight Ṭabaḳāt, fol. 62a. Companions of the Prophet in al-Jazīrah, fol. 73b; Ṭābi'ūn of al-Jazīrah, fol. 74a; of al-Mauṣil and of the frontier places (al-'Awāṣim wa 'l-Thughūr), fol. 77a. Companions of the Prophet who entered Egypt, fol. 78a. (At fol. 81a there is a lacuna without any apparent break in the text; it extends from the notice of 'Alḳamah B. Rimthah, the eighth of the Companions, to the notice of 'Alī B. Rabāḥ al-Lakhmi, the last of the second Ṭabaḳah of Ṭābi'ūn.) Third, fourth, fifth, and sixth Ṭabaḳahs of the Ṭābi'ūn of Egypt, fol. 81b. Ṭābi'ūn of Ailah, Ifriḳiyyah, and Andalus, fol. 83a.

Introductory chapter relating to the manner in which the Prophet received the pledge, or vow of allegiance, of Muslim women, fol. 83b. Notices of Muslim women, with the general heading : تسمية النساء المسلمات المهاجرات من قریش
والانصاريات المبيعات وغرائب نساء العرب وغيرهم
and the following sub-headings : Khadijah Bint Khuwailid B. Asad, fol. 89a. Daughters of the Prophet, fol. 92a. His paternal aunts, fol. 102b. Daughters of his paternal uncles, fol. 105b. His wives, fol. 107b. Wives with whom he did not cohabit, or whom he divorced, fol. 149a. Women whom he asked in marriage, but with whom marriage was not consummated, and women who gave themselves to him, fol. 153a. Chapters relating to Muḥammad's matrimonial life, and to his treatment of his wives, fol. 159a. Maria, mother of Ibrāhīm, fol. 182a. Number

of the Prophet's wives, fol. 184*a*. Muslim women of the tribe of ʿQuraish and allied tribes, fol. 189*b*. Muslim women of Arab tribes, fol. 213*a*. Muslim women of the Anṣār, fol. 229*a*. Women who did not relate anything as heard from the Prophet himself, but who related what they had heard from his wives or others, fol. 283*a*.

At the end is written, in the later handwriting, أخر طبقات النساء وهو آخر كتاب الطبقات الكبير لعمد بن سعد كاتب الواقدي, as though this last section concluded the work. But it is highly probable that this xxivth Juz was followed by another dealing with female traditionists of subsequent generations.

On a fly-leaf, foll. 188*a*, is a note by a former owner of the MS., Muḥammad al-Amin B. 'Uthmān al-Ṣāliḥi al-Hilālī, recording the birth of a son and two daughters, A.H. 988—994. The writer was a Kadi and poet, living at Damascus, where he died A.H. 1004. See *Khulāṣat al-Athar*, vol. iv., p. 34.

A volume of the Ṭabaḳāt of Ibn Sa'd, designated as the second, is noticed in the Khedive's Library, vol. v., p. 81.

617.

Or. 3619.—Foll. 44; 7½ in. by 5; 14 lines, 3¾ in. long; written in a cursive, flowing, but very distinct, character, with a few vowels, in or before A.H. 476 (A.D. 1083).

[G. CECIL RENOUARD.]

A list of the vouchers of traditions, with a few short notices of their lives; by Abu 'Abdallah Muḥammad B. Aḥmad B. Muḥ. B. Abi Bakr al-Muḥaddami al-Kāḍi.

On the first page is written, by the same hand as the text: كتاب التاريخ واسما المحدثين وكذاهم تاليف محمد بن احمد بن محمد بن ابى بكر المقدسى القاضى رضى الله عنه

The author, who was a native of Baghdad and filled the office of Kadi, is described as a veracious and trustworthy traditionist. He received traditions from 'Amr B. 'Ali al-Fallās (d. A.H. 249) and from Muḥ. B. Khālid B. Khidāsh. He died on the 1st of Shawwāl, A.H. 301. See *Sam'āni*, fol. 539*b*.

The work consists of little more than a list of proper names. The object of the author is to fix the correct and complete form of the names of the Ṣaḥābah and Ṭābi'in, to whom and through whom the Hadiths are traced. He gives, therefore, in a loose chronological order, the Kunyahs of those who are known by their proper names, and the proper names of those who are designated by their Kunyahs, adding, in a few cases, at what age and in what year they died, or who received traditions from them. The few dates that occur range from A.H. 87 to 169. The last pages, foll. 38—44, are taken up by the opinions of divers authorities as to the trustworthiness, or the reverse, of some traditionists.

The principal authority adduced is 'Ali Ibn al-Madīni (Abu 'l-Ḥasan 'Ali B. 'Abdallah, who died A.H. 234; *Muntaḳa 'l-Ibar*, Or. 3006, fol. 85, and *Lib. Classium*, viii., no. 15), whose statements the author received from his father.

Four men by whom the text was successively authenticated and transmitted are enumerated in ascending order at the beginning of the work as follows: أخبرنا الشيخ الفقيه ابو الفتح سليم بن ايوب الرازى رحمه الله ورضى عنه قال أخبرنا الشيخ ابو نصر طاهر بن محمد بن سليمان بن يوسف الموصلى بالموصل سنة سبع واربعمائة قال حدثنا ابو القسم على بن ابراهيم بن احمد الجوزى قال حدثنا ابو زكريا بن يزيد بن محمد بن اياس قال سمعت للقاضى محمد بن احمد بن محمد بن ابى بكر المقدسى

يقول هذه كنية من حفظت باسمه و اسم من شهر
بكنيته من اصحاب رسول الله صلى الله عليه وسلم

Taking them in inverted order, we have :

1. Abu Zakariyyā Yazīd B. Muḥ. B. Iyās (al-Azdi al-Maṣṣili), who heard the work read by the author. He died A.H. 334, and left a biography of the traditionists of Mosul ; v. Lib. Class., xii., no. 14, and Yāqūt, vol. iv., p. 685.

2. Abu 'l-Kāsim 'Alī B. Ibrāhīm B. Aḥmad al-Jauzi, not otherwise known.

3. Abu Naṣr Ṭāhir B. Muḥ. B. Sulaimān al-Maṣṣili, before whom the next following read the work in Mosul, A.H. 407.

4. Abu 'l-Faṭḥ Sulaim B. Ayyūb al-Rāzi, a native of Rai, who settled in Damascus and became a famous Shāfi'i doctor. He perished in the Red Sea on his return from Mecca, in Ṣafar, A.H. 447. See Ta'rikh al-Islām, Or. 49, fol. 215.

To the above four authorities a fifth and later one has been added by another hand at the top of the same page, namely, al-Faḥih Abu 'l-Faṭḥ Naṣr B. Ibrāhīm B. Naṣr al-Maḥdisi, who read the work with the last-named doctor. Naṣr was a native of Nābulus who spent most of his life in Jerusalem. He learnt Shāfi'i law from Abu 'l-Faṭḥ Sulaim, and became one of the great authorities in jurisprudence. He settled, A.H. 480, in Damascus, where he died on the day of 'Ashūrā, A.H. 490. See Ta'rikh al-Islām, Or. 50, fol. 231.

The last four leaves of the MS. are written by another hand in a more formal character.

At the end is a Samā', or reading certificate, stating that the work was read by Abu 'l-Faraj Ghaith B. 'Alī al-Armanāzi, before the above-named Shaikh Abu 'l-Faṭḥ Naṣr al-Maḥdisi, in a mosque of the city of Ṣūr, in the month of Sha'bān, A.H. 476. The above-named Abu 'l-Faraj Ghaith B.

'Alī al-Armanāzi, who attests the preceding Samā', was the Khaṭīb and traditionist of Ṣūr. He died A.H. 509. See Muntaḥa 'l-Ibar, fol. 256b.

A second Samā' relates to a reading performed, A.H. 524, before Abu 'l-Faṭḥ Naṣr Allah B. Muḥ. al-Maṣṣīṣi, one of the hearers named in the first Samā'. It is followed by two others, which are partly torn.

The MS. once belonged to Dr. John Lee, who noticed it in his Catalogue, no. 46, 2nd edition, no. 66.

618.

Or. 3011.—Foll. 94; 8½ in. by 4½; from 28 to 32 lines, 4 in. long, in a page; written in a cursive and angular character, with very few diacritical points, apparently about the close of the 10th century.

[KREMER, no. 8.]

المنتخب من كتاب ذيل المذيل في تاريخ الصحاب والتابعين

Notices of the "Companions" of Muḥammad and of their successors, by Abu Ja'far Muḥammad B. Jarīr al-Ṭabari, who died A.H. 310.

قال ابو جعفر محمد بن جرير بن يزيد الطبري
في كتاب ذيل المذيل في تاريخ الصحابة والتابعين واما
من النساء اللواتي متن قبل هجرة رسول الله صلى الله عليه
وسلم بمكة فزوجة رسول الله صلى الله عليه وسلم خديجة
ابنت خويلد بن اسد بن عبد العزى بن قصى وكانت
تكنى أم هند رضوان الله عليها

The MS. contains an extract, منتخب, or, as it is termed in the colophon, "selections," from the Dail al-Mudayyal of al-Ṭabari. That work is, as its name implies, an appendix to the Mudayyal, and we learn

from the following passage, fol. 25*b*, وقد مضى خبره في كتابنا المسمى المذيل من مختصر تاريخ الرسل والملوك, that the Mudayyal was an abridgment by al-Ṭabari himself of his great historical work.

It is curious that both Mudayyal and Dail should have fallen into all but universal oblivion. No trace of them is to be found in the Fihrist or in Haj. Khal., nor are they noticed, as far as we know, in the lives of al-Ṭabari, or in the later biographies of the Ṣaḥābah. And yet the Dail al-Mudayyal was still known in Spain in the sixth century of the Hijrah. It is mentioned in the Fihrist Kutub wa Tawārikh, compiled A.H. 520—534 by Abu Bakr Muḥ. B. Khair B. Khalifah al-Andalusi; see Casiri, vol. ii., p. 71, and Flügel, Haj. Khal., vol. vii., p. 545, no. 42.

One reason of the neglect of the work in question by rigid Sunnis is, no doubt, to be found in the undisguised Shi'ah leanings of the author, who never names 'Ali, Fāṭimah, or any of their descendants, without adding the Shi'ah formula عليه السلام or صلوات الله عليه, and includes a number of Shi'ah traditionists in his notices.

The text contained in the present MS., although abridged, is of special value. It is authenticated by a disciple of al-Ṭabari, who is apparently responsible for the selection, and it was written close to the author's time. It is divided into seven parts (Juz') of nearly equal length. The arrangement of the notices is not uniform. In some parts the order is chronological; in others it is determined by the tribes to which the "Companions" belonged, or by the degree of their relationship to the Prophet.

The authorities most frequently quoted are Muḥ. B. 'Umar (al-Wāḳidi, who died A.H. 207), and Muḥ. B. Sa'd, who died A.H. 230.

The contents are as follows:

Juz I. Muslim women who died in Mecca

before the Hijrah, namely, Khadijah and Hind Bint Lahab, fol. 1*b*. Persons who died in the following years, viz., A.H. 8: Zainab, daughter of the Prophet, Ja'far B. Abi Ṭālib, *ib.*; Zaid B. Ḥārithah, fol. 2*a*; Thābit B. al-Jid' (الجدع), fol. 3*b*. A.H. 9: Umm Kulthūm, fol. 4*a*. A.H. 11: Fāṭimah, daughter of Muḥammad, *ib.*; Abu 'l-ʿĀṣ B. al-Rabī', *ib.*; 'Ikrimah B. Abi Jahl, fol. 5*b*. A.H. 14: Naufal B. al-Ḥārith, Abu Sufyān B. al-Ḥārith, fol. 6*b*. A.H. 16: Sa'd B. 'Ubaid; Maria, mother of Ibrāhīm, fol. 7*a*. A.H. 23: 'Umar B. al-Khaṭṭāb, *ib.* A.H. 32: Al-Ṭufail B. al-Ḥārith and his brother al-Ḥuṣain; al-'Abbās B. 'Abd al-Muṭṭalib, fol. 7*b*. A.H. 33: Miḳdād B. 'Amr, fol. 8*a*. A.H. 36: al-Zubair B. al-'Awām, *ib.*; Ṭalḥah B. 'Ubaid Allah, fol. 8*b*. A.H. 37: 'Ammār B. Yāsir, *ib.*; 'Abdallah B. Budail, &c., fol. 10*a*. A.H. 40: 'Ali B. Abi Ṭālib, fol. 11*a*. A.H. 50: Sa'id B. Zaid, *ib.*; al-Mughīrah B. Shu'bah, fol. 11*b*; al-Ḥasan B. 'Ali, *ib.* A.H. 52: Abu Ayyūb, fol. 12*a*. A.H. 54: Ḥakīm B. Ḥizām, *ib.*; Makhrimah B. Naufal, fol. 12*b*.

Juz II. Continuation of A.H. 54; Ḥu-waiṭib B. 'Abd al-'Uzza, fol. 13*b*; al-Arḳam B. Abi 'l-Arḳam, fol. 14*b*; Abu Maḥdūrah, fol. 15*a*; al-Ḥusain B. 'Ali, *ib.* A.H. 64: al-Miswar B. Makhrimah, fol. 16*a*. A.H. 65: Sulaimān B. Surad, *ib.* A.H. 68: 'Abdallah B. al-'Abbās, fol. 16*b*. A.H. 74: Abu Sa'id al-Khudri, fol. 17*b*. A.H. 78: Jābir B. 'Abdallah, fol. 18*a*. A.H. 80: 'Abdallah B. Ja'far B. Abi Ṭālib, 'Aqil B. Abi Ṭālib, Rabī'ah B. al-Ḥārith, *ib.*; 'Abdallah B. al-Ḥārith, Ja'far B. Abi Sufyān, and al-Ḥārith B. Naufal, fol. 19*a*; 'Abd al-Muṭṭalib B. Rabī'ah, fol. 19*b*; Usāmah B. Zaid, fol. 20*a*. After this are found several notices without any rubric of year; the last three relate to Habbār B. al-Aswad, Hind B. Abi Ḥalah, and al-Muhājir B. Abi Umayyah, fol. 24*b*.

Juz III. Ṣafwān B. Umayyah, 'Abdallah

B. Sa'd B. Abi Sariḥ, al-Zibraḳān B. Badr, fol. 25*b*; Labīd B. Rabī'ah, fol. 26*a*; Zaid al-Khail, 'Adi B. Ḥātim, fol. 26*b*; 'Amr B. al-Musabbih, al-Ash'ath B. Kais, fol. 27*a*; and some others, the last being Firūz B. al-Dailami, fol. 28*b*.

Names of those Companions of the Prophet who survived him and handed down traditions, ذكر اسما من عاش بعد رسول الله صلى الله عليه وآله. Descendants of 'Abd al-Muṭṭalib, viz., al-'Abbās B. 'Abd al-Muṭṭalib and his sons, &c., fol. 29*a*. Freedmen of the Banu Hāshim, fol. 30*a*. Confederates of the Banu Hāshim, ومن حلفا بني هاشم, Abu Marthad al-Ghanawi, &c., fol. 30*b*. Names of those Companions belonging to the Banu Asad B. 'Abd al-'Uzza who survived the Prophet and handed down traditions, ذكر اسما من نقل عنه العلم ممن صحب رسول الله صلى الله عليه وآله وعاش. بعده من بني اسد بن عبد العزى, fol. 31*b*. Banu 'Abd al-Dār B. Kuṣayy, fol. 32*a*. Banu Zuhrah B. Kilāb, *ib.* Confederates of the Banu Zuhrah, fol. 33*a*. Banu Taim B. Murrah and Banu Makhzūm, fol. 33*b*. Confederates of the Banu Makhzūm, fol. 35*b*. Banu 'Adi B. Ka'b, fol. 35*b*; Banu 'Āmir B. Luwayy, fol. 36*a*, ending with Fuḍālah al-Laithi.

Juz IV. Continuation of the above, beginning with Shaddād B. Usāmah, fol. 37*b*; Banu Ḍabbah B. Udd, fol. 38*b*. Companions belonging to the tribes of Yemen who survived the Prophet, ذكر اسامي من روى عن رسول الله صلى الله عليه وآله ومن آمن به واتبعه في حياته وعاش بعده من قبائل اليمن فمنهم من ولد اوس بن حارثه بن ثعلبه النخعي, fol. 39*b*. Men of other tribes of Yemen, viz., al-Azd B. al-Ghauth, &c., fol. 42*a*. Banu 'l-Ash'ar, fol. 45*a*. Men of Ḥaḍramaut, *ib.*, concluding with a notice of Aus B. Shuraḥbil, fol. 48*b*.

Juz V. Continuation of the above, beginning with Ibn Ju'dubah, fol. 49*b*. Account of the women who embraced Islamism in the life-time of the Prophet; first, those who died before the Hijrah, ذكر تاريخ النساء اللواتي أسلمن على عهد رسول الله صلى الله عليه وآله واله ذكر من أسلمن قبل الهجرة (containing fuller notices of Khadijah, and Zainab, daughter of the Prophet, and one of Umm Kulthūm), *ib.* Wives of the Prophet who died in his life-time, fol. 50*b*. Daughters, paternal aunts, and wives of the Prophet who died after him, ذكر تاريخ من مات من بنات رسول الله صلى الله عليه وآله, fol. 51*b*. Notices of the Muslim women, either Muhājir, Anṣār, or others, who lived in the time of the Prophet, and the date of whose death is known, ذكر تاريخ من عرف وقت وفاته من النساء المهاجرات والانصار وغيرهن ممن ادرك رسول الله صلى الله عليه وآله, fol. 61*a*. Names of the Muslim women of the Banu Hāshim who survived the Prophet and handed down traditions, ذكر اسما من عاش بعد رسول الله صلى الله عليه وآله واله من النساء المومنات فروت عنه ونقل عنها العلم, fol. 62*a*. Muslim women of Arabian tribes who survived the Prophet, fol. 64*a*.

Juz VI. Continuation of the above, beginning with Asmā Bint 'Umais, fol. 65*b*. Notices of the men of learning who succeeded the Companions, and of those who came after them and transmitted traditions, القول في تاريخ التابعين والخلفاء والسلف الماضين من العلماء ونقله الاثر, fol. 66*b*. These notices form a chronological series, beginning with A.H. 32. The first relates to Ka'b al-Aḥbār, who died in that year, the second to Uwais B. al-Khulaiṣ al-Karāni. The succeeding years marked by headings are A.H. 81, 83, fol. 67*a*; A.H. 105, fol. 69*a*;

A.H. 111, 112, fol. 73a. In the sequel there are no longer headings for the years; but the chronological order is maintained, and many obituary dates are given. The last notice, fol. 76b, relates to Maṣṣūr B. al-Mu'ammār al-Sulāmī, who died A.H. 132.

Juz VII. Continuation of the above, beginning, fol. 77b, with Muḥammad B. Abi Bakr B. 'Amr, who died A.H. 132; and ending, fol. 86b, with al-Khalīl B. Aḥmad the prosodist (d. A.H. 175), whose date is not given. The latest year mentioned is A.H. 198, in which Sufyān B. 'Uyaynah died. Women who were contemporary with the Companions, and handed down traditions, fol. 83b. Names of Companions known by their Kunyahs, fol. 87a. Names of women known by Kunyahs, fol. 88a; Kunyahs of Companions known by their proper names, *ib.* Names of Companions known by surnames beginning with Maula, Akhu, &c., fol. 90a. Similar lists for the Tābi'in, fol. 90b, and for the Khālīfīn, fol. 93b.

At the beginning of Juz II. is found the following inscription: **الجز الثاني من المنتخب من كتاب ذيل المذيل من تاريخ الصحابة والتابعين تصنيف أبي جعفر محمد بن جرير بن يزيد الطبري رواية أبي علي محمد بن جعفر بن مخلد بن سهل بن حمران الباقري عنه روا عنه الحاكم أبو عبد الله محمد بن عبد الله بن محمد البيهقي لأبي القسم علي بن عبد العزيز بن محمد بن عبد العزيز أجاز له الحاكم أن يروى عنه على سبيل الإجازة**

Inscriptions differing from the above only in the number of the Juz are found at the beginning of the remaining sections. Their purport is that the text was received from the author by Abu 'Ali Makhlad B. Ja'far, who communicated it to al-Hākim Abu 'Abdallah Muḥ. B. 'Abdallah, and that the latter granted a licence for the teaching of it to Abu 'l-Kāsim 'Ali B. 'Abd al-'Aziz, &c.

Of the three above-mentioned men the first two are known from other sources. Abu 'Ali Makhlad B. Ja'far B. Makhlad al-Fārisi al-Dakḥāk al-Bākarḥi, from Bākarḥā, a village near Baghdad (Yāqūt, vol. i., p. 476), is one of those who received traditions from al-Ṭabari (Ta'rikh Baghdād, Add. 23,319, fol. 226). He lived in Baghdad, where he died at the end of Duḥijjah, A.H. 369, according to Dahabi, Ta'rikh al-Islām, Or. 48, fol. 113b, or A.H. 370, as stated by Sam'āni, fol. 61b. The second, Abu 'Abdallah Muḥ. B. 'Abdallah Ibn al-Bayyī, called al-Hākim al-Naisābūrī, was one of the four great traditionists of his time. He was born A.H. 321, and died A.H. 405. See Ibn Khallikān, De Slane's translation, vol. ii., p. 681; Ta'rikh al-Islām, Or. 49, fol. 49; Wüstenfeld, Geschichtschreiber, no. 167.

The present MS. was apparently written in the time of the last-named traditionist, probably by, or for, the disciple to whom he granted a licence. The handwriting presents all the archaic features of that early period.

619.

Or. 3057.—Foll. 113; 10 in. by 6½; 19 lines, 4¼ in. long; written in fine large Neskhi, with all the vowels; dated 25 Duḥā'dah, A.H. 794 (A.D. 1392). [KREMER, no. 64.]

I. Foll. 1—44. **مشتبه النسب**

A dictionary of those Nisbahs designating traditionists which from their similarity are liable to be confounded; by Abu Muḥ. 'Abd al-Ghani B. Sa'id B. 'Ali al-Azdi.

The following title, in the same handwriting as the text, is prefixed: **كتاب مشتبه النسبة في الخط واختلافها في المعنى واللفظ تأليف الإمام العالم الحافظ أبي محمد عبد الغني بن سعيد بن علي بن سعيد بن مروان الحافظ رحمه الله تعالى ورضي عنه آمين**

الحمد لله الذي بنعمته تتم الصالحات وصلى
الله على سيدنا

The author, who was born A.H. 332, and died in Cairo on the 7th of Šafar, A.H. 409, shared with his contemporary al-Dāraḳuṭni the first rank among the traditionists of his time. His *Mushtabih al-Nisbah* and his *al-Mu'talif wa'l-Mukhtalif* are mentioned as useful works by Ibn Khallikān, De Slane's translation, vol. ii., p. 169. See also Ibn Nuḳṭah, Or. 836, fol. 126b; *Ta'riḫ al-Islām*, Or. 49, fol. 64b; *Husn al-Muḥāḍarah*, fol. 79a; Lib. Classium, xiii., no. 14; and Wüstenfeld, *Geschichtschreiber*, no. 172.

After writing his first work on similar, and yet distinct, names of traditionists, 'Abd al-Ghani was induced to compile the present by noticing that the Nisbahs were, no less than the proper names, liable to confusion. He says in the preamble : اما بعد فاني لما صنفت كتابي في مؤلف اسماء المحدثين ومختلفها نظرت فاذا من ينسب منهم الى قبيلة او بلدة او صنعة قد يقع فيه من التصحيف والتحريف مثل ما يقع في الاسماء والكنى التي حواها كتاب المؤلف والمختلف الذي تقدم تصنيفي اياه قبل هذا الكتاب وغيره من مصنفاتي فاستقرت الله تعالى والفت كتابا في المنسوب منهم الى قبيلة او بلدة او صنعة يشته انتسابه في الخط ويفترق في اللفظ والمعنى على من ليس له بذلك علم ولا له به درية

The work is arranged alphabetically on the same lines as the *Mushtabih al-Nisbah* of al-Dahabi, which has been avowedly chiefly taken from it. The headings are written in a large and bold character. Each of them contains two or more Nisbahs similar in writing, but distinct. The pronunciation and meaning of each are then explained, and the traditionists to whom it applies are enumerated.

Prefixed is a full *Riwāyat*, or catena, enumerating four generations of scholars who handed down the text from the author, namely: 1. His disciple, Abu Zakariyyā 'Abd al-Raḥīm B. Aḥmad B. Naṣr al-Bukhārī, before whom the work was read in Miṣr, A.H. 453—57. (He died A.H. 461; *Ta'riḫ al-Islām*, Or. 50, fol. 78.)

2. Abu 'Abdallah Muḥ. B. Aḥmad B. Ibrāhīm al-Rāzi, before whom it was read in Alexandria, A.H. 512, and Abu 'l-Ḥasan 'Alī B. al-Mushrif, who taught it A.H. 507.

3. Al-Sharīf Abu Muḥ. 'Abdallah B. 'Abd al-Raḥmān al-'Uthmānī, before whom it was read, A.H. 571, and Abu Ṭāhir Aḥmad B. Muḥ. al-Silafī (who died A.H. 576; *Ta'riḫ al-Islām*, Or. 51, fol. 88).

4. Al-Ḳāḍī Jamāl al-Dīn Abu 'l-Ḳāsim Ḥamzah B. 'Alī al-Makhzūmī, before whom the anonymous writer of the *Riwāyat* read the work in Cairo, A.H. 611.

At the end, fol. 44b, is written in a fine Thulthi character : كتاب تسمية رجال البخاري ومسلم للدارقطني "Enumeration of the traditionists quoted by al-Bukhārī and Muslim; by al-Dāraḳuṭni" (who died A.H. 385). That work, however, which originally followed, has disappeared.

II. Foll. 45, 46. Fragment of a collection of traditions, with critical remarks on the Isnāds, by Abu 'Abdallah Muḥ. B. 'Alī B. 'Abdallah al-Šūrī (fol. 46b).

Beg. اخبرنا ابو عبد الله محمد بن علي بن عبد الله الخافظ قراءة مني عليه في منزله قال اخبرنا ابو محمد عبد الغني ابن سعيد بن علي بن سعد الازدي

Al-Šūrī, who was born A.H. 376 or 377, learned the science of Hadith from the above-mentioned 'Abd al-Ghani B. Sa'īd, whom he frequently gives here as his authority, and became in turn the master of

al-Khaṭīb al-Baghdādī. He died in Baghdad, Jumāda II., A.H. 441. See Ta'rikh al-Islām, Or. 49, fol. 196, and Lib. Classium, xiv., no. 1.

The anonymous editor of the fragment states that he had read the work before the author, and in his dwelling.

III. Foll. 47—113. كتاب المؤلف والمختلف

A dictionary of similar, and yet distinct, names of traditionists, with short biographical notices, by the author of art. I.

The preface and the first part of the alphabet from ا to ج being lost, the title and the author's name are wanting. But there can be no doubt that we have here the work to which 'Abd al-Ghani refers, under the above title, in the preface of his Mushṭabih al-Nisbah, as a previous composition by himself.

Not only are several men from whom, according to al-Dahabī and Ibn Nuḳṭah, 'Abd al-Ghani received traditions quoted as authorities (for instance, Ḥamzah B. Muḥ., foll. 60b, 83b; Ya'qūb B. al-Mubārak, foll. 91a, 95a; and Yūsuf B. al-Kāsim al-Miyānaji, fol. 92a), but there is a passage, fol. 91a, where he is explicitly named: قال الشيخ أبو محمد عبد الغنى. There are, moreover, several marginal notes by his disciple al-Ṣūri (see art. II.), in which the author is referred to as شيخنا, and in one of them, fol. 91a, both the work's title and the author's name are given: غفل عبد الغنى أن يذكره في كتاب المؤلف والمختلف

There are also several places in which the author refers to Egypt as the country in which he dwelt, as, for instance, fol. 75a: قدم علينا مصر

The present work was, according to Ibn

Nuḳṭah, l.c., the first written on the subject. It must, therefore, be anterior to the similarly entitled book of 'Abd al-Ghani's contemporary al-Dāraḳuṭnī (المختلف والمؤلف), mentioned by Ibn Khallikān. Ibn Nuḳṭah says that the author read it to al-Dāraḳuṭnī, then staying in Egypt, who thought highly of it. Its arrangement is precisely similar to that of the Mushtabih al-Nisbah above described. The first complete article begins as follows: باب جعشم وخشم عمر بن جعشم حمصى حدث عنه بقيه بن الوليد هذا بالجيم قبل العين

Besides the marginal additions of al-Ṣūri, there are some the writer of which is only designated as al-Sharīf.

Copyist: محمد بن محمد بن محمد الخطيب الشافعى

The same name occurs at the end of art. I.

620.

Or. 3775.—Foll. 83; 6½ in. by 4¾; from 17 to 19 lines, 3¼ in. long; written in rather cursive and angular, but distinct, Neski, apparently in the 14th century.

[GLASER, no. 59.]

المؤلف والمختلف

A dictionary of such names of traditionists as are liable to be confounded, imperfect at beginning and end, and without author's name.

The title is found at the end of the first part of the work, fol. 16: اخر الجزء الاول من المؤلف والمختلف ويتلوه الجزء الثانى اخر حرف الجيم

The text agrees substantially with the copy of al-Mu'talif wa'l-Mukhtalif of 'Abd al-Ghani B. Sa'id, already described, no. 619, art. III., but the arrangement of the

articles is different, the order of the present copy being more strictly alphabetical.

The first heading is : باب برثم ويريم

The last is : باب يُعْن وَيَمْن ونمر, which is found in the other copy, fol. 112a.

The first article of no. 619, III., viz., باب, occurs here on fol. 15a.

Among his authorities, the writer frequently quotes 'Ali B. 'Umar al-Ḥāfiẓ, who is no other than his senior contemporary and rival traditionist, better known as al-Dārakūṭni.

621.

Or. 4585.—Foll. 248; 9¼ in. by 6; 25 lines, 4½ in. long; written in small and distinct Neskhi; dated Zabīd, Monday, 16 Rajab, A.H. 831 (A.D. 1428).

الاکمال

The first volume of al-Ikmāl, a dictionary of similar and easily confounded names and Nisbahs of traditionists, with biographical notices, by Ibn Mākūlā.

The title is found in the colophon : اخر الجزء
الاول من كتاب الاکمال

Ibn Mākūlā, whose full name is Sa'd al-Mulk Abu Naṣr 'Ali B. Hibat-allah B. 'Ali B. Ja'far al-'Ijli, was born in 'Ukbarā, A.H. 421 or 422. He died, assassinated by his Turkish slaves, in al-Ahwāz, A.H. 486 or 487. These last dates are given by al-Dahabi, Ta'rikh al-Islām, Or. 50, fol. 205b, on the authority of al-Sam'āni. The first is adopted by Ibn al-Athīr, Kāmil, x., p. 154, who says that Ibn Mākūlā was killed in Kirmān. His Ikmāl, which is praised as the standard authority on the subject, was an improved recension of a similar work by his

master al-Khaṭīb al-Baghdādī, namely, al-Mu'tanif Takmilat al-Mukhtalif (Sprenger, no. 290). See Ibn Khallikān, vol. ii., p. 248; Haj. Khal., vol. v., p. 463; and, for other copies, the Khedive's Library, vol. i., p. 117. In the last work the following full title is given : الاکمال فی رفع الاریاب عن المؤتلف والمختلف من الاسماء والکنی والانساب. It is added that the work was written A.H. 464—467.

The present volume is imperfect at the beginning. It wants the preface, and the first part of letter الف. The first extant heading is : باب اصغر واصغر. The article begins as follows : اما اصغر بعین مبهمة فهو الاصغر واسمه اياس بن سعد بن عبید بن قیس بن الحرث بن سیار النخعي

Under each letter there are two sections, the first of which gives the names, including Kunyahs and patronymics, الکنی والابا; while the second comprises the Nisbahs. In each section the several articles, termed Bābs, are alphabetically arranged. The headings, written in large character, consist of groups of two or more similar names.

The present volume ends with letter ز, and it is stated at the end that the next was to begin with س. On the first page is a note, stating that it passed, A.H. 1038, into the library of Imam al-Mu'ayyad-billah Muḥ. B. al-Manṣūr-billah al-Qāsim, who died A.H. 1054.

622.

Or. 4586.—Foll. 271; 9¼ in. by 6¾; from 25 to 27 lines, 5 in. long; written in fair Neskhi; dated Sunday, 10 Muḥarram, A.H. 817 (A.D. 1414).

تکملة الاکمال

A complement of the Ikmāl of Ibn

Makulā (no. 621), by Abu Bakr Muḥammad B. 'Abd al-Ghanī Ibn Nuḡṭah al-Baghdādī.

On the first page is the following title, written by the same hand as the text: هذا كتاب تكملة الاكمال في المؤلف والمختلف جمع الشيخ الامام الحافظ ابي بكر محمد بن عبد الغنى ابن نقطة البغدادي رحمه الله تعالى

The first word, هذا, is by a later hand. The original writing, which has been obliterated, was apparently السفر الثاني من

The volume contains only the last two of the three parts (Sifr) into which the work is divided.

The second Sifr, foll. 1—150, extends from the beginning of letter د to the end of letter غ, and begins as follows:

حرف الدال المهملة

باب داب ودواب اما الاول آخره باء معجمة

فهو عيسى بن زيد بن داب المدني حدث عن ابي ابي ذيب

The third Sifr, foll. 151—271, begins with letter ف and completes the work. It has the following title: السفر الثالث من كتاب تكملة الاكمال لابن مأكولا في المؤلف والمختلف ومشتبه النسبة تاليف الشيخ الامام الحافظ ابي بكر محمد بن عبد الغنى بن ابي بكر بن نقطة البغدادي

Ibn Nuḡṭah died at Baghdad on the 22nd of Ṣafar, A.H. 629, as stated by his contemporaries, Ibn Khallikān, vol. iii., p. 101, and Abu Shāmah, Or. 1541, fol. 52. He completed the work a short time only before his death, for the original colophon transcribed at the end of the present MS. states that it was finished in Baghdad at the end of Jumāda II., A.H. 627.

Ibn Nuḡṭah's work includes many notices relating to traditionists later than Ibn

Makulā. Among these there is one of his own father, 'Abd al-Ghanī Ibn Nuḡṭah, fol. 264b, who died in Baghdad, A.H. 583.

The MS. was written for Nafīs al-Dīn Sulaimān B. Ibrāhīm al-'Alawī, who is styled the Imam of traditionists, امام المحدثين

A Gotha MS. described by Pertsch, no. 1759, contains the first half of the work, ending with the article باب مسكره وشكره, which is found at fol. 50 of our MS.

623.

Or. 1542.—Foll. 162; 12 in. by 8; 23 lines, 6½ in. long; written, by various hands, in fair Neskhi and Nestalik; dated the 3rd of Dulhijjah, A.H. 981 (A.D. 1574).

[SIR HENRY C. RAWLINSON.]

كتاب الاستيعاب في اسماء الصحابة

A biographical dictionary of the "Companions" of Muḥammad, by Abu 'Umar Yūsuf B. 'Abdallah, called Ibn 'Abd al-Barr al-Namari al-Ḳurṭubi, who died in Shāṭibah, A.H. 463. See al-Ṣilah, Biblioth. Arab. Hisp., vol. ii., p. 618; Ibn Khallikān, De Slane's translation, vol. iv., p. 398; and Wüstenfeld, Arabische Geschichtschreiber, no. 207.

The MS. gives neither title nor author's name. It contains, however, a portion of the extensive work of Ibn 'Abd al-Barr, two volumes of which, Or. 833—34, have been described in the Arabic Catalogue, pp. 732-33. But, while the original work follows the order of the Maghribi alphabet, the text of the present copy has been re-arranged according to the Oriental use. It begins with Talḥah B. 'Utbah al-Anṣārī, طلحة بن عتبة الانصاري, and the contents are as follows:

The latter portion of letter ط, fol. 1b, and

letter ط, fol. 6a (corresponding with Or. 833, foll. 51a—64b). Letter ع, fol. 7a (the first portion of it only is found in Or. 833, foll. 7a—31b). Letter غ, fol. 120a. Letter ف, fol. 121a. Letter ق, fol. 124a. Letter ك, fol. 133a. Letter ل, fol. 139b. Letter م, from the beginning to مسعود بن الاسود. (The last portion, viz., from letter ك to the end, corresponds with Or. 833, foll. 64b—169b).

The MS. was written, as stated in the colophon, by several persons in Cairo, in the hermitage of the celebrated saint, Shaikh Burhān al-Dīn Ibrāhīm al-Khalwātī al-Gulshani, على يد اقوام متفرقة بمصر المحروسة بزاوية الشيخ العالم الرباني قطب زمانه وامام اوانه الشيخ الصالح برهان الدين ابراهيم الخلقى الكشنى نفعنا الله والمسلمين من بركاته

The last two leaves contain additional notices of al-Haitham B. 'Adi and Mu'āwiyah B. Abi Sufyān, dated A.H. 982.

For detached volumes of the same work, see the Khedive's Library, vol. i., p. 116; Houtsma, Brill's Catalogue, no. 195; and Nobles, Madrid Catalogue, nos. 511, 527.

624.

Or. 2711.—Foll. 93; 8½ in. by 5½; 25 lines, 4½ in. long; written in a neat Maghribi character, apparently in the 14th century.

A dictionary of weak, or unreliable, traditionists, imperfect at beginning and end, and, therefore, without title or author's name.

Beg. بن عقال ابو الفوارس التيمى الحاراني يروى عن ابى جعفر النضلى حدث عنه ابن عدى الحافظ قال ابو عروبة ليس بموثق على دينه

This is a compilation of the standard authorities on the subject, most of which will be found enumerated by Haj. Khal. under علم الجرح والتعديل, vol. ii., p. 591. The notices, which seldom extend to more than three or four lines, are arranged in alphabetical order according to the proper names, and, in the case of identical names, according to that of the father. They contain only laconic judgments passed on weak or false traditionists by the leading doctors of Hadith.

The following are the main authorities, quoted on every page: 1. Ibn 'Adi, i.e., Abu Aḥmad 'Abdallāh B. 'Adi al-Jurjānī, author of the standard work on the subject, الكامل في معرفة الضعفاء والمتروكين (Haj. Khal., vol. v., p. 28), who died A.H. 365 (Ta'rikh al-Islām, Or. 48, fol. 90); 2. al-Dārakūṭnī ('Alī B. 'Umar, d. A.H. 385); 3. Ibn Ḥibbān, i.e., Abu Ḥātim Muḥ. B. Aḥmad al-Bustī, who died A.H. 354 (Wüstenfeld, Geschichtsschreiber, no. 130, and Haj. Khal., vol. iv., p. 119); 4. al-Nasā'ī (Abu 'Abd al-Raḥmān Aḥmad B. Shu'aib, d. A.H. 303; v. Lib. Classium, x., no. 64; Arabic Catalogue, p. 390a, IV.); 5. Abu Ḥātim al-Rāzī (Muḥ. B. Idrīs, d. A.H. 277; Lib. Class., ix., no. 49); 6. al-Bukhārī, author of كتاب الضعفاء (Muḥ. B. Ismā'il, d. A.H. 256); 7. Abu Zur'ah ('Abd al-Raḥmān B. 'Amr, d. A.H. 281; v. Dahabī, Or. 3006, fol. 108); 8. Abu Bakr al-Khaṭīb (al-Baghdādī, d. A.H. 463; v. Haj. Khal., vol. v., p. 463).

The author's date may be approximately inferred from three passages, in which he refers to statements orally received by him from the following traditionists: Abu 'l-Kāsim al-Samarqandī, whom he calls his master, شيخنا, fol. 1b; al-Qazzāz, fol. 61b; and Ibn Nāṣir, fol. 11a. The first, Abu 'l-Kāsim Ismā'il B. Aḥmad Ibn al-Samarqandī,

died A.H. 536 (al-Dahabi, Or. 3006, fol. 277a). The second, Abu Maṣṣūr 'Abd al-Raḥmān B. Muḥ. al-Ḳazzāz, died A.H. 535 (*ib.*, fol. 276, margin). Both were disciples of al-Khaṭīb al-Baghdādī, and eminent traditionists. The third, Abu 'l-Faḍl Muḥ. B. Nāṣir al-Salāmi, who is called the Muḥaddith of 'Irāk, died A.H. 550 (*ib.*, fol. 287a; Sam-'āni, fol. 320a).

From the above it appears probable that the present work is by Abu 'l-Faraj Ibn al-Jauzi, who lived in Baghdad about that time, and is known to have written a book on the same subject, entitled *كتاب الضعفا*. The three men whom the author, as above stated, quotes as his masters, are mentioned by al-Dahabi, *Ta'rikh al-Islām*, Or. 52, fol. 119, among those from whom Ibn al-Jauzi received traditions.

The importance of the work for a critical study of tradition is self-evident. Many of the most prolific reporters of traditions, some even of those quoted in the canonical collections of Hadith, are taxed with weakness of memory, confusion of Isnāds, garbling, and downright fabrication, of Hadiths. One of the most scathing sentences, ascribed to al-Naṣā'ī, fol. 76b, is to this effect: "The liars known to have put forged sayings in the mouth of the Prophet are four in number, namely, Ibn Abi Yahya, in Medina; al-Wāḳidi, in Baghdad; Muḳātil B. Sulaimān, in Khorasan; and Muḥammad B. Sa'īd, the crucified, in Syria": *وقال النسائي الكذابون المعروفون بوضع الحديث على رسول الله صلى الله عليه وسلم أربعة ابن ابي يحيى بالمدينة والواقدي ببغداد ومقاتل بن سليمان بخراسان ومحمد بن سعيد المصلوب بالشام*

The author speaks but seldom in his own name, and then only to screen from suspicion such men as, from a similarity of names, might be confused with the incriminated traditionists.

At the beginning of the volume all the Ibrāhīms and a portion of the Aḥmads are lost. The first complete notice relates to Aḥmad B. 'Abd al-Raḥmān al-Saḳāṭi. At the end, the latter part of letter ن and the rest of the alphabetical series are wanting. The last notice is that of Nuḍair B. Ziyād al-Kūfi. There are in the margins some additional remarks by 'Abd al-'Azīm al-Mundiri.

The MS. has suffered from damp, and the writing is in places, especially at the bottom of the pages, faded or completely obliterated.

The latter part of the volume, foll. 84—93, contains a fragment, by a later hand, of the Turkish poem of Ilyās Ibn 'Isa on the names of God, *شرح الاسماء الحسنی*. See the Turkish Catalogue, p. 240a.

625-6.

Or. 3817 and 3818.—Two uniform volumes, consisting respectively of 231 and 239 foll.; 10½ in. by 7; 25 lines, 5 in. long; written in thick bold Neskhi, apparently in the 14th century. [GLASER, nos. 105-6.]

كتاب الكمال

A biographical dictionary of the traditionists of the first three centuries of the Hijrah, without author's name.

ابراهيم بن ميمون الصايغ ابو اسحق المروزي Beg. *مولى النبي صلى الله عليه وسلم روى عن عطاء بن ابي رباح ونافع مولى ابن عمر*

Two works are mentioned under *الكمال في معرفة الرجال*, by Haj. Khal. and his continuator, vol. v., p. 240, one by Muḥḥibb al-Dīn al-Najjār Muḥ. B. Maḥmūd al-Baghdādī, who died A.H. 643, and another by 'Abd

al-Ghani B. 'Abd al-Wāhid al-Maḥḍisi al-Jammā'ili, who died A.H. 600. Internal evidence shows that the present volumes belong to the last-named, but earlier work. Among the men from whom the author received statements *viva voce*, the following two are most frequently quoted: Abu Ṭāhir al-Silafi (d. A.H. 576), whom he met in Alexandria, and Abu Mūsa al-Iṣfahāni (Muḥ. B. 'Umar, d. A.H. 581), whom he attended in Isfahan and Naishapur. Al-Najjār, who was born A.H. 578, could not have met either of them, while we know from notices of 'Abd al-Ghani in *Mir'āt al-Zamān*, Add. 23,279, fol. 117, and *Ta'riḥ al-Islām*, Or. 52, fol. 53, that he received traditions from the first in Alexandria, and from the second in Isfahan.

In the first of the above notices the work is called *الكمال في معرفة الرجال*, in the second *الكمال في معرفة الرجال*. In the subscriptions of the MS. it is simply designated as *كتاب الكمال*; but both forms of the title are found in the heading of the second volume, *كتاب الاكمال وقيل الكمال في اسماء الرجال*. According to the *Mir'āt al-Zamān*, the work includes all the traditionists mentioned in the six canonical books of Hadith, and it consisted originally of ten volumes.

The author is generally called al-Ḥāfiẓ 'Abd al-Ghani, and described as the first traditionist of his time. He was born in Jammā'il, near Nābulus, A.H. 541, and died in Cairo, A.H. 600. He is one of the three authorities followed by Ibn Nuḡṭah. See the Arabic Catalogue, p. 736a.

The present MSS. are designated as the second and third Juz. The first begins with سلمه بن ميمون, and ends with سلمه بن كثوم, the second begins with سلمه بن كثوم, and ends with علي بن يزيد. At the end of

the latter is written: *تم الجزء الثالث من كتاب الكمال يتلوه ان شا الله تعالى في الجزء الرابع باب عمارة عمارة وقيل عمار وقيل عمرو بن اكنمه الليثي الجندعي النع*

The arrangement is strictly alphabetical. In the case of common names, the order is determined by the name of the father and of the grandfather. There are marginal additions, partly in the hand of the copyist, taken from the *Tahdīb al-Kamāl* and other works.

Several copies are mentioned, under *الكمال* in the Khedive's Library, vol. i., p. 131.

627.

Or. 3819.—Foll. 221; 10½ in. by 7; about 30 lines, 5 in. long; written in fair, but imperfectly pointed, Neskhi; dated Saturday, 26 Sha'bān, A.H. 790 (A.D. 1388).

[GLASER, no. 107.]

تهذيب الكمال

The fifth volume of *Tahdīb al-Kamāl*, a revised and enlarged edition of the *Kitāb al-Kamāl* of 'Abd al-Ghani B. 'Abd al-Wāhid (see nos. 625-6); by Jamāl al-Dīn Abu 'l-Ḥajjāj Yūsuf B. 'Abd al-Raḥmān al-Mizzī, who died A.H. 742, with the following title in the hand of the copyist: *الجزء الخامس من تهذيب الكمال في اسماء الرجال الذي صنفه الشيخ الامام الحافظ محمد بن [ابو محمد] عبد الغنى بن عبد الواحد بن علي سرور المقدسي رحمة الله عليه تصنيف الشيخ الامام العالم الحافظ المحدث . . . جمال الدين ابي الحجاج يوسف بن الزكي عبد الرحمن بن يوسف المزني غفر الله له*

Beg. شريك بن عبد الله بن ابي شريك النخعي ابو. عبد الله الكوفي القاضي ادرك زمان عمر بن عبد العزيز وروى عن ابراهيم بن جدير بن عبد الله النخعي

The last notice relates to 'Abdallah B. 'Umar, and begins : عبد الله بن عمر بن الخطاب القرشي العدوي ابو عبد الرحمن المكي ثم المدني اسلم قديما مع ابيه وهو صغير لم يبلغ الحلم

Letters written in red ink between the lines are references to the bodies of tradition in which the names of the traditionists occur.

This copy has been collated A.H. 975, and has numerous marginal corrections.

Volumes ii. and iii. of the same work are noticed in the Arabic Catalogue, p. 738a. Three volumes are in the Paris Library, nos. 2089—91. A copy in twelve volumes is mentioned, with some others, in the Khedive's Library, vol. i., p. 122. A full notice of the author will be found in al-Durar al-Kāminah, Or. 3044, fol. 166, where it is stated that he was reduced to such poverty that he was obliged to sell the original draft of the present work.

628.

Or. 3814.—Foll. 283; 10½ in. by 7; 25 lines, 5¼ in. long; written in fair, but sparingly pointed, Neskhi; dated Wednesday, 10 Muḥarram, A.H. 771 (A.D. 1369).

[GLASER, no. 102.]

تذهيب التهذيب

The last volume of a biographical dictionary of traditionists, abridged by Shams al-Dīn Muḥammad B. Aḥmad al-Dahabī (d. A.H. 748) from the Tahdīb al-Kamāl of al-Mizzī (the preceding work).

The first leaf, which has been supplied by a later hand, bears the following incorrect title : كتاب تهذيب الكمال للامام الحافظ المزني

The real title appears in the following note, which traces the work to its source, the Kamāl of 'Abd al-Ghani, itself derived

from the Ikmāl of Ibn Mākūlā (see above, nos. 621 and 625-6 : بل هذى هو تذهيب التهذيب : اختصره الحافظ ابو عبد الله محمد بن احمد الذهبي من تهذيب الكمال لشيخه الحافظ ابى الحاج المزى واصل التهذيب هو الكمال للحافظ عبد الغنى المقدسى واصله الاكمال للامير الحافظ ابن مأكولا

This volume begins with محمد بن ابراهيم بن طلحه. The alphabetical series of proper names ends with يونس بن يوسف, and is followed by these additional chapters on traditionists known by other designations than their proper names : باب الكنى, fol. 218a; فصل فى, fol. 253b; فصل فىمن عرف بابن فلان, fol. 257b; فصل فى الالقاب, fol. 259b; كذاب النساء, fol. 260b; and فصل فى المبهات, fol. 263a.

Copyist: محمد بن على بن حسن الفشلى

A last volume of the same work, but less comprehensive than the present, is described by Pertsch, no. 1757. A complete copy, in four volumes, is noticed in the Khedive's Library, vol. i., p. 121.

629.

Or. 1541.—Foll. 266; 7½ in. by 5; 15 lines, 3½ in. long; written in clear and elegant Neskhi, with occasional vowels; dated 23 Jumāda II., A.H. 693 (A.D. 1294).

[SIR HENRY C. RAWLINSON.]

التكملة لوفيات النقلة

Lives of traditionists in chronological order, from A.H. 625 to 642, by Zakī al-Dīn Abu Muḥ. 'Abd al-'Azīm B. 'Abd al-Qawī B. 'Abdallah al-Mundirī, who died in Cairo A.H. 656. See the Arabic Catalogue, p. 707a, note d; Fawāt al-Wafayāt, vol. i., p. 376; and Wüstenfeld, Geschichtschreiber, no. 376.

The author's name is found in the following title: الجزو الثالث من التكملة لوفيات النقلة: رضوان الله عليهم اجمعين تأليف الشيخ الفقيه الامام العالم العلامة الحافظ زكى الدين ابى محمد عبد العظيم بن عبد القوى بن عبد الله المنذرى قدس الله روحه ونور ضريحه ورضى عنه فيه من سنة خمس وعشرين وستماية الى اثنا سنة اثنى واربعين وستماية

The work known as وفيات النقلة, which the present work was designed to supplement, was written by Abu Sulaimān Muḥ. B. 'Abdallāh B. Aḥmad B. Zabīr al-Rabā'ī, who died A.H. 379 (see the Arabic Catalogue, p. 730*b*, note *d*, and Lib. Classium, ii., p. 114). It contained obituary notices of traditionists in a chronological series from the Hijrah to A.H. 337, and was successively continued by the following four authors: 1. Abu Muḥ. 'Abd al-'Azīz B. Aḥmad al-Kattānī (who died A.H. 466; v. Arabic Catalogue, p. 731*a*, note *m*), who brought it down to A.H. 462; 2. Abu Muḥ. Hibat Allāh B. Aḥmad al-Akfānī (who died A.H. 524; *ib.*, note *n*), down to A.H. 485; 3. Sharaf al-Dīn Abu 'l-Ḥasan 'Alī B. al-Mufaḍḍal al-Makḍisī (who died A.H. 611; v. Arabic Catalogue, p. 734*b*), down to A.H. 581; 4. al-Mundirī, who was a pupil of the last. See Haj. Khal., vol. vi., p. 456, and the Arabic Catalogue, p. 730*b*, where a MS. containing the original work and the first two of the above-mentioned continuations is described. Compare Hammer, Literaturgeschichte, vol. i., p. cliii., no. 25.

The present MS. contains only the last portion of al-Mundirī's work, beginning with A.H. 625, as follows: في الرابع من المحرم توفي الشيخ الاجل ابو منصور احمد بن الشيخ الاجل ابى شجاع يحيى بن احمد بن على بن محمد بن البراج البغدادى الوكيل الصوفى ببغداد

The notices are arranged in strict chronological order, with regard not only to the year but to the month and the day of the month. The work is divided into short sections (جزء), which do not coincide with the years. The first of these is designated at the end, fol. 12*b*, as the forty-second. The next begins with a heading stating that it was dictated by the author on the 9th of Rajab, A.H. 654: املى علينا شيخنا الامام الحافظ زكى الدين ابو محمد عبد العظيم بن عبد القوى المنذرى فى تاسع رجب سنة اربع وخمسين وستمئة قال بقيه سنة خمس وعشرين وستماية

Similar headings are found at the beginning of the following sections down to the fifty-ninth, fol. 250*b*, which was dictated on the 16th of Shawwāl, A.H. 656. The sixtieth and last, foll. 264*a*—266*a*, which has no date, was cut short by the death of the author, which took place, as stated by the copyist, who was present, on Saturday, the 4th of Du 'l-Ḥaḍah, A.H. 656.

The MS. was written by Hilāl B. 'Umar B. 'Abd al-Raḥmān al-Ḥuwwārī, الحواري, for his Shaikh, Shams al-Dīn Muḥ. B. Fakhr al-Dīn 'Abd al-Raḥmān.

The Takmilat al-Wafayāt of al-Mundirī is one of the works consulted by Ibn Khallikān; see De Slane's translation, vol. iv., p. 344.

630.

Or. 4587.—Foll. 361; 13 in. by 9½; 28 lines, 5 in. long; written in imperfectly pointed Neskhī, with ruled margins, apparently in Yemen; dated Tuesday, 22 Rajab, A.H. 1231 (A.D. 1816).

ميزان الاعتدال

The second volume of the Mizān al-I'tidāl, a dictionary of weak, doubtful, or lying,

traditionists; by Shams al-Din Abu 'Abdallah Muḥammad al-Dahabī: الجزء الثاني من ميزان الاعتدال في أسماء الرجال تأليف الشيخ الإمام شمس الدين أبي عبد الله محمد الذهبي رضي الله تعالى عنه وعنا أمين

عبد الله بن محمد بن عقيل بن أبي طالب Beg. الهاشمي روى جماعة عن ابن معين ضعيف وقال ابن المديني لم يدخل مالك في كتب ابن عقيل واحتج به أحمد وأسحق

The real title of the work is ميزان الاعتدال (Haj. Khal., vol. vi., p. 282). It is an enlarged recension of the work previously composed by Dahabī on the same subject under the title المغني في الضعفا. The arrangement is strictly alphabetical, traditionists of the same name being classed according to the father's name. The most frequently quoted authorities are the same as those mentioned by Haj. Khal., vol. v., p. 652, under Mughni, namely, Ibn Mu'īn, Abu Zur'ah, Abu Hātim, al-'Aḳīlī, Ibn 'Adī, Ibn Hibbān, al-Khaṭīb, and others designated only by letters, viz., خ (al-Bukhārī), س (al-Nasā'ī), ط (al-Dāraḳuṭnī), &c.

The present volume contains the latter half of the work, extending from 'Abdallah B. Muḥ. B. 'Aḳīl to the end of the alphabetical series, which ends, fol. 335b, with Yūnus al-Kadūb. This is followed by seven additional chapters, also alphabetically arranged, namely: Traditionists known by their Kunyahs, باب الكنى, fol. 335b. Traditionists designated only by patronymics, فصل في الانساب, fol. 357a. Those whose names are unknown, فصل من مجاهيل الاسم, fol. 357b. Female traditionists of unknown name, فصل النسوة

المجهولات, fol. 358a. Female traditionists designated by Kunyahs, الكنى للنسوة, fol. 359b. Those who are only designated as mother of So-and-so, فصل فيمن لم تسم, fol. 360b.

The author says in the concluding lines that weak traditionists form the main subject of the work, but that many trustworthy ones have been included in order to clear them of undeserved suspicion: قال المصنف رحمه الله فاصله وموضوعه في الضعفا وفيه خلق كما قدمناه في الخطبة من الثقات ذكرتهم للذب عنهم ولان الكلام فيهم غير موثر ضعفا وهذا مبلغ ما عندي

The last leaf contains a life of the author, written by Ibn Hajar al-'Asḳalānī in 'Aden, A.H. 800, and a list of standard works on the critical appreciation of traditionists, extracted from al-Badr al-Munir (Haj. Khal., vol. vi., p. 429).

For other copies see Uri, no. 742 (vol. i.), and the Khedive's Library, vol. i., p. 140.

631.

Or. 4588.—Foll. 193; 10¼ in. by 7; 25 lines, 5 in. long; written in fair Neskhī, apparently in Yemen; dated Tuesday, 14 Ramadān, A.H. 785 (A.D. 1383).

The last quarter of the same work, from the notice of Muḥammad B. Khālid al-Dabbi to the end.

Beg. محمد بن خالد الضبي المدني حدث عنه سفين وأبو معوية قال أبو حاتم ليس بحديثه بأس وذكره ابن حبان في الثقات

The contents correspond with foll. 194—360 of the preceding MS.

Copyist: الحسن بن عبد الرحمن بن يحيى المغربي الموحدة المالكي المذهب

There are on the first page several notes of successive owners, among which is one stating that the MS. passed A.H. 1070 into the library of the Zaidi Imam, Amīr al-Mūminīn al-Mutawakkil 'ala 'llah Ismā'il.

632.

Or. 3056.—Foll. 182; 11 in. by 7½; 28 lines, 5½ in. long; written for the most part, foll. 2—123, in an extremely cursive and sparingly pointed handwriting, apparently by a scholar, the remaining portion being by different hands in a more formal character, but also almost destitute of points, before A.H. 834 (A.D. 1431). [KREMER, no. 63.]

تبصير المنتبه بتحرير المشتبه

A dictionary of such proper names and Nisbahs, especially belonging to traditionists, as are similar in writing and liable to be confounded, accompanied by short biographical notices; by Aḥmad B. 'Alī B. Muḥ., called Ibn Ḥajar al-'Asḳalānī, who died A.H. 852.

الحمد لله جامع الناس ليوم لا ريب فيه

This is an improved and enlarged edition of al-Mushtabih, compiled, A.H. 723, by al-Dahabi, and edited by Dr. P. De Jong, Leyden, 1863—81.

In the preface, rather incorrectly supplied by a later hand, fol. 1b, the author finds three faults with his predecessor, namely, that he failed to fix the orthography of proper names; that, aiming at excessive brevity, he did not fully enumerate the men under each form of name; finally, that he did not make an exhaustive use of his sources. Having undertaken to supply those deficiencies, the author was careful to distinguish his additions by writing the words قلت at the beginning, and انتهى at the end

of each. He made use of the autograph draft of al-Mushtabih, of copies of the authorities followed by al-Dahabi, and of some works not consulted by the latter, namely, the Ansāb of al-Rushāfi ('Abdallāh B. 'Alī, d. A.H. 542; see انقباس الانوار, Haj. Khal., vol. i., p. 375, Liber Classium, xvi., no. 6), and of Ibn al-Sam'ānī (Arabic Catalogue, pp. 167, 591); the appendix of Maṣṣūr B. Salīm al-Iskandarānī (d. A.H. 603; Haj. Khal., vol. v., p. 464) to Ibn Nuḳṭah, and the further continuation of 'Alā al-Dīn Muḡhlaṭāi (d. A.H. 762; Arabic Catalogue, pp. 348b, 778b), which is described as very extensive, but full of errors, repetitions, and irrelevant matter. Besides the above sources, the following are mentioned by the author in the epilogue, fol. 182: The continuation of Ibn Nuḳṭah, by Abu Ḥāmid al-Ṣābūnī (Muḥ. B. 'Alī, d. 680; Haj. Khal., vol. v., p. 464); al-Mushtabih, by al-Zamakhshari (d. 538; v. الرواة, متشابه اسمى الرواة, Ibn Khallikān, transl., vol. iii., p. 322); al-Taṣḥīf, by al-'Askari (Ḥasan B. 'Abdallāh, d. 382, v. Haj. Khal., vol. v., p. 464); al-Mu'talif wal-Mukhtalif, by al-Āmidī (Ḥasan B. Bishr, d. 371, *ib.*); al-Taṣḥīf min Rijāl al-Andalus, by Ibn al-Dabbāgh (Yūsuf B. 'Abd al-'Azīz, d. A.H. 546; Biblioth. Arabico-Hispana, vol. iii., p. 476).

The present copy was transcribed, as stated at the end, from the MS. of Shaikh Burhān al-Dīn B. Khidr, a pupil of the author (v. Haj. Khal., vol. ii., pp. 526, 528), which was copied by him from the author's original MS. At the end of the latter, the author stated that he had completed the work on the 17th of Jumāda I., A.H. 816.

In the margin of the same page is a note, in the same handwriting as the main part of the MS., stating that the collation was finished in the Khānḳāh al-Bāsiṭiyyah on the 14th of Dul-Hijjah, A.H. 834.

The *Tabṣīr al-Muntabih* is mentioned by Haj. Khal. under three headings, vol. ii., p. 182, and vol. v., pp. 464 and 554. See also the Paris Catalogue, no. 2075.

Shi'ah Traditionists.

633.

Or. 3548.—Foll. 188; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; written partly (foll. 20—90) in a large and well-shaped Neskhi, with 20 lines in a page; partly (foll. 1—20, 91-92, 101—188) in a smaller cursive, almost unpointed, character, with 25 lines in a page; dated, in the latter handwriting (fol. 103*b*), Sunday, 21 Jumāda II., A.H. 622 (A.D. 1225). Foll. 93—100 have been supplied by a modern hand.

[S. CHURCHILL.]

Notices of the men by whom traditions relating to the Imams have been handed down, extracted from the work of Abu 'Amr Muḥammad B. 'Umar B. 'Abd al-'Azīz al-Kashshī.

The author's Nisbah is derived from Kashsh, a town situate at a distance of three Farsakhs from Jurjān (see Sam'āni, fol. 484*b*, and Yāqūt, vol. iv., p. 277). He is described in Tusy's List, no. 668, as trustworthy and orthodox (Shi'ah), well versed in the knowledge of traditions and traditionists, a disciple of al-'Ayyāshi (Muḥ. B. Mas'ūd, v. Tusy's List, p. 317), and the author of a *كتاب الرجال*, or biography of traditionists (from which the present work is extracted). His precise date is not given; but it can be approximately inferred from the fact that Hārūn B. Mūsa al-Talla'ukbari, who died A.H. 385 (see Tusy's List, p. 352), had received traditions from him.

Al-Kashshī must, therefore, have lived in

the first half of the fourth century of the Hijrah. This conclusion is fully borne out by the numerous Isnāds contained in the present work, showing that only two generations of traditionists intervened between the author and the contemporaries of Imam al-Riḍa, who died A.H. 203 (Kāmil, vol. vi., p. 248).

The MS. contains five parts (Juz), the first and last of which are imperfect. At the beginning of the second Juz, fol. 14*a*, is written this title: *الجزء الثاني من الاختيار من كتاب أبي عمرو محمد بن عمر بن عبد العزيز الكشي في معرفة الرجال*

Similar titles are found on the first pages of Juz III., fol. 58*a*; of Juz IV., fol. 104*a*; and of Juz V., fol. 139*a*.

The notices are of considerable extent, and are mainly taken up with statements and narratives relating to the Imams, and handed down by the traditionists to whom the notices relate, a full Isnād being prefixed to every such statement. The notices are arranged in chronological order, beginning with those traditionists who lived in the time of the first Imam, 'Ali B. Abi Ṭālib, and ending with the contemporaries and followers of the eighth Imam, 'Ali al-Riḍa.

The first two notices, both imperfect, relate to 'Ammār B. Yāsir, fol. 1, and to 'Abdallah B. 'Abbās, fol. 2; the next, to Muḥammad B. Abi Bakr, fol. 4*a*. The last section, fol. 182*b*, relates to the followers and disciples of al-Riḍa, *صحاب الرضا عليه السلام*, and begins with a notice of Yūnus B. 'Abd al-Raḥman Abu Muḥammad, a client of the family of Yāqūt, *في يونس بن عبد الرحمن أبي محمد صاحب ال يقطين* (Tusy's List, no. 803).

Among the men from whom al-Kashshī orally received traditions, the following are

those whose names most frequently recur: 1. Muḥammad B. Mas'ūd (al-Sulami al-Samarkāndi al-'Ayyāshi, the author's master; see Tusy's List, no. 690, and Ibn Nadīm's Fihrist, vol. i., p. 194). 2. Ḥamdawaih B. Nuṣair, who received traditions from the preceding (Muntaba'l-Maḳāl, p. 130). 3. Muḥ. (B. Ja'far B. Mūsā) Ibn Kūluwaih (محمد بن قولويه) al-Ḳummi (whose son Ja'far died A.H. 368; v. Tusy, p. 77, and Ta'rikh al-Islām, Or. 48, fol. 104b). 4. Al-Ḥusain B. al-Ḥasan B. Bundar al-Ḳummi. 5. 'Ali B. Muḥ. B. Ḳutaibah al-Naisābūri (a disciple of al-Faḍl B. Shādān; v. Tusy, p. 255).

It is stated in Muntaba'l-Maḳāl, lithographed in Teheran, A.H. 1302, p. 285, that the work of al-Kashshi originally comprised Sunni as well as Shī'ah traditionists. Abu Ja'far al-Ṭūsi (Muḥ. B. al-Ḥasan, d. A.H. 460) eliminated the former, and called the book thus expurgated اختيار الرجال. This last is the work now current under the name of Ikhtiyār i Kashshi. See also Ḳiṣaṣ al-'Ulamā, p. 324.

634.

Or. 3576.—Foll. 230; 10 in. by 6 $\frac{3}{4}$; 23 lines, 3 $\frac{7}{8}$ in. long; written in neat Neskhi; dated 4 Rabī' I., A.H. 1087 (A.D. 1676).

[S. CHURCHILL.]

تلخيص المقال في تحقيق احوال الرجال

A dictionary of Shī'ah traditionists, by Muḥammad B. 'Ali al-Astarābādi.

الحمد لله وسلام على عباده الذين اصطفى اما بعد فهذا كتاب تلخيص المقال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب الحروف المعجم مراعيًا للاول ثم الثاني وهكذا

The author, who calls himself at the end simply Muḥammad B. 'Ali, states there that

he completed the work on the 10th of Jumāda, A.H. 988. His full name is Mirza Muḥammad B. 'Ali B. Ibrāhīm al-Astarābādi. The author of Naḳd al-Rijāl, Or. 3640, fol. 190a, describes him as an eminent jurist and theologian, deeply versed in the knowledge of traditionists, and author of a well-arranged and comprehensive كتاب الرجال and of كتاب آيات الاحكام. He adds that he had gone to Mecca, where, at the time of writing, he was still living. We learn from the Khulāṣat al-Athar, vol. iv., p. 46, that he died there A.H. 1028. See also Nujūm al-Samā, p. 23, where he is stated to have written three dictionaries of traditionists, a large one entitled منهاج المقال, a medium-sized one (the present work), and a shorter one, the title of which is not given.

In a short preface, the text of which has been given by Khanikof in the Zeitschrift der D. Morg. Ges., Band x., p. 817, the author gives a list of the following standard works on which his compilation is based, with the contractions used in referring to them: 1. Al-Khulāṣah (the full title is خلاصة الاقوال في معرفة الرجال. It is one of the last of the numerous writings of al-'Allāmah, i.e., Jamāl al-Dīn Abu'l-Manṣūr Ḥasan B. Yūsuf B. 'Ali B. al-Muṭahhar al-Ḥilli, who died A.H. 726). 2. Al-Najāshi (i.e., Aḥmad B. 'Ali B. Aḥmad al-Najāshi, author of اسماء الرجال, who was born A.H. 373, and died in Muṭairābād, A.H. 450; see Majālis al-Mūminin, fol. 208b, and Sprenger, Preface to Tusy's List, p. 1). 3. Al-Fihrist (the work of Abu Ja'far Muḥ. B. al-Ḥasan al-Ṭūsi, published by Sprenger, Calcutta, 1853. The author died A.H. 460; v. *ib.*, Majālis al-Mūminin, fol. 230b, and Ta'rikh al-Islām, Or. 50, fol. 73a). 4. Al-Kashshi (v. *supra*, no. 633). 5. Rijāl al-Shaikh (i.e., كتاب الرجال الذين روي عن النبي صلى الله عليه وآله الاثنى عشر

by the same Abu Ja'far al-Ṭūsi; v. Tusy's List, p. 286). 6. Kitāb al-Barḳi (*i.e.*, Aḥmad B. Abu 'Abdallāh Muḥ. B. Khālid al-Barḳi, from Barḳah or Barḳarūd, near Kumm, who died A.H. 274 or 280. He left numerous works, among which كتاب طبقات الرجال. See Manhaj al-Maḳāl, fol. 26a; Tusy's List, nos. 74, 631; and Yāqūt, vol. i., p. 575. Ibn Nadīm ascribes also a كتاب الرجال to his father, Muḥ. B. Khālid; see Fihrist, p. 221). 7. Ibn Dā'ūd (*i.e.*, al-Ḥasan B. 'Ali B. Dā'ūd, a disciple of Najm al-Dīn Abu 'l-Ḳāsim al-Ḥilli, and author of a well-known book, في علم الرجال. He was born A.H. 647; v. Muntaha 'l-Maḳāl, p. 97; Naḳd al-Rijāl, Or. 3640, fol. 56b; and the preface of Tusy's List, p. 3). 8. Muḥ. B. Shahrāshūb (*i.e.*, Rashīd al-Dīn Muḥ. B. 'Ali B. Shahrāshūb al-Surūrī al-Māzandarāni, who wrote a كتاب الرجال, and died A.H. 588; v. Ta'rikh al-Islām, Or. 52, fol. 47a; Preface of Tusy's List, p. 2; and Naḳd al-Rijāl, Or. 3640, fol. 189b). 9. Al-'Aḳīḳi (*i.e.*, 'Ali B. Aḥmad al-'Aḳīḳi al-'Alawi, author of a كتاب الرجال, which was handed down to Abu Ja'far Ṭūsi by two intermediate traditionists; see Tusy's List, no. 454, and Muntaha 'l-Maḳāl, p. 205). 10. Ibn al-Ghaḍā'iri (*i.e.*, al-Ḥusain B. 'Ubaid Allāh B. Ibrāhīm al-Ghaḍā'iri, who was one of the masters of Abu Ja'far al-Ṭūsi, and who died A.H. 411; v. Najāshī, Tusy's List, p. 105, and Ta'rikh al-Islām, Or. 49, fol. 74b). 11. Al-Idāḥ (*i.e.*, في إيضاح الاشتباه, by Ibn al-Muṭahhar al-Ḥilli, rearranged, with additions, by Muḥammad 'Alam al-Huda B. Muḥ. Muḥsin Kāshī; v. Tusy's List, Preface, p. 3, text, p. 1). 12. Kitāb man lā yaḥḍuruḥu Faḳīh (by Muḥ. B. 'Ali Ibn Bābawaih, d. 381; v. *supra*, no. 330). 13. Al-Kāfi (by Muḥ. B. Ya'qūb al-Kulini, d. 328; v. no. 152).

The notices, arranged in strict alphabetical order under the proper names, form the main

bulk of the volume, foll. 1—204. After them come the following supplementary chapters: Kunyahs, fol. 204b; names beginning with Ibn, fol. 215a; Nisbahs and surnames (laḳab), fol. 216b; female traditionists, fol. 217b.

The Khātimah, foll. 218b—230, contains miscellaneous notices distributed in ten sections, with the heading فائده. In the eighth, by far the most extensive, foll. 220b—228a, the author gives the Isnāds of al-Ṭūsi to all his authorities; in the ninth, those of al-Kashshī; and in the tenth, those of al-'Allāmah (Ibn al-Muṭahhar al-Ḥilli).

In conclusion, the author traces up his own Riwayāt to the last-named authority through six intermediate links.

Copyist: ابن عبد الواحد زين العابدين

For another copy, see Loth, no. 716.

635.

Or. 3575.—Foll. 388; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 29 lines, 4 $\frac{3}{4}$ in. long; written in fair Nestalik, apparently in the 19th century; bound in gilt and glazed covers. [S. CHURCHILL.]

منهج المقال في تحقيق احوال الرجال

A similar dictionary compiled on a more extensive scale, by the same author.

الحمد لله المتعالى في عز جلاله عن الاشياء والنظائر

The work is described in a short preamble as follows: اما بعد فهذه كتاب منهج المقال في تحقيق احوال الرجال حاولت فيه ذكر ما وصل الى من كلام علمائنا المتقدمين والمتأخرين وما وقفت عليه من المقال في بيان بعض اصحابنا من علماء المخالفين مثبتا فيه الاسماء على ترتيب الحروف الهجاء مراعيًا للاول والثاني على النسق المألوف

The list of the author's sources, which follows the above, is nearly the same as in

the preceding MS., but it includes the following three additional works: 1. The Fihrist of 'Ali B. 'Ubaidallah Ibn Bābawaih (who lived about A.H. 500, being a descendant in the sixth generation of 'Ali B. al-Ḥusain B. Mūsā Ibn Bābawaih, who died A.H. 329). His Fihrist includes the traditionists who lived from the time of Ṭūsī to his own; v. *Muntaha'l-Maḳāl*, p. 219). 2 and 3. Two Sunni works, viz., *Taqrīb Ibn Hajar* (تقريب التهذيب, v. Haj. Khal., vol. ii., p. 387), and *Mukhtaṣar al-Dahabi* (ib., vol. vi., p. 384).

At the end the author states that he completed the work in Mashhad Amir al-Mūminīn (Najaf), on the last day of Ṣafar, A.H. 986. This is no doubt the composition to which he refers in the preceding work as كتابنا الكبير. The first Juz, ending with letter ز, was finished, as stated fol. 131, in Rabī' II., A.H. 984.

The arrangement is precisely the same as in the preceding MS. After the alphabetical series come the additional chapters of Kunyahs, fol. 359b; names beginning with Ibn, fol. 370b; Nisbahs and Laqabs, fol. 371b; female traditionists, fol. 372b; and nameless traditionists, fol. 373a. Lastly the Khātimah, foll. 373—388, also divided into ten Fā'idahs, with nearly the same contents.

Copyist: محمد بن ابراهيم بن هدايت الله الجيلي

Two additional pages, foll. 388b, 389a, contain lists of the Kunyahs by which the Imams are usually designated, and of the contractions used for reference to the standard authors and works of the Shī'ah. They are respectively taken from the book of Mulla 'Ināyat Allah, and from the *Bihār al-Anwār* of al-Majlisi (see the Persian Catalogue, p. 155a).

A work by Abu 'Ali Muḥ. B. Ismā'il, entitled منتهى المقال فى احوال الرجال litho-

graphed in Teheran, A.H. 1302, is a condensed compilation of the above work, and of the gloss (Ḥāshiyah) of Akā Muḥ. Bākir B. Muḥ. Akmal (i.e., Muḥ. Bākir Balbahāni, who died A.H. 1205; v. *Ḳiṣaṣ al-'Ulamā*, p. 147).

636.

Or. 3640.—Foll. 251; 8½ in. by 5½; 17 and 18 lines, 3½ in. long; written in fair small Neskhi; dated 2 Duḥijjah, A.H. 1257 (A.D. 1842). [S. CHURCHILL.]

تقد الرجال

Another dictionary of Shī'ah traditionists, by Muṣṭafa B. al-Ḥusain al-Ḥusaini al-Tafrīshi, التفريشى

الحمد لله خالق الليل والنهار العالم بحفیات الضمائر والاسرار

Having noticed that some of the works previously written on that subject were ill-arranged, others faulty, and all incomplete, the author determined to write the present one, comprising all traditionists, whether approved or reproved, in strict alphabetical order. His authorities are nearly the same as those quoted in the *Talkhiṣ al-Maḳāl*, no. 634, viz., al-Kashshi, al-Najāshi, *Kitāb al-Rijāl* and *Fihrist*, both by al-Ṭūsī, Ibn al-Ghaḍā'iri, Ibn Shahrāshūb, al-Khulāṣah, *Idāḥ al-Ishtibāh*, and Ibn Dā'ūd.

The author appears to have lived in the early part of the eleventh century of the Hijrah. He speaks of the author of the two preceding works, Muḥammad B. 'Ali al-Astarābādi, who died A.H. 1028, as still living (fol. 190a). He was personally acquainted with Shaikh 'Abd al-'Āli, son of the Shaikh al-Islām 'Ali B. 'Abd al-'Āli, who died A.H. 940 (fol. 111a, and Persian Catalogue, p. 1095a), and one of his latest notices is devoted to his contemporary,

Shaikh Bahā al-Dīn al-Āmili (fol. 178a), who died A.H. 1031.

The arrangement is the same as in the preceding works. The alphabetical series is followed by supplementary chapters on Kunyāhs, fol. 225b; names beginning with Ibn, fol. 237a; Laqabs and Nisbahs, fol. 239a; and female traditionists, fol. 242a. The Khātimah, foll. 243a—251b, comprises six sections termed Fa'idah, treating of the designations and dates of the twelve Imams, and of the Isnāds of the great Shī'ah doctors. It concludes with the author's own Isnād, traced up to Muḥ. B. Ya'qūb al-Kulīnī. It begins with the following names: the author's own master, 'Abdallāh B. al-Ḥusain al-Tustarī, who at the time of writing was still alive, fol. 116a (he died A.H. 1021; v. Nujūm al-Samā, p. 18); Ni'mat Allāh B. Aḥmad B. Muḥ. B. Khātūn al-Āmili; Shaikh al-Islām 'Alī B. 'Abd al-Āli, &c.

The Naqd al-Rijāl is one of the authorities quoted in the above-mentioned Muntahā'l-Makāl. The author, Sayyid Muṣṭafa B. Ḥusain al-Tafrīshī, is praised in the Amal al-Āmil, p. 71, as a trustworthy traditionist, but his work is said to contain but very few men later than Shaikh al-Tūsi. See also Nujūm al-Samā, p. 127.

637.

Or. 3586.—Foll. 226; $8\frac{1}{4}$ in. $5\frac{3}{4}$; 19 and 20 lines, $3\frac{1}{2}$ in. long; written in small and neat Neskhi, in the 19th century.

[S. CHURCHILL.]

A collection of notices relating to early Shī'ah traditionists, by Muḥammad Bāqir B. Muḥammad Naqī al-Mūsawī.

The author is called at the end the late Ḥujjat al-Islām Ḥājī Sayyid Muḥammad Bāqir, مرحوم حجة الاسلام حاجی سید محمد باقر.

He is not to be confounded with his namesakes, Muḥ. Bāqir B. Muḥ. Taqī Majlisī (d. A.H. 1110), or Muḥ. Bāqir Dāmād (d. A.H. 1040), both of whom are referred to as earlier writers (see foll. 6b, 29b). He was one of the great 'Ulamā of the 13th century of the Hijrah, and lived in Isfahan, where he died in the time of Muḥammad Shāh, A.H. 1250—64. See a full notice of his life in the Kīṣāṣ al-'Ulamā, pp. 99—124.

The volume contains a series of detached treatises, in each of which the author discusses the dates, connections and credibility, of some of the early Shī'ah traditionists, mostly contemporaries of the Imams. The first relates to 'Umar B. Yazīd (see Tusy's List, no. 526), and begins: بعد حمد الملك الفياض العلامة والصلوة على سيد الرسل واشرف الانام وآله الامجاد الفاخم يقول العبد الظالم على نفسه المعترف بالتقصير في خدمة سيده محمد باقر بن محمد نقى الموسوى عاملهما الله باطفه الخفى هذه كلمات وانيه وعبارات شافيه في تحقيق حال عمر بن يزيد

In the second, fol. 16b, the author shows what traditionists are meant by the term عده, used by Thīkat al-Islām (al-Kulīnī) in his work, al-Kāfi.

The remaining treatises relate to the following traditionists, to whose names we add the numbers they bear in "Tusy's List of Shī'ah Books."

III. Fol. 20b. Sahl B. Ziyād al-Ādami (no. 341).

IV. Fol. 29b. Ibrāhīm B. Hāshim (no. 31).

V. Fol. 53b. Second tract relating to the same.

VI. Fol. 57a. Aḥmad B. Muḥ. B. Khālid al-Barkī; v. supra, no. 634, no. 6.

VII. Fol. 59b. Aḥmad B. Muḥ. B. 'Īsa (no. 82).

VIII. Fol. 63*b*. Ishāk B. 'Ammār (no. 96).

IX. Fol. 104*b*. Husain B. Khālid; v. *Manhaj al-Makāl*, fol. 89*a*.

X. Fol. 124*b*. Hammād B. 'Īsa al-Juhani (no. 253).

XI. Fol. 133*a*. 'Abd al-Ḥamid B. Sālim al-'Aṭṭār and his son Muḥammad; v. *Manhaj al-Makāl*, fol. 169*b* (no. 647).

XII. Fol. 135*b*. Muḥammad B. 'Īsa al-Yaḥṭīni (no. 675).

XIII. Fol. 142*b*. Abān B. 'Uthmān (no. 5).

XIV. Fol. 154*a*. Abu Baṣīr Laith al-Bukhturi and Abu Baṣīr Yahya B. al-Ḳāsim (nos. 576, 787).

XV. Fol. 174*b*. Four traditionists surnamed *Mājiluwaih*; v. *Najāshi*, *Tusy's List*, p. 266.

XVI. Fol. 180*b*. Muḥ. B. Aḥmad, who received traditions from al-'Umraki; see *Naḥd al-Rijāl*, fol. 152*a*.

XVII. Fol. 182*b*. Muḥ. B. Ismā'il (nos. 603-4).

XVIII. Fol. 189*b*. Muḥ. B. Khālid al-Barkī (no. 631).

XIX. Fol. 191*b*. Muḥ. B. Sinān (no. 638).

XX. Fol. 200*b*. Muḥ. B. 'Īsa al-Yaḥṭīni. The same as XII.

XXI. Fol. 208*b*. Muḥ. B. al-Fuḍail (no. 677).

XXII. Fol. 211*b*. Mu'āwiyah B. Shuraiḥ and Mu'āwiyah B. Maisarah (nos. 724, 726).

The last tract but one is a short answer to two questions relating to synonymous terms, مرادف, fol. 214*b*.

The last is a Persian treatise, entitled كتاب الصلوة, on obligatory and voluntary prayers, foll. 216*b*—225*a*.

On the fly-leaf and next page, fol. 2*a*, are some mnemonic verses by Sayyid Mahdi B.

Sayyid Ridā, enumerating the standard Shī'ah traditionists, and some remarks on the usual designations of the Imams.

At the end of the volume is a table of contents. Several of the above tracts are mentioned as distinct works in the *Ḳiṣaṣ al-'Ulamā*, p. 99.

Saints.

638.

Or. 3048.—Foll. 233; 9 in. by 6; 21 lines, 4½ in. long; written in fair large Neskhi; dated 20 Jumāda I., A.H. 660 (A.D. 1262).

[KREMER, no. 48.]

كتاب صفوة الصفوة

Notices of men and women of eminent piety, by Abu'l-Faraj 'Abd al-Raḥmān B. 'Alī, called Ibn al-Jauzi, who died A.H. 597.

The work is often, but improperly, called *Ṣifat al-Ṣafwah*, صفوة الصفوة. The real title, *Ṣafwat al-Ṣafwah*, or "Crème de la Crème," is written as above in the subscription of the MS. It is also found in a list of the author's works, drawn up by his grandson, Mir'āt al-Zamān, Add. 23,279, fol. 104*b*, where the work is said to consist of four volumes.

The present MS. contains the latter part of the work. Some leaves are wanting, others are misplaced; and, in the absence of other copies, it would be hardly possible to restore them, with perfect certainty, to the primitive order. The general arrangement, however, agrees with the statement of contents given by the author in his preface and printed in the *Zeitschrift der Deutschen Morg. Gesellschaft*, vol. vii., p. 577.

The notices are not connected biographies. They consist of detached sayings, character-

istic traits, and anecdotes, each preceded by a full enumeration of the men by whom it was handed down to the author. They often conclude with the date of death.

The arrangement of the work is geographical, as expressly stated in the following passage, fol. 64*b*: وقد انتهينا بحمد الله ومنه الى نهاية المشرق ونحن نعود الى مركزنا وهو مدينة السلام بغداد فنرتقى منها الى ديار الشام والمغرب "We have reached, praise to God, the furthest point of the Eastern parts, and shall now return to our centre, the city of peace, Baghdad, and ascend thence towards Syria and the lands of the West."

The headings of the sections and single notices are written in a fine Thulthi character.

The MS. begins abruptly in the middle of a notice relating to Sha'wānah, شعوانه, a female devotee of al-'Ubullah, followed by two more notices relating to holy women of the same place.

The remaining contents are arranged under the following countries or cities named in the headings: 'Abbādān, fol. 3*a*; Mihrajān Qadāq, fol. 7*a*; Tustar, fol. 7*b*; Shīrāz, fol. 9*a*; Kirmān, fol. 9*b*; Arjān, fol. 10*a*; Sijistān, fol. 10*b*; Daibul, fol. 11*b*; al-Baḥrain, fol. 12*a*; al-Yamāmah, fol. 15*a*; al-Dīnawar, fol. 17*a*; Hamadān, fol. 17*b*; Qazwīn, fol. 18*a*; Iṣbahān, fol. 18*b*; al-Rai, fol. 22*a*; Dāmaghān, fol. 35*a*; Baṣtām, *ib.*; Naisābūr, fol. 39*a*; Herat, fol. 41*b*; Marw, fol. 42*a*; Balkh, fol. 52*a*—62*b*, 108*a*; Tirmid, fol. 108*a*; Bukhārā, fol. 109*a*; Farghānah, fol. 111*b*; Nakhshab, *ib.*, foll. 63, 65*a*; Manjūrān, near Balkh, fol. 65*a*; devotees of Khorasan and of the East whose proper names and native places are unknown, foll. 65*b*, 64; 'Ukbarā, fol. 67; al-Mausil, *ib.*; al-Raqqah, fol. 77*a*; al-Shām, fol. 81*b*—

107*b*, 150—153 (in this section the notices are arranged chronologically in eight Ṭabaqāt, or generations); Bait al-Maḥdis, foll. 153*b*—155*b*, fol. 68; Jabalah, fol. 114*a*; al-'Awāṣim wa 'l-Thughūr, fol. 114*b*; devotees of Shām whose proper names are not known, fol. 135*b*; 'Aṣḥalān, fol. 147*a*; Miṣr, foll. 147*b*—149*b*, 156*a*—167; al-Iskandariyyah, fol. 167*b*; al-Maghrib, fol. 169*a*; devotees of the mountains, fol. 171*a*; devotees of the islands, fol. 187*b*; devotees of the coasts, foll. 188*b*; devotees of the deserts, fol. 191*b*; devotees who had no known abode, but were met in various places, fol. 204*a*; young maidens who spoke like grown-up devotees, fol. 230*a*; pious Jinns, fol. 231*b*.

The notices seldom exceed a page or two. A few only are of considerable extent. They relate to the following well-known saints or Sufis: Yaḥya B. Mu'ād al-Rāzi, who died A.H. 258, foll. 24*b*—30*a*; Ibrāhīm B. Ismā'il al-Khawwāṣ, who died A.H. 291, foll. 30*a*—32*b*; Abu Yazīd Ṭaifūr B. 'Isa al-Baṣṭāmi, who died A.H. 261, foll. 35*a*—38*b*; Abu 'Ubaid al-Kāsim B. Sallām al-Naisābūri, who died A.H. 223, fol. 40*a*; 'Abdallāh B. al-Mubārak al-Marwazi, who died A.H. 181, foll. 42*b*—50*b*; Ibrāhīm B. Adham, the date of whose death is not given, foll. 53*b*—57*a*; Abu Naṣr Faṭḥ B. Sa'id al-Mausili, who died A.H. 220, foll. 70*b*—74*b*; Abu Muslim 'Abdallāh B. Thaub al-Khaulāni, who died in the reign of Yazīd B. Mu'āwiyah, foll. 86*b*—90*a*; Abu Sulaimān 'Abd al-Raḥmān al-Dārāni, who died A.H. 205, foll. 97*b*—105*a*; Muḥ. B. Ismā'il al-Bukhārī, who died A.H. 256, foll. 109*a*—111*a*; Abu 'Amr 'Abd al-Raḥmān al-Auzā'i, who died A.H. 151, foll. 114*b*—117*a*; Yūsuf B. Asbāṭ, who died A.H. 199, foll. 119*a*—121*b*; Du 'l-Nūn al-Miṣri, who died A.H. 246, foll. 157*b*—161*a*.

The MS. was written, as stated in the

subscription, for the Fakih 'Afif al-Din Abu 'l-'Abbās Aḥmad B. 'Ali B. 'Abd al-'Azīz al-Makhzūmi, by 'Abd al-Muḥsin B. 'Abd al-'Azīz al-Makhzūmi.

Detached volumes of the same work are noticed in the Khedive's Library, vol. v., p. 75. Two are mentioned in the Paris Catalogue, nos. 2030-31.

639.

Or. 3051.—Foll. 27; 8 in. by $5\frac{1}{4}$; 23 lines, $3\frac{1}{4}$ in. long; written in fair Neskhi, apparently in the 19th century.

مناقب سيدى احمد البدوى

Life of Sayyid Aḥmad al-Badawi, without author's name.

الحمد لله رب العالمين الذى فرض معرفته على جميع العالمين . . . فصل فى ذكر من تخلف من بعد وفاة النبى صلعم من اصحابه

Abu 'l-'Abbās Aḥmad B. 'Ali B. Ibrāhīm, al-Badawi, the popular saint of Egypt, was born in Fās, A.H. 596, repaired with his father to Mecca, A.H. 603; and took up his abode, A.H. 634, in Tanta (طنطا), a town of Lower Egypt, where he died A.H. 675, and where his tomb is to this day a celebrated place of pilgrimage. See Lawāḳih al-Anwār, foll. 260—267; al-Munāwi, fol. 216; Ḥusn al-Muḥāḍarah, vol. i., p. 299, and Lane, Modern Egyptians, vol. i., pp. 308, 312.

The work begins with a short sketch of the early Khalifs down to the time of al-Ḥajjāj, and of the persecution which he inflicted upon the descendants of 'Ali, when Sharīf Muḥammad al-Jawād B. 'Ali al-Rīḍa, the ancestor of Aḥmad al-Badawi, fled from Mecca to the Maghrib, and settled in Fās, A.H. 73. From him the descent of the

Saint is then traced down. The life of the holy Sayyid is mostly told in his own words, or in those of his brother al-Ḥasan, and of the latter's son al-Ḥusain. The Saint's interviews with Sultan Baibars, who appears to have been entirely subjugated by him, and numerous manifestations of his supernatural powers, naturally form a prominent feature of the biography.

A similar work, by Zain al-Din 'Abd al-Samād, الجواهر السنية فى النسبة والكرامات الاحمدية, has been lithographed in Cairo, A.H. 1277, and often reprinted since. See the Khedive's Library, vol. v., p. 41, and the Paris Catalogue, no. 2019.

Legists.

640.

Or. 3050.—Foll. 60; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 25 lines, $3\frac{1}{4}$ in. long; written in neat Neskhi; dated Saturday, 27 Jumāda II., A.H. 1178 (A.D. 1764). [KREMER, no. 50.]

Life of Imam Aḥmad B. Ḥanbal, abridged from the work of Abu 'l-Faraj 'Abd al-Raḥmān Ibn al-Jauzi (d. A.H. 597); by Zaki al-Dīn 'Abdallāh B. Muḥ. B. 'Abdallāh al-Khazraji al-Ḥanbalī, with the following title:

كتاب مجمل الرغائب فيما للامام احمد بن حنبل من المناقب وهو كتاب مذاقب الامام المجتهد احمد بن حنبل . . . تأليف الشيخ الامام الصالح زكى الدين عبد الله بن محمد بن عبد الله الخزرجى الحنبلى رحمه الله تعالى

الحمد لله الذى انتقم بالحمد فاتحة كتابه . . . Beg. وبعد فاولى الناس بالاصغاء الى حسن خطابه واحقهم باجابة سؤاله ونيل طلابه من كان سؤاله عايذا على المسؤل

The author wrote this work at the request of his friend Abu 'Abdallah Muḥ. B. Abi 'l-'Abbās Aḥmad B. Mu'īn al-Tikrīti. He followed the arrangement of the *Manāḳib al-Imām Aḥmad*, by Ibn al-Jauzi (Haj. Khal., vol. vi., p. 143), reducing the hundred Bābs of the original work to thirty, a table of which is given in the preface.

The original work, مناقب الامام احمد, is mentioned among the writings of Ibn al-Jauzi enumerated by his grandson, Add. 23,279, fol. 104b. A copy is noticed in the Khedive's Library, vol. v., p. 158.

641.

Or. 4311.—Foll. 150; 8½ in. by 6; 19 lines, 3½ in. long; written in neat Neskhi; dated 13 Rabī' II., A.H. 1062 (A.D. 1652).

[BUDGE.]

مناقب الشافعى

A work on the life and merits of al-Shāfi'i; by Fakhr al-Dīn Abu 'Abdallah Muḥammad B. 'Umar B. al-Ḥusain al-Rāzi (d. A.H. 606).

قال مولانا فخر الملة والدين الداعى الى الله ابو عبد الله محمد بن عمر بن الحسين الرازى . . . الحمد لله الذى لا خالق للاشياء الا هو . . . اما بعد قد سالى جماعة من افاضل الاصحاب واكابر الاحباب فى سنة سبع وتسعين وخمسمائة ان اصنف كلاما مختصرا ملخصا فى فضائل الامام الاعظم الشافعى المطلبى رضى الله عنه وترجيح مذهبه فصنفت هذا المختصر ارشادا للطالبين الى المنهج القويم

The work was composed, as stated in the above preamble, at the request of some friends, A.H. 597. It is mentioned as مناقب الشافعى by Dahabi, Ta'rikh al-Islām, Or. 52, fol. 220, and as كتاب مناقب الشافعى by Subki, Ṭabaḳāt, Add. 23,361,

fol. 118, the latter adding that this is a valuable compendium. Haj. Khal., who describes the work, vol. v., p. 158, attributes it dubitatively to Imām al-Rāzi.

It is stated at the outset to consist of four Kisms, but in the present copy there are only three, viz., Kism I. فى شرح احواله, or the life of al-Shāfi'i, in three Bābs, fol. 2b.

Kism II. فى شرح علوم الشافعى وفضائله ومناقبه, his science, his merits and praiseworthy qualities, in ten Bābs, treating respectively of the following subjects: his knowledge of 1. the Uṣūl or Kalām (theology), fol. 28a; 2. of Uṣūl al-Fiḥ, fol. 44b; 3. of the Coran, fol. 56b; 4. of the Hadith, fol. 64a; 5. of the Arabic language, fol. 70a; 6. his disputations, fol. 80b; 7. his verses, fol. 89a; 8. his knowledge of medicine and astronomy, fol. 95a; 9. his ingenious sayings, fol. 97a; 10. his praiseworthy qualities, fol. 101b.

Kism III. فى ذكر ما يدل على كونه راجحا على سائر المجتهدين, proofs of his superiority over all the other Mujtahids, fol. 105b. This Kism is divided into eight Faṣls, in the last of which, foll. 121b—150, the points in which al-Shāfi'i differs from the other Imams are set forth and discussed in detail.

Copyist: احمد بن الشيخ حسن بن محمد الهذيلي
نسبا والشافعى مذهبيا

An imperfect copy is described in the Khedive's Library, vol. v., p. 158.

642.

Or. 3038.—Foll. 147; 7¼ in. by 5; 17 lines, 3½ in. long; written in rather large and distinct Neskhi; dated the last day of Rabī' I., A.H. 784 (A.D. 1382).

[KREMER, no. 37.]

طبقات الصغرى

The shortest edition of the biographical dictionary of the Shāfi'ites, by Tāj al-Dīn al-Subki, with the heading: الطبقات الصغرى

للشافعية تاليف قاضى المسلمين وخطيبهم بالشام تاج الدين ابى نصر عبد الوهاب السبكي اثابه الله تعالى النج

الحمد لله رب العالمين وصلى الله على سيدنا

محمد وآله

The work is described in a short preamble as follows: هذا كتاب مختصر لطيف فى تاريخ الفقهاء

الشافعيين اصحاب الامام ابى عبد الله المطلبى محمد بن ادريس الشافعى رضى الله عنه وجمعنا فيه ما اورثناه فى كتابنا الكبير من الاسماء واقتصرنا فيه على نبذ يسيرة اعان الله على اكماله بمنه وافضاله

In the epd, the author calls this work the shorter abridgment of his *Ṭabaḳāt al-Shāfi'iyyīn*, and refers to the extensive and to the intermediate editions, *كتابنا الكبير والاروسط*, as previously written.

Tāj al-Dīn Abu Naṣr 'Abd al-Wahhāb B. 'Alī B. 'Abd al-Kāfi al-Subki, was born in Cairo, A.H. 727, settled with his father, A.H. 739, in Damascus, where he was appointed Kadi, A.H. 756, taught in most of the academies of that city, and claimed the rank of Mujtahid, or supreme authority in matters of law. He was carried off by the plague on the 7th of Duḥijjah, A.H. 771. Full notices of his life will be found in al-Durar al-Kāminah, Or. 3043, fol. 181b, and in the *Ṭabaḳāt* of Ibn Kāḍi Shuhbah, Add. 7356, fol. 119. See also Ḥusn al-Muḥāḍarah, fol. 71b; Tashnif al-Masāmi', Or. 3040, fol. 1b; and Wüstenfeld, Geschichtschreiber, no. 431.

For other copies of the *Ṭabaḳāt al-Ṣughra*

see Ahlwardt, Verzeichniss, no. 1183b; the Khedive's Library, vol. v., p. 78; and Pertsch, no. 1762, where the work is fully described.

The present copy was made thirteen years after the author's death, in the Madrasat al-Saifiyyah, Ḥalab, by محمد بن احمد الشهير بالمنور

On the title-page is written a notice of the Shaikh Yūnus B. 'Abd al-Wahhāb al-'Aithāwī, a jurist and traditionist, who died A.H. 978, by one of his disciples.

The last three leaves contain miscellaneous extracts in a minute hand of the same period. The longest relates to some doubtful cases in the due observance of fasting and prayer, with the heading *قائده فى مسائل الازدحام*

643.

Or. 3037.—Foll. 177; 10½ in. by 7¼; 25 lines, 5¼ in. long; written in large, bold, and flowing Neskhi, rather deficient in diacritical points; dated 28 Shawwāl, A.H. 773 (A.D. 1372). [KREMER, no. 36.]

طبقات الفقهاء

Lives of Shāfi'ites, alphabetically arranged under the names or surnames by which they are commonly known; by 'Abd al-Raḥīm al-Isnawī.

الحمد لله مميت الاحيا ومحى الاموات

Jamāl al-Dīn Abu Muḥ. 'Abd al-Raḥīm B. al-Ḥasan B. 'Alī al-Ḳurashi al-Umawī al-Isnawī was born in Isnā, Upper Egypt, A.H. 704. He settled in Cairo A.H. 721, became the most eminent scholar of the age, and died in that city on the 18th of Jumāda II., A.H. 772. See al-Durar al-Kāminah, Or. 3043, fol. 167b; Ibn Kāḍi Shuhbah, Or. 3039, fol. 261a; Orientalia,

vol. ii., p. 429; and *Husn al-Muhādarah*, vol. i., p. 242. The two former works contain lists of his numerous writings, among which the *Ṭabaḳāt al-Fuḳahā* is also mentioned. Compare Wüstenfeld, *Akademien der Araber*, no. 155, and *Geschichtschreiber*, no. 432.

There is nothing to add to the excellent account of the work in Loth's catalogue, no. 709 (the only other copy known), except the following point. The two principal sources mentioned by the author in his preface are the work of Ibn Ṣalāḥ ('Uthmān B. 'Abd al-Raḥmān, who died A.H. 643) and another, which in the only copy seen by him was ascribed to al-Tiflīsī al-Mūsawī without any other designation. The author, however, gives reasons for his conclusion that the latter was either the work of al-'Imād Ibn Bāṭish or an abridgment of it, while Haj. Khal., vol. iv., p. 143, and, after him, Loth, *l.c.*, attribute it to 'Umar B. Bundār al-Tiflīsī (d. A.H. 672). Ibn Bāṭish, whose full name was Ismā'il B. Hibat. Allah al-Mauṣili, died A.H. 655. See the MS., fol. 36a, and Ibn Kāḍi Shuhbah, Add. 7356, fol. 72, where his work is called طبقات اصحاب الشافعي

The author had spent twenty years, as stated in the preface, in collecting his materials. He says at the end that he commenced the work A.H. 750, and completed it on the 21st of Shawwāl, A.H. 769. His notices are brought down close to the latter date; the last of all relates to al-Yāfi'i 'Abdallah B. As'ad, who is stated to have died on the eve of the 20th of Jumāda II., A.H. 768.

The present MS. was once bound up with two other works of al-Isnawī, as appears from the following title written on gold ground at the beginning: كتاب مجموع فيه ثلث كتب من تصنيف الشيخ الامام العالم العلامة

حجة الاسلام مفتي الانام عبد الرحيم الاسنوي تغمده الله برحمته بمنه وكرمه. But it must have been separated from the others at an early date; for a marginal note in an old hand states that the *Ṭabaḳāt al-Fuḳahā* alone remained.

There are, on an average, about three notices on every page; the leading names are written in red ink in the margin.

The present copy was written, only four years after the completion of the work, by 'Ali B. al-Ḥāj 'Umar B. 'Abdallah, Imām of Jāmi' al-Khuṭbah . . . علي بن الحاج عمر بن عبد الله الامام بجامع الخطبة بمدينة. There are numerous additions and miscellaneous notices, partly in the margins, partly on inserted slips, and on five additional leaves at the beginning and at the end of the volume. They are in a cursive, scholarlike handwriting, and the writer, who does not give his name, appears to have lived in the latter half of the ninth century. He has an obituary notice of Ibn Kāḍi Shuhbah, fol. 3a, whom he calls his master, شيخنا, and who, he states, died on Thursday, the 11th of Duḷḡa'dah, A.H. 851.

644.

Or. 3039.—Foll. 333; 7½ in. by 5½; 17 lines, 3½ in. long; written in a cursive, but very distinct, Neskhī; dated 18 Rajab, A.H. 843 (A.D. 1439). [KREMER, nos. 39, 40.]

طبقات الشافعية

Lives of eminent doctors of the Shāfi'i school, from the time of al-Shāfi'i to A.H. 840, by Taḳī al-Dīn Abu Bakr B. Aḥmad Ibn Kāḍi Shuhbah.

الحمد لله الذي رفع قدر العلماء . . . وبعد. Beg. فهذا مختصر لطيف اذكر فيه طبقات الشافعية اقتصر فيه على تراجم من شاع اسمه الخ

The author, known as Ibn Kāḍi Shuhbah, a son of the Kadi of Shuhbah (a town of the Haurān; v. Yāḳūt, vol. iii., p. 339), died in Damascus in the month of Du'l-ka'dah, A.H. 851. See Hawādith al-Duhūr, Add. 23,294, fol. 25, and Wüstenfeld, Geschichtschreiber, no. 486.

This valuable copy, made by a pupil of the author two years after the completion of the work, is earlier, although only by about two months, than the MS. described in the Arabic Catalogue, pp. 178a, 771b, and it has, like the latter copy, passed through the author's hands. It bears in various places, foll. 107b, 188b, 269b, 290b, the following autograph note: *بلغ قراءة ومقابلة باصله* "Thus far has been read and collated with the original draft; written by the author, may God forgive him." Marginal additions in the same crabbed and characteristic handwriting will be found on foll. 29a, 52a, 113b, 138a, 152a, 168b, 177a, 195a, 251a, &c.

On the first page is the following title, written in the author's lifetime: *طبقات الشافعية تاليف شيخنا الشيخ العلامة امام العصر قدوة الشام ومصر بقيه المجتهدين ورحمة المستفيدين الشيخ تقي الدين ابى بكر بن احمد ابن محمد بن عمر بن قاضى شهبه الاسدى الشافعى امتع الله بحياته البلاد والعباد وجعله منهل الجود والرشاد بمنه وكرمه امين*

In a marginal note at the end the author states that the work was completed A.H. 841.

The transcriber, who in the subscription calls himself Hamzah al-Husaini B. Aḥmad B. 'Alī, is better known as the Sharīf 'Izz al-Dīn Hamzah B. Aḥmad al-Husaini al-Dimashqī, and was Naḳīb al-Ashrāf of Syria. According to a notice excerpted from the *al-Suyūṭī* (Haj. Khal., vi., p. 360) and appended to the MS.,

fol. 333, he was born about A.H. 820, became a disciple of Ibn Kāḍi Shuhbah, and studied also under Ibn Hajar. He died on the 12th of Rabi', A.H. 874, and left the following works: *فضائل بيت المقدس* (H. Kh., iv., p. 447); *الايضاح على تحرير التنبيه* (H. Kh., ii., p. 433); *بقايا الخبايا*, a supplement to the *Khabāyā* of al-Zarkashi (H. Kh., iii., p. 129); *الاولائل والمنتهى في نيات اولى النهى* (H. Kh., i., p. 490); *القتمات على المهمات* (H. Kh., vi., p. 278); *الانغاز في الفقه* (H. Kh., i., p. 404); and a continuation of the present work (H. Kh., iv., p. 143). See the full text of the above life in *Kremer's Catalogue*, p. 25.

Lower down is a short notice of Ibn Kāḍi Shuhbah from the *Hawādith al-Duhūr* above quoted, and, at the back of the same folio, a longer one from the above-mentioned work of al-Suyūṭī, stating that the author died on the eve of the 12th of Du'l-ka'dah, A.H. 851.

Prefixed to the MS. is an autograph licence conferred by the author on the same 'Izz al-Dīn Hamzah, whom he calls his son. "He has read before me," says the writer, "the whole of the *Ṭabaḳāt* with my additions, and I have corrected some passages by what he had ascertained and written down. He afterwards took the book to Egypt, and there it was read by the prince of historians, Shihāb al-Dīn Ibn Hajar, who corrected some passages and made many useful additions": *الحمد لله حمدا يوافى نعمه . . . اما بعد فقد* *تقرأ على الولد النقيب النسيب المقرئ المحدث الفقيه عز الدين ابو يعلى حمزة بن السيد الحسين النسيب الرئيس شهاب الدين ابى العباس احمد . . . الحسينى الدمشقى الشافعى اعزه الله تعالى بالعلم . . . جميع كتابى طبقات الفقهاء الشافعية والحق فيه ما زدت وقد اصلحت فيه مواضع بكشفه وتمريره ادام الله النفع به وقد ارتحل بالكتاب المذكور الى الديار المصرية فوقف عليه الشيخ الامام العلامة*

حافظ العصر واستاد المورخين قاضى القضاة شهاب الدين
ابو العباس ابن حجر امتع الله المسلمين بوجوده . . .
واصلح فيه مواضع وافاد جملة من القوائد وكان ذلك
كالشهادة للكتاب وقد اجزت للسيد المذكور ان
يروى عنى تصانيفى وما يجوز لى روايته وكتبه ابو بكر بن
احمد بن محمد ابن قاضى شهبه الاسدى الشافعى حامدا
ومصليا

The elaborate index of proper names drawn up by the author is, as in the previous copy, prefixed to the work, and occupies foll. 1—25. It was completed, as stated at the end, on the 16th of Ramaḍān, A.H. 841. The present copy, written by the same Ḥamzah B. Aḥmad al-Ḥusaini, was finished on the last day of Rajab, A.H. 843.

Besides the autograph notes already noticed, there are many marginal additions in the same handwriting as the text, and a few written on inserted slips.

For other copies, see the Arabic Catalogue, pp. 178a, 597b; Pertsch, no. 1763; Rosen, Notices Sommaires, no. 209; the Khedive's Library, vol. v., p. 136; and the Paris Catalogue, no. 2102.

645.

Or. 3046.—Foll. 320; 6 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 23 lines, 3 $\frac{7}{8}$ in. long; written in cursive, small, and close Neskhī, about A.H. 950 (A.D. 1543).

[KREMER, no. 46.]

الغرف العلية فى تراجم متأخرى للحنفية

Biographical dictionary of the later Hanafites, by Muḥammad B. Ṭulūn; second and third parts.

This is a continuation, or complement, of the first work written on that subject, viz., الجواهر المضيئة فى طبقات الحنفية, by Muḥyi

al-Dīn 'Abd al-Kādir B. Abi 'l-Wafā Muḥ. al-Ḳurashī al-Miṣrī, who died A.H. 775 (see Inbā al-Ghumr, fol. 12b; al-Durar al-Kāminah, Or. 3043, fol. 175; Haj. Khal., vol. ii., p. 648, vol. iv., p. 135; the present MS., fol. 21a; Houtsma, Brill's Catalogue, no. 201; and the Khedive's Library, vol. v., p. 42).

The title of both works and the name of the continuator are found in the following inscription, written, by the same hand as the text, on the first page of the MS.:

الثانى من الغرف العلية فى تراجم متأخرى للحنفية وهو
عبارة عن ذيل على طبقات الحنفية للمحدث محيى
الدين عبد القادر ابن محمد القرشى الحنفى رحمه الله
تعالى جمع كاتبه محمد بن طولون الصالحى الحنفى لطف
الله به امين

The same title is repeated at the beginning of the third part, fol. 156a. In both the work is designated as "compiled by the writer, Muḥammad Ibn Ṭulūn." This enables us to correct an error of Haj. Khal., who in two places, vol. iv., pp. 137 and 321, ascribes the work to another Ibn Ṭulūn, Ishāq B. al-Ḥasan.

The MS. has all the appearance of an autograph draft. The notices are written by one hand, evidently a scholar's hand, but at different times, and blank spaces are left at frequent intervals for further insertions.

The full name of the author is Shams al-Dīn Abu 'Abdallāh Muḥammad B. 'Alī B. Muḥ. Ibn Ṭulūn al-Dimashqī al-Ṣāliḥī al-Ḥanafī. He was born, A.H. 880, in Ṣāliḥiyyah, a village near Damascus; acquired a profound knowledge of law and tradition; was appointed professor of Ḥanafī law in the Madrasah of Shaikh al-Islām Abu 'Umar, and Imām of the mosque al-Salīmiyyah; and wrote a large number of treatises and extracts. He died on the 11th or 12th of Jumāda I., A.H. 953. See al-Kawākib al-

Sā'irah, Add. 16,647, fol. 104b. Haj. Khal. gives the same date for his death, vol. iii., p. 551, vol. iv., p. 175, &c. For other works of the same author, see Haj. Khal., Index, p. 1214, no. 8031; the Arabic Catalogue, pp. 211b, 431b; Pertsch, no. 1779; and Steinschneider, Polemische Literatur, no. 37, and Wüstenfeld, Geschichtschreiber, no. 522.

Out of five men enumerated in the Kawā-kib al-Sā'irah, *l.c.*, as the masters of Muḥ. Ibn Ṭūlūn, three are mentioned as such by the author in the present work, viz., his uncle Jamāl al-Dīn Yūsuf B. Muḥ. Ibn Ṭūlūn, who died A.H. 937 (fol. 289a); Nāṣir al-Dīn Abn 'l-Baḳā B. Zuraik (fol. 16a); and Jamāl al-Dīn Yūsuf B. 'Abd al-Hādī, called Ibn al-Mubarrad (v. supra, no. 511, p. 314). The last is the author of a biographical work, frequently quoted by the present writer under the title of الرياض اليانعة في اعيان المائة التاسعة described by Haj. Khal., vol. iii., no. 6739.

The notices comprised in the present volume cannot fall far short of 1200 in number. They are arranged alphabetically under the proper names, and relate, for the most part, to Ḥanafī doctors who lived in the author's time and in the two preceding centuries, the eighth and ninth of the Hijrah. But there are also some belonging to earlier periods, from the third century downwards. A few of them are of considerable extent, especially those devoted to two legists called Ibn Shihnah, viz., Abu 'l-Faḍl and Abu 'l-Walid, foll. 168—183. The authorities most frequently quoted are Ṣalāḥ al-Dīn al-Ṣafādī, Ibn Hajar, al-Dahabī, al-Maḳrīzī, Ibn Taghribirdī (al-Manhal al-Ṣāfi), and al-Nu'aimi.

The latest dates occurring in the text are A.H. 949 (fol. 206b), 950 (foll. 166a, 192b), and 951 (fol. 249a). A still later one, A.H.

965, fol. 104b, occurs in an addition by another hand.

The second part begins with 'Abbās B. 'Uthmān B. 'Abd al-Raḥmān al-Dimashqī, who was alive A.H. 603, and ends with Muḥammad B. 'Abd al-Muḥsin, who was alive A.H. 733. The third part begins, fol. 157a, with Muḥammad B. 'Uthmān al-Karādī, who was born A.H. 780, and the alphabetical series concludes, fol. 293b, with Yūnus B. 'Alī al-Zur'ī, who died A.H. 930. The rest of the volume is occupied by the following supplementary chapters: Notices of men known by their kunyahs (including Abu Bakr), باب الكنا, fol. 295a. Notices of men known by their honorific titles, باب الالقب, fol. 309b. Notices of women, fol. 312b. Khātimah, containing miscellaneous notices, foll. 313a—319a. The first of these relates to the author of al-Burdah, Muḥ. B. Sa'd (*sic*) al-Būṣīrī, who died A.H. 696 or 697; the second to Shaikh Muḥammad al-Dam-damī, who died A.H. 430.

On the last folio is a detached note, in the same handwriting as the text, on several legal treatises which bear the name of الحاروي

An extract from al-Ghuraf al-'Aliyyah is mentioned in the Berlin Catalogue, no. 4133.

646.

Or. 3040.—Foll. 49; 10½ in. by 6½; 27 lines, 3½ in. long; written in neat Neskhi, apparently in the 18th century.

[KREMER, no. 41.]

تشنيف المسامع بتراجم رجال جمع الجوامع

Biographies of the men quoted as authorities in the Jam' al-Jawāmi'; by Shaikh al-Islām Abu 'l-Ma'ālī Muḥammad B. 'Abd al-Raḥmān B. Zain al-'Ābidīn B. Zakariyyā al-Ghazzi al-'Āmirī al-Ḳurashī al-Shāfi'i.

الحمد لله وسلام على عباده الذين اصطفى

The author's name is not found in the text, but in a title written on the first page, in which he is spoken of as dead. He was born in Damascus A.H. 1096, became one of the most learned 'Ulamā of his time, and was appointed Mufti of the Shāfi'is. He died in Damascus A.H. 1167. Silk al-Durar, vol. iv., p. 53.

On the margin of fol. 45a is a note, stating that the MS. was corrected, A.H. 1190, by Muḥammad B. al-Faḍl, who calls himself daughter's son of the author, سبط المؤلف. This note is in the same handwriting as the heading above-mentioned.

The Jam' al-Jawāmi' referred to in the above title is a text-book of the Shāfi'is on the bases of Muslim law, أصول الفقه. It was written by Tāj al-Dīn Abu Naṣr 'Abd al-Wahhāb B. 'Alī al-Subki, who died A.H. 771. On that work and its commentaries see Haj. Khal., vol. ii., p. 610; supra, no. 265, the Leyden Catalogue, vol. iv., p. 144; Aumer, no. 360; Pertsch, no. 926; the Paris Catalogue, nos. 803—810; and the Khedive's Library, vol. ii., p. 243.

The design of the present work is set forth in a short preamble as follows: وبعد فهذا جزء جمعت فيه تراجم العلما اصحاب الاقوال من اهل السنة وغيرهم المذكورين في جمع للجوامع في فن الاصول للشيخ الامام العالم العلامة المحقق المدقق قاضي القضاة تاج الدين ابي نصر عبد الوهاب بن شيخ الاسلام خاتمة المجتهدين الاعلام قاضي القضاة تقي الدين ابي الحسن على السبكي النح

The notices are ninety-five in number, averaging a page in length. They contain for the most part a full enumeration of the authors' works, and conclude with the date of their death. They begin with a life of the

author of the Jam' al-Jawāmi', and end with a notice of 'Alī B. Mu'min, called Ibn 'Uṣfūr, who died A.H. 669. They are arranged without any apparent system. A list of the names has been given by Baron von Kremer in the catalogue of his collection, p. 27.

The latter part of the MS., foll. 45b—49b, contains the following short notices, which appear to be a subsequent addition to the work. They relate to the authors of standard works on tradition, viz.: 1. Al-Bukhārī and the other compilers of the six canonical books. 2. Six traditionists, the first of whom is al-Dāraḳuṭni, fol. 46b. 3. Six other traditionists, viz., al-Hākim Ibn Nu'aim, &c., fol. 47a. 4. Six Huffāz, viz., Abu 'Awānah, who died A.H. 316, &c., fol. 48a. 5. Eight other Huffāz, beginning with al-Khaṭīb al-Baghdādī, who died A.H. 462, and ending with al-Mundirī, who died A.H. 656, fol. 48b.

Physicians.

647.

Or. 3045.—Foll. 253; 13 in. by 9; 33 lines, 5 $\frac{3}{8}$ in. long; written in plain Neskhi; dated 19 Ṣafar, A.H. 1297 (A.D. 1880).

[KREMER, no. 45.]

عيون الانباء في طبقات الاطباء

Lives of physicians; by Muwaffiq al-Dīn Abu 'l-'Abbās Aḥmad B. al-Kāsim, called Ibn Abi Uṣaibi'ah, who died A.H. 668. See the Arabic Catalogue, pp. 179b, 593b, 684b; Pertsch, no. 1769; Wüstenfeld, Geschichtschreiber, no. 350; Sanguinetti, Journal Asiatique, 1854, vol. i., p. 232; and August Müller, Verhandlungen des Orientalisten Congresses zu Leyden.

The present MS. contains the first edition,

dedicated, A.H. 643, to Amīn al-Daulah. It is, as stated at the end, a transcript of a copy in the Khedivial Library (vol. v., p. 92), which is noticed by Aug. Müller, *Zeitschrift der D. Morg. Ges.*, Band 34, p. 469, and Ibn Abi Useibia, *Vorwort*, p. xix. It ends with the life of the author's paternal uncle, Rashīd al-Dīn 'Alī B. Khalīfah (A. Müller's edition, vol. ii., pp. 246—259).

Grammarians and Lexicographers.

648.

Or. 3041.—Foll. 23; 7 in. by 5; 15 lines, 2 $\frac{3}{4}$ in. long; written in fair, partly vocalized, Neskhi, with red-ruled margins; apparently in the 15th century. [KREMER, no. 42.]

Notices of grammarians and lexicographers, abridged from the work of Abu 'Abdallah (read Abu Bakr) Muḥammad B. al-Ḥasan (or B. al-Ḥusain) al-Zubaidi, with the heading, طبقات النحاة لابى عبد الله محمد بن الحسن, under which is added, by a later hand, من طبقات اللغويين البصريين والكوفيين

قال الشيخ ابو عبد الله محمد بن الحسن الزبيدي رحمه الله اعلم انهم جميعا على ضربين بصرى وكوفى وسائر الناس تبع لهما وراجع اليهما

Abu Bakr al-Zubaidi, so called from the tribe Zubaid (al-Sam'āni, fol. 271a), was born in Sevilla, A.H. 316. He was called to Cordova by al-Mustanshir Billah al-Ḥākim, who entrusted to him the tuition of his son, afterwards al-Mu'ayyad Billah, and appointed him Kadi of Sevilla, where he died A.H. 379. See Ibn Khallikān, *De Slane's translation*, vol. iii., p. 83; *Ta'rikh al-Islām*, Or. 48, fol. 161a; *Bughyat al-Ruwāt*, Or. 3042,

fol. 19b; *Bibliotheca Arabico-Hispana*, vol. iii., p. 56 (where A.H. 330 is an error for 380); al-Makkari, vol. ii., p. 320; Flügel, *Grammatische Schulen*, p. 263; and Derenbourg, *Escorial*, p. 394. His work is noticed by Haj. Khal. under two titles, viz., طبقات النحاة and اللغويين, vol. iv., pp. 150, 153. Al-Suyūṭi mentions it under the latter title as one of the sources of the *Bughyat al-Wu'āt*; see Or. 3042, fol. 2b.

The present MS. contains only an abridgment of the original work. It is described in the colophon as follows: تم الكتاب المختصر من تاريخ النحويين واللغويين علقه فقير غفر الله عبيد الله عمر بن احمد بن خليفه الحلبي الشافعى السعدى عفى الله عنهم

'Umar B. Aḥmad B. Khalīfah al-Ḥalabi al-Sa'di, who, according to the above, wrote the MS., is probably the author of the abridgment.

The notices are short, seldom exceeding a few lines, and, in some instances, confined to the bare mention of a name.

Contents: Grammarians of Baṣrah, in ten classes or generations (طبقات), fol. 1b: the first class begins with Abu 'l-Aswad (Zālim B. 'Amr) al-Du'ali, who first dotted the *Coran* المصحف, and died A.H. 69. The tenth class begins with Abu 'l-Fahd, or, more fully, Abu 'l-Ḳāsim 'Abd al-Raḥmān B. Ishāq al-Zajjāji, who died A.H. 337. Grammarians of Kūfah, in six classes, fol. 13b. The first begins with Abu Ja'far (Muḥ. B. al-Ḥasan) al-Rawwāsi; the sixth with Hārūn B. al-Ḥā'ik al-Ḍarir.

Lexicographers of Baṣrah, in seven classes: fol. 17b. The first begins with al-Muntajī' B. Nabḥān al-Nabḥāni al-A'rābi; the seventh with the disciples of Ibn Duraid (Muḥ. B. al-Ḥasan). Lexicographers of Kūfah, in

five classes, fol. 20a. The first begins with Hammād B. Hurmuz Abu Laila; the fifth comprises the disciples of Tha'lab.

Three supplementary sections, the first of which has the rubric *ومن الغويين من الطبقة الاولى*, fol. 21b, and begins with Wallād, i.e., al-Walid B. Muḥ. (who died A.H. 352); the third begins with Abu 'l-'Abbās Aḥmad B. Wallād, a disciple of al-Zajjāj.

The latest date which occurs in the text is A.H. 356, fol. 20a, the obituary date of Abu 'Alī Ismā'il B. al-Kāsim al-Kālī.

649.

Or. 3042.—Foll. 241; 10½ in. by 7; 29 lines, 5 in. long; written in small and distinct Neskhi; dated 4th Jumāda II., A.H. 981 (A.D. 1573). [KREMER, no. 43.]

بغية الوعاة في طبقات اللغويين والنحاة

Biographical dictionary of the lexicographers and grammarians, by Jalāl al-Dīn al-Suyūṭī.

It agrees in every respect with the copy described in the Arabic Catalogue, p. 741a, except that the additional chapters containing the surnames of grammarians are here given in tabular form, foll. 220—229. The author states at the end that the work was completed in the month of Ramaḍān, A.H. 871. It is there designated as *طبقات النحاة الصغرى* or "the lesser biography of grammarians," to distinguish it from the vast compilation in seven volumes which al-Suyūṭī, as he states in the preface, had commenced A.H. 868, but never published.

Hammer, who had a copy of the work made for him in Constantinople, A.D. 1839, describes it under the above title, *Bughyat al-Wu'āt*, and gives a full list of the contents

in his *Handschriften*, pp. 529—554. In the account of the same MS., however, in the Vienna Catalogue, vol. ii., p. 340, the proper title is dropped without apparent reason, and the work is designated by the general term of *طبقات اللغويين والنحاة*. Flügel, who drew from that MS. the chief materials of his 'Grammatische Schulen der Araber,' was under a wrong impression when he described in the preface, p. xi., the *Bughyat al-Wu'āt* as a further abridgment of that work.

Another copy, transcribed from the author's autograph MS., is noticed by Rosen, *Notices Sommaires*, no. 215.

For other MSS., see the Khedive's Library, vol. v., p. 19; Houtsma, no. 211; and Mission Scientifique en Tunisie, no. 130.

Copyist: عبد الستار بن أحمد السنتاوى بلدا الشافعى
مذهبا

Poets.

650.

Or. 2075.—Foll. 164; 8 in. by 5½; from 14 to 17 lines, about 4 in. long; written in a large, bold, and angular character, in which the diacritical points are frequently omitted, and vowels occasionally added, probably in the 12th century.

كتاب الاغانى

Kitāb al-Aghānī, or lives of singers and poets, with copious poetical quotations, by Abu 'l-Faraj 'Alī B. al-Ḥusain al-Iṣbahānī, who died A.H. 356. See the Arabic Catalogue, p. 263b; Aumer, no. 468; Wüstenfeld, *Geschichtschreiber*, no. 132; Pertsch, no. 2126; and Houtsma, *Brill's Catalogue*, no. 121.

In stating the contents of this and the

following three volumes, reference is made to the edition printed in twenty volumes, Bulak, A.H. 1285.

The present volume contains Juz III. and IV. of the original. Juz III., foll. 1b—76a, begins as follows: صوت من الماية المختارة وهو الثالث من الثلاثة المختارة

اهاج هواك المنزل المتقادم
نعم وبه ممن شجاك معالم

Its contents correspond with vol. i., pp. 129—189 of the Bulak edition. It comprises notices of Nuṣaib, fol. 2a; Ibn Muḥriz, fol. 28a; al-'Arji, fol. 31a; and Majnūn, fol. 48a.

Juz IV., foll. 77b—164a, corresponds with vol. ii., p. 2 to p. 65, line 14, of the Bulak edition. It comprises the latter part of the notice of Majnūn, and notices of 'Adi B. Zaid, fol. 100a; al-Ḥuṭai'ah, fol. 135a; and Ibn 'Ā'ishah, fol. 159b.

On the first page of the MS. is written by an early hand: الجزء الثاني من كتاب الاغانى للجامع الكبير تاليف ابى الفرج على بن الحسين الاصفهاني الكاتب فيه الثالث والرابع. Similar inscriptions are found in the next following three volumes.

From the following note written at the top of the first page in this and the other volumes, for the library of the Fatimide Khalif al-Zāfir, who reigned in Egypt A.H. 544—549.

آخر الجزء الرابع من كتاب الاغانى للجامع يليه ان شا الله في الجزء الخامس منه اخبرني اسمعيل بن يونس قال حدثنا عمر بن شبة قال حدثنا اسحق الخ

This volume and the next three formed part of a set consisting of sixty Juz, bound two by two, so as to form altogether thirty volumes.

651.

Or. 2076.—Foll. 167; uniform with the preceding, and written by the same hand.

Another volume of the same set, designated on the title-page as the fifth, الجزء الخامس, and containing Juz IX. and X. of the original.

Juz IX., foll. 2b—99a, corresponds with vol. iii., p. 131, to vol. iv., p. 10, of the Bulak edition. But there is a transposition of some pages at the beginning. The text of that edition appears in the MS. in the following order: vol. iii., p. 144, line 12—p. 145, line 12; p. 131, line 19—p. 141, line 28; p. 145, line 12—p. 192; vol. iv., p. 2—p. 10, line 25. A passage extending from vol. iii., p. 141, line 28, to p. 144, line 11, and a shorter one, from p. 190, line 30, to p. 191, line 22, are wanting in the MS.

This Juz comprises the latter part of the life of al-'Atāhiyah, and the notices of Faridah, fol. 74b; Umayyah B. Abi 'l-Ṣalt, fol. 80a; and Ḥassān B. Thābit, fol. 87b.

Juz X., foll. 100b—167a, corresponds with vol. iv., p. 10, line 26—p. 67, line 5, of the Bulak edition, and comprises the end of the notice of Ḥassān, and notices on the champions of Badr, fol. 108a; 'Alas Du Jadan, fol. 132a; Ṭuwais, fol. 133a; al-Aḥwaṣ, fol. 135b; and al-Dallāl, fol. 157b.

On the fly-leaf at the beginning is a table of the notices contained in the volume, written by the same hand as the title.

652.

Or. 2077.—Foll. 160; uniform with the preceding two MSS., and written by the same hand.

Another volume of the same set, designated as the twenty-third, الجزء الثالث والعشرون,

and containing Juz XLV. and XLVI. of the original.

Juz XLV., foll. 2*b*—74*a*, corresponds with vol. xvi. of the Bulak edition, from p. 35, line 8, to p. 97, line 17. But the contents of p. 85, line 13—p. 96, line 9, are wanting in the MS. It comprises notices of Shuraiḥ, fol. 2*b*; Zainab Bint Ḥudair, fol. 5*b*; al-Ḥuṭai'ah with Sa'id B. al-Āṣi, fol. 8*a*; Mālik B. Asmā, fol. 10*b*; Zaid al-Khail, fol. 19*b*; Nubaiḥ B. al-Ḥajjāj, fol. 40*b*; Umayyah B. Abi'l-Ṣalt, fol. 51*b*; Abu 'Aṭā al-Sindi, fol. 67*a*; and Ḥātim, fol. 72*b*.

Juz XLVI., foll. 75*b*—160*a*, corresponds with vol. xvi. of the same edition, from p. 97, line 17, to p. 145, line 12. But the MS. has a considerable addition, foll. 139*b*—148*b*, inserted between the notices of Zubair and of Danānir (p. 135, line 28). It consists of a notice of al-Ḥaziz al-Du'ili.

This Juz comprises the end of the notice of Ḥātim, and notices of Du'l-Rummah, fol. 95*a*; Ibrāhīm al-Mauṣili, fol. 127*a*; Maḳtal Zubair, fol. 131*b*; al-Ḥaziz al-Du'ili, fol. 140*a*; Danānir, fol. 148*b*; and Khufāf, fol. 153*b*.

A table of contents is prefixed.

653.

Or. 2078.—Foll. 128; uniform with the preceding MSS., and written by the same hand.

The twenty-ninth volume, الجزء التاسع والعشرون, of the same set, containing Juz LVII. and LVIII. of the original.

Juz LVII., foll. 2*b*—68*a*, begins with the last ten lines of vol. xviii., of the Bulak edition. The rest of the contents corresponds with vol. xix., p. 2, to p. 52, line 14, and are entirely taken up with the account of al-Farazdaq.

Juz LVIII., foll. 69*b*—128*b*, corresponds with the same volume from p. 52, line 15, to p. 98, line 1, and comprises notices of Khālid al-Ḳasri, fol. 70*a*; Ṣakhr al-Ja'd, fol. 86*b*; Abu Ḥafṣ al-Shaṭranji, fol. 91*b*; Ḥurūb al-Fijār, &c., fol. 97*a*; Mālik B. al-Ṣamṣānah, fol. 109*a*; 'Abīd B. al-Abrāṣ, fol. 111*a*; Rabi'ah B. Maḳrūm, fol. 118*b*; Aus B. Dubayy and the Jews of Yathrib, fol. 122*b*.

A table of contents is prefixed.

654.

Or. 4307.—Foll. 130; 10 in. by 7; 21 lines, 4½ in. long; written in fair, partly vocalized, Neskhī; dated A.H. 1082 (A.D. 1671).

[BUDGE.]

Lives of singers, extracted and abridged from the preceding work.

The notices are about fifty in number. The first three are those of Ibn Muḥriz (Cairo edition, vol. i., p. 150); Ibn 'Ā'ishah (vol. ii., p. 62) and al-Gharid (*ib.*, p. 128). The last two are those of Ibrāhīm al-Mauṣili (vol. v., p. 2) and Abu Zakkār (vol. vi., p. 212).

Local Biographies.

Baghdad.

655.

Or. 1507.—Foll. 250; 8 in. by 5½; 13 lines, 3½ in. long; written in elegant Neskhī, with all the vowels, probably in the 13th century.

[SIR HENRY C. RAWLINSON.]

تاريخ مدينة السلام

The first volume of the biographical dictionary of the celebrated men of Baghdad, with an historical introduction; by Abu

Bakr Aḥmad B. 'Alī B. Thābit al-Khaṭīb al-Baghdādī, who died A.H. 463. See Ibn Khallikān, De Slane's translation, vol. i., p. 75, and Wüstenfeld, *Geschichtschreiber*, no. 208.

Beg. الحمد لله الذى خلق السموات والارض وجعل
الظلمات والنور

This volume contains the introduction, treating of the history and topography of Baghdad, and the initial part of the biographical dictionary which forms the main bulk of that voluminous work.

The contents correspond with those of the Taylor MS., Add. 23,319, foll. 2—99, as described in the Arabic Catalogue, pp. 585-6. The division of the original text into parts (Juz') is preserved; the end of each of those parts is indicated in the margin, as, for instance, fol. 42a: آخر الجزء الاول من اصل الخطيب, and so on for the succeeding parts, which end respectively at foll. 77a, 117b, 159b, 201a (here, however, the marginal note is wanting), and 243b.

The alphabetical series of lives, which begins, fol. 202b, with an extensive notice of Muḥ. B. Ishāk B. Yasār, contains only forty-six notices relating to men whose name was Muḥammad, and whose father's name was Ishāk. The last of these is Muḥ. B. Ishāk B. Muḥ. B. Faddūyah (see Add. 23,319, fol. 99a).

About four pages of the description of the Khalifs' palace, and of the reception of the Greek ambassador, corresponding with Add. 23,319, foll. 36a—39a, are wanting after fol. 92. The lacuna is but imperfectly filled up by two leaves of later writing.

At the end is written : ويتاوه فى الجزء الثانى
وهذا ذكر من اسمه محمد واسم ابيه احمد

On the fly-leaf is written: "1st volume of the History of Baghdad, by the famous Khatīb. A very excellent and correct copy, purchased by me at Baghdad. Jan. 1, 1847. H. Rawlinson."

For other copies see the Paris Catalogue, nos. 2128—32; the Khedive's Library, vol. v., p. 26; and the Leyden Catalogue, no. 869.

656.

Or. 1508.—Foll. 125; 8½ in. by 5¼; 27 lines, 2¾ in. long; written in small and neat Neskhi, with the vowels; dated 23 Jumāda I., A.H. 1241 (A.D. 1825).

[SIR HENRY C. RAWLINSON.]

The same portion of the History of Baghdad, evidently transcribed from the preceding MS.

It has at fol. 48 the lacuna that has been noticed above, without any apparent break in the text. The gap has been, however, to some extent filled up, partly from the additional leaves, foll. 93-4, of the preceding MS., partly from another source.

This copy was written, as stated at the end, by Khaṭṭāb al-Imām for 'Abd al-Fattāḥ Aghā Rasūl Aghā Zādah.

The date of purchase, written by Sir H. Rawlinson on the fly-leaf, is June 21, 1846.

Syria.

657.

Or. 3616.—Foll. 36; 7 in. by 5¼; 15 lines, 3¾ in. long; written in fair bold Neskhi, with vowels, apparently in the 14th century.

[G. C. RENOUARD.]

3 L

تاریخ داريا

Notices of some of the Companions of Muḥammad and their successors, who settled in Dārīyyā, a town near Damascus; by Abu 'Alī 'Abd al-Jabbār B. 'Abdallāh B. Muḥ. B. 'Abd al-Raḥīm al-Khawlānī.

اخبرنا الشيخ الامين ابو محمد هبة الله بن احمد
بن محمد الاكفاني قال

The author, commonly called Ibn Muḥannā, ابن مهنا, and, from his native place, al-Dārānī, is noticed by Yāqūt, vol. ii., p. 537, and in Ta'rīkh al-Islām, Or. 48, fol. 120, as the author of تاريخ داريا. He is mentioned in the latter work among the men who died A.H. 361—370. The Riwayāt of the present MS. shows that he was still alive A.H. 365.

The text is given on the authority of Abu Muḥ. Hibat-allāh B. Aḥmad, called Ibn al-Akfānī, who died A.H. 524. See the Arabic Catalogue, p. 731, note n, and al-Wāfi bil-wafayāt, Add. 23,359, where Ibn al-Akfānī is described as the great traditionist of Damascus, and as a severe sifter of Hadiths.

From the "catena" prefixed to the work, it appears that Ibn al-Akfānī received the text orally, A.H. 458, from Abu Muḥ. 'Abd al-'Azīz B. Aḥmad al-Kattānī. The latter had read the work in Dārīyyā before Abu 'l-Ḥasan 'Alī B. Muḥ. B. Ṭauḡ al-Ṭabarānī, who had received it from the author A.H. 365.

The scope of the work is described as follows: ذكر من نزل داريا من اصحاب رسول الله صلى الله عليه وسلم والتابعين وتابعي التابعين واهل العلم على طبقاتهم وازمانهم وذكر وفاتهم ومن اعتقب بها منهم ومن لم يعقب الي وقتنا هذا وبالله التوفيق

The notices, which are forty-six in number, are not arranged in strict chronological

order; but most of them contain some precise or approximative date. They begin with Bilāl, the Muaddīn of the Prophet, and end with Muḥ. B. Khalaf B. Ṭarīḡ, who lived two generations before the author. Every statement is preceded by an Isnād.

An appendix of three pages contains a few additional notices by Ibn al-Akfānī, which the copyist found in another copy, and in the handwriting of Abu Ja'far Aḥmad B. 'Alī al-Firyābī. The latest date occurring in them is A.H. 460.

In a title-page prefixed by the copyist, it is stated that the MS. had been transcribed from an old copy, said to be in the handwriting of al-Akfānī, and bearing autograph notes by al-Silafī (d. A.H. 576), and by Abu 'l-Kāsim B. 'Asākir (d. A.H. 571).

The MS. passed from Renouard into the library of Dr. John Lee. It is noticed in the first catalogue of the latter, no. 37, and in the second, no. 88.

658.

Or. 3024.—Foll. 106; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 23 lines, 5 $\frac{1}{4}$ in. long; written in large and bold Neskhi, sparingly supplied with diacritical points, before A.H. 559 (A.D. 1163-4).

[KREMER, no. 22.]

تاریخ دمشق

Biographical dictionary of the celebrated men of Damascus, with an historical introduction, by Thīkat al-Dīn Abu 'l-Kāsim 'Alī B. al-Ḥasan B. Hibat Allāh, called Ibn 'Asākir.

Four volumes of this valuable work have been noticed in the Arabic Catalogue, pp. 592, 177a, 771b. For others see Pertsch, no. 1775; Rosen, Notices Sommaires, no. 202; the Khedive's Library, vol. v., p. 25;

the Paris Catalogue, no. 2137; and Spitta MSS., Zeitschrift der D. Morg. Ges., vol. xl., p. 310. The author was born A.H. 499, and died in Damascus on the 11th of Rajab, A.H. 571. For notices of his life see the Arabic Catalogue, p. 592, note a; Ta'rikh al-Islām, Or. 51, foll. 62—65; al-Subki, Add. 23,361, fol. 239; Ibn Kādi Shuhbah, Or. 3039, fol. 122; al-Isnawi, Or. 3037, fol. 133; Wüstenfeld, Orientalia, vol. ii., p. 163; Geschichtschreiber, no. 267; and Hammer, Literaturgeschichte, vol. vii., p. 691.

The present volume contains Parts (Juz) VI.—X. of the historical introduction. The following title is written on the first page of Juz VI., fol. 3a: *كتاب تاريخ* الجز السادس من كتاب تاريخ مدينة دمشق حماها الله وذكر فضلها وتسمية من حلها من الامثال واجتاز بنواحيها من وارديها واهلها تصنيف الامام العالم الحافظ ابي القاسم علي بن الحسن بن هبة الله رحمه الله

سماع منه لولده القاسم بن علي بن الحسن بن هبة الله واجازة له من بعض شيوخه

Similar titles are found at the beginning of all the following parts, viz., Juz VII., fol. 23; Juz VIII., fol. 43; Juz IX., fol. 63; and Juz X., fol. 86.

The author's son, who is there mentioned as having heard the work read before his father, was born A.H. 527. He succeeded his father as Shaikh of the Dār al-Ḥadīth al-Nūriyyah, and died on the 9th of Ṣafar, A.H. 600. See Ta'rikh al-Islām, Or. 52, fol. 162, and Wüstenfeld, Orientalia, vol. ii., p. 165.

The headings of the single chapters (Bāb), being in rhymed prose, are here given in the original:

Fol. 3b. Juz VI. باب توثيق اهل الشام في الرواية ووصفهم بصرف الهمّة الى العلم والعناية

Fol. 5a. باب وصف اهل الشام بالديانة وما ذكر عنهم من الثقة والامانة

Fol. 6a. باب النهى عن سب اهل الشام وما روى في ذلك عن اعلام الاسلام

Fol. 8a. باب ما ورد من اقوال المنصفين فيمن قتل من اهل الشام بصفيين

Fol. 10a. باب ذكر ما ورد في ذم اهل الشام وبيان بطلانه عند ذوي الافهام

Fol. 16a. باب ذكر ما بلغنا من اخبار ملوك الشام قبل ان يدخل الناس في دين الاسلام

Fol. 18b. باب تبشير المصطفى عليه افضل السلام امته المنصورة بافتتاح الشام

Fol. 23b. Juz VII. Continuation of the above.

Fol. 26a. باب سرايا رسول الله صلى الله عليه وسلم الى الشام وبعوثه الاوائل وهي غزوة دومة الجندل وذات اطلاق وغزوة موته وذات السلاسل

Fol. 35a. باب غزاة النبي صلى الله عليه وسلم بنفسه تبوك وذكر مكاتبه ومراسله منها الملوك

Fol. 40a. باب ذكر بعث النبي صلى الله عليه وسلم اسماء بن زيد قبل الموت وامره اياه ان يشن الغارة على موته وتبني وايل الزيت

Fol. 43b. Juz VIII. Continuation of the above.

Fol. 47a. باب ذكر اهتمام ابي بكر الصديق بفتح الشام وحرصه عليه ومصر وانفاذه رضى الله عنه الامرا بالجنود الكثيفة اليه

Fol. 56b. باب ما روى من توقع المشركين لظهور دولة المسلمين

Fol. 58b. باب ظفر جيش المسلمين المظفر وظهوره على الروم باجنادين وفحل ومرج الصفر

Fol. 63b. Juz IX. باب كيف كان امر دمشق
فى الفتح وما امضاه المسلمون لاهلها من الصلح

Fol. 73b. باب ذكر تاريخ وقعة اليرموك ومن قتل
بها من سوقة الروم والملوك

Fol. 81b. باب ذكر قدوم عمر رضى الله عنه الجابية
وما سن بها من السنن الماضية

Fol. 86b. Juz X. باب ذكر ما اشترط صدر هذه
الامة عند افتتاح الشام على اهل الذمة

Fol. 90b. باب ذكر الارضين وما جا فيه عن السلف
والماضين

Fol. 98b. باب ذكر بعض ما ورد من الملاحم والفتن
مما له تعلق بدمشق فى غابر الزمن

Fol. 100b. باب ذكر بعض اخبار الدجال وما يكون
عند خروجه من الاهوال

The above contents are stated by Baron von Kremer in his Catalogue, pp. 16, 17. There are some corrections and some additions in the margins. An account of the expedition of Khālid B. al-Walid to the succour of Abu 'Ubaidah in Syria, written on a separate leaf, has been inserted after fol. 67.

Eight Samā's, or certificates of audition, written by different hands, with dates ranging from A.H. 559 to 628, are appended to Juz VI., fol. 21-22, and are repeated, with but slight variations, at the end of each succeeding Juz. Of Juz V., which appears to have once formed part of the volume, two Samā's alone remain, fol. 1.

The Samā's include the names of several members of the learned family of the Banu 'Asākir, and may serve to supplement the genealogical account given by Wüstenfeld, *Orientalia*, vol. ii., pp. 161—193. The earliest, fol. 21b, which supplies a lower

limit for the composition of the work and for the writing of the MS., records a reading which took place before the author, in the Eastern tower of the Great Mosque of Damascus, on Thursday, the ninth of Rabī' I., A.H. 559. The hearers were the author's son, Abu'l-Faṭḥ al-Ḥasan; his grandson, Abu Ṭāhir Muḥ. B. al-Ḳāsim (neither of whom is mentioned by Wüstenfeld, *l.c.*); the two sons of his brother Abu 'Abdallah Muḥammad, viz., Abu'l-Faḍl Aḥmad (Tāj al-Umanā, who died A.H. 610; v. Wüstenfeld, p. 168, and *Ta'rikh al-Islām*, Or. 52, fol. 260) and Abu'l-Barakāt al-Ḥasan (Zain al-Umanā, who died A.H. 627; v. Wüstenfeld, *ib.*); further, Yūsuf B. Zāfir al-Aṭrābulusi, and 'Umar B. Muḥ. al-'Ulaimi, the writer of the Samā'. The Juz was read partly by the author, partly by the last-named 'Umar al-'Ulaimi. The text is as follows: سمع من اول
الجز الى هنا على مصنفه الشيخ الفقيه الحافظ العالم ثقة
الدين محدث الشام صدر الحفاظ ابي القسم على بن
الحسن بن هبة الله الشافعى رضى الله عنه ابنه ابو الفتح
الحسن وحفيده ابو طاهر محمد بن القسم وابنا اخيه ابو
الفضل احمد وابو البركات الحسن ابنا الامين ابي عبد
الله محمد بن الحسن [و] يوسف بن ظافر بن على
الاطرابلسى وعمر بن محمد العليى والخط له بعضه من
لفظ المصنف والاكثر بقرأة العليى وذلك يوم الخميس
التاسع من شهر ربيع الاول سنة تسع وخمسين وخمس
ماية بالمنازة الشرقية من جامع دمشق عمرها الله تعالى
بالاسلام

The next following seven Samā's record as many successive readings of the same Juz, or the next, before the following persons:

2nd Samā'. The author, the hearers being his two sons Abu Muḥ. al-Ḳāsim and Abu'l-Faṭḥ Ḥasan, his grandson Abu Ṭāhir Muḥ. B. al-Ḳāsim, four sons of his brother Muḥammad, viz., Abu'l-Barakāt al-Ḥasan,

Abu 'l-Muẓaffar 'Abdallah (who died A.H. 591; v. Subki, Add. 23,361, fol. 189), Abu Maṣṣūr 'Abd al-Raḥmān (who died A.H. 620; v. Wüstenfeld, p. 169), and Abu 'l-Faḍl Aḥmad; lastly, various other persons fully enumerated; dated 24 Muḥarram, A.H. 560, in the Jāmi' of Damascus, fol. 21b.

3rd Samā'. The author's son, Abu Muḥ. al-Ḳāsim, the hearers being his brother Abu 'l-Futūḥ Ḥasan, and others; Damascus, A.H. 571 (the year of the author's death), fol. 22a.

4th Samā'. The same, the hearers being his son, the owner of the MS., Abu 'l-Ḳāsim 'Ali (who died A.H. 616; *ib.*, p. 167), and others; Damascus, A.H. 587, fol. 22b.

5th Samā'. The author's nephew, Fakhr al-Dīn Abu Maṣṣūr 'Abd al-Raḥmān, Rabī' I., A.H. 614, fol. 23a.

6th Samā'. Shihāb al-Dīn Abu 'l-Maḥāsīn Sulaimān B. al-Faḍl al-Bāniyāsī, a disciple of the author; Madraṣat al-'Ādiliyyah, Dulḥijjah, A.H. 614, fol. 23a.

7th Samā'. The author's nephew, Abu 'l-Barakāt al-Ḥasan; Jāmi' of Damascus, Rajab, A.H. 616.

8th Samā'. A disciple of the author, Shams al-Dīn Abu Naṣr Muḥ. B. Hibat Allah al-Shirāzī (a renowned traditionist, who was born A.H. 549, and died in Damascus, A.H. 634; v. al-Mundiri, Or. 1541, fol. 164); Jāmi' of Damascus, Dulḥijjah, A.H. 628, fol. 23b.

An extract from the present volume has been given by Baron von Kremer, *Cultur-geschichtliche Streifzüge*, pp. 60—63.

659.

Or. 4050.—Foll. 253; 12 in. by 6½; 29 lines, 3½ in. long; written in neat Neskhi, with

'Unwān and gold-ruled margins, apparently in the 19th century.

مطمح الواجد في ترجمة الوالد الماجد

Memoirs of Sayyid 'Ali B. Muḥammad al-Ḥusaini al-Ḥanafī al-Murādi al-Dimashqī, his masters, his relatives, and his contemporaries, compiled by his son, Abu 'l-Faḍl Muḥammad Khalīl Efendi.

Beg. الحمد لله المنزه عن الوالد والولد . . . اما بعد فيقول احقر الاخوان رهين قيد الجهل والعصيان ابو الفضل محمد خليل بن علي بن محمد الحسيني الحنفى المرادى الدمشقى . . . طالما كان يلوح في فكرى . . . ان اجمع آثار الوالد الفخيم الخ

Sayyid 'Ali al-Murādi, the main subject of the memoir, was born in Damascus, A.H. 1132, was raised to the post of Mufti of the Ḥanafites, and died on the 22nd of Shawwāl, A.H. 1184. His son is better known as the author of the biographical dictionary of the celebrated men of the 12th century of the Hijrah, entitled *سلك الدرر*, printed in Bulak, A.H. 1291—1301.

The author, who succeeded his father as Mufti of the Ḥanafites and Naḳīb al-Ashrāf, died in Ḥalab, A.H. 1206. See Jabarti, vol. ii., pp. 233—36.

The work is divided into five Bābs, with the following headings:

- I. في ترجمته وترجمة والده وترجمة شيوخه وترجمة جده لوالده وترجمة عمه وترجمة اخوته وابنى عمه وولده وترجمة جده لوالدته على طريق الاختصار
- II. في ذكر آثاره وخبراته واصافه ومناقبه واحواله
- III. في ذكر تأليفه وخطبه واشعاره

IV. في ذكر المدائح الواردة عليه من Fol. 70. بلدته ومن الامصار والمكتابات الواردة ايضا وتراجم المادحين

V. في ذكر وفاته والمرثى التي قيلت Fol. 241. فيه وتراجم من رثاه

The fourth chapter, which forms about two-thirds of the bulk of the volume, contains notices of a great number of the panegyrist and correspondents of Sayyid 'Ali al-Murādi, arranged in alphabetical order. The author refers occasionally to his great work, by which is no doubt meant the *Silk al-Durar*.

The date of composition is not mentioned; but the work includes dates as late as A.H. 1197 and 1198 (foll. 224 and 250). At the beginning is a table of the most important notices, occupying three pages.

660.

Or. 3618.—Foll. 91; 8 in. by $5\frac{1}{2}$; 23 lines, $3\frac{3}{4}$ in. long; written in small and distinct Neskhi, A.H. 1058 (A.D. 1648).

[G. C. RENOUEAU.]

معادن الذهب في الاعيان المشرفة بهم حلب

A biographical dictionary of the celebrated men of Ḥalab, by Abu 'l-Wafā B. 'Umar al-'Urḍi (أبو الوفا بن عمر العرضي).

الحمد لله ذي البقاء المطلق والغناء المحقق Beg.

The author succeeded his father, 'Umar B. 'Abd al-Wahhāb al-'Urḍi, who died A.H. 1024, as Mufti of the Shāfi'is in Ḥalab. He also taught in the Dār al-Ḳur'ān, called al-Ḥabashiyyah, and wrote, besides the present work, a Sufi treatise entitled طريق الهدى, various commentaries, and many pieces of poetry. He was born A.H. 993, and died

on the 4th of Muḥarram, A.H. 1071. See *Khulāṣat al-Athar*, vol. i., p. 148, and vol. iii., p. 215; Wüstenfeld, *Geschichtschreiber*, no. 573; and Haj. Khal., vol. v., p. 607.

In a preface written in rhymed prose, the author dwells on the usefulness of history and on the unfair criticisms levelled at his predecessor Ibn al-Ḥanbali (see the Arabic Catalogue, p. 162b), whom he calls the Shaikh of his father. His object was, he says, to record the men of his own and of the preceding generation who had not been mentioned, or had been insufficiently noticed, by Ibn al-Ḥanbali: وذكرت من عاصرناه أو عاصرنا من

عاصره ولم يذكره ابن الخنبل أو ذكره وقصر

This volume contains only the first five letters of the alphabetical series, viz., ا with forty-two lives, fol. 5a; ب with four, fol. 65a; ج with one, fol. 68b; ح with thirteen, fol. 69b; and خ with six, fol. 84a. It begins with Abu Bakr B. Abi 'l-Wafā al-Majdūb, who died A.H. 991, and ends with Khidr Efendi B. Ḥusain al-Māridīni, who was put to death A.H. 1022. It contains a curious notice of Bahā al-Dīn al-'Āmili, Mufti of Shāh 'Abbās, and of his disputations with the author's father.

The present copy was written by a pupil of the author, and in his life-time, as appears from the following heading: هذا تاريخ استاذي وملاذي ومن عليه بعد الهى اعتمادي شيخ الاسلام ومفتي الانام مولانا الشيخ ابو الوفا افندي مفتي الشافعيه بحلب الحكيمه ابقي الله لنا وللمسلمين وجوده بجاه خير البريه ابتدات بكتابته في اواسط شهر صفر المظفر من شهر سنه ١٠٥٨

A record of the death of Ismā'il al-Gulshani, A.H. 1076, fol. 64a, is a later addition.

The MS., once the property of Renouard,

passed subsequently into the hands of Dr. John Lee, who noticed it in his catalogues, no. 13 and no. 96.

661.

Or. 3047.—Foll. 41; 13½ in. by 8½; 35 lines, 6¼ in. long; written in clear Neskhi; dated Rabi' II., A.H. 1195 (A.D. 1781).

[KREMER, no. 47.]

Biographies of the eminent 'Ulamās and Sheikhs who lived in Jerusalem in the twelfth century of the Hijrah.

ترجمة السيد السند والوحيد الاوحد قطب زمانه بالديار القدسية وغوث اوانه في المعاهد الانسية

On the first page is written : تراجم جماعة من افاضل بيت المقدس الشريف جمع الفاضل البارع الاربب الاوحد غرس الدين خليل امين الفتوى والامام بالقدس رحمه الله تعالى ; and lower down, by another hand : تراجم رجال القرن الثاني عشر من اهالى مصر والقدس الشريف

The first of the above titles is misleading. The author is not, as there stated, Ghars al-Din Khalil, but, as appears from the work itself, al-Hāj Hasan B. al-Sayyid 'Abd al-Laṭīf al-Kuḍsi, Mufti of the Ḥanafis in Jerusalem. In a notice devoted to his family, fol. 32a, he mentions himself as follows : العبد الضعيف جامع هذه التراجم خادم نعال الفقرا والاكرام الحاج حسن خادم افتا الحنفية بالقدس

He adds the date of his birth, A.H. 1156, and a full enumeration of his masters. Further on, in the life of one of these, Shaikh Muḥammad B. Budair, known as Ḥubaish al-Kuḍsi, fol. 34b, he again speaks of himself as the author : العبد الضعيف الحاج ; حسن بن عبد اللطيف الجامع لهذه الرسالة relates the following personal incident. He

was proceeding to Mecca, A.H. 1193, in the company of his master and other disciples, when, just before joining the pilgrims from Egypt, they were attacked by plundering Arabs, and the venerable Sheikh had one arm shattered by a bullet.

In verses addressed to the author, and quoted on fol. 9a, allusion is made to his name Ḥasan and to his office of Mufti of the Ḥanafis. Finally, in his conclusion, fol. 41a, the author says that the present work had been compiled by desire of the Shaikh al-Islām al-Sayyid Khalil Efendi al-Murādi, Mufti of Damascus; and in the appended verses in praise of that dignitary he again calls himself Ḥasan.

The present work formed probably part of the materials which the author of *Silk al-Durar* collected from every quarter in view of the compilation of his own.

The author's father, Sayyid 'Abd-ul-Laṭīf B. Sayyid 'Abdallah, who died A.H. 1188, held the offices of Shaikh al-Ḥaram al-Kuḍsi and Naḳīb al-Ashrāf, and was renowned for his profuse hospitality. See fol. 29b, and *Silk ud-Durar*, vol. iii., p. 132.

The biographies, which bear the heading ترجمة, are thirty in number, and are not arranged on any obvious system; but most of them include, in addition to the head of a family, notices of his sons and grandsons. They include, for the most part, poetical quotations of considerable extent. The latest are brought down to A.H. 1194, the year in which they were apparently drawn up. The present copy was written, according to the subscription, in the ensuing year, by Khalil, writer of the Fetwas under the Naḳīb of Jerusalem and his brother the Mufti : تم بحمد الله تحريرها بقلم العبد الفقير . . . خليل الحافظ لكلام محبى العظام وهى رميم المسود للفتاوى والامام برحاب نقيب القدس واخيه المفتى الكريم

This Khalil is probably the person to whom the work is wrongly ascribed in the title.

Egypt.

662.

Or. 3049.—Foll. 100; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{1}{2}$ in. long; written in large and bold, almost unpointed, Neskhi; dated 20 Dulhijjah, A.H. 780 (A.D. 1379). [KREMER, no. 49.]

الدر المنظم في زيارة المقطم

An account of Mount al-Muḳaṭṭam, east of Cairo, with biographical notices of the pious and holy men buried on its slope; by al-Faḳīh al-Imām Muwaffīk al-Dīn.

الحمد لله الذي شرف المقطم بكل مسجد شريف
معظم

The text does not contain either the title of the work or the name of the author. Both are found in the following inscription, apparently of the same time as the text (the words within brackets have been supplied by a modern hand): كتاب [الدر المنظم في زيارة] المقطم تأليف الشيخ الفقيه الامام [الم] وفق الدين [بن عثمان] ويسمى مرشد [الزوار و] غرار الابرار رضى الله عن مولفه [ونفعنا به]. The name بن عثمان is clumsily written over an erasure of the original writing, so that we are left in doubt as to the real name of the author. It is supplied, however, by the next following copy, on the title-page of which it reads: Muwaffīk al-Dīn 'Abd al-Raḥmān al-Khazraji al-Anṣārī. The real title of the work, as found in other copies, is مرشد الزوار الى قبور الابرار. See the Arabic Catalogue, p. 687b; Casiri, no. 1746; Pertsch, no. 1091; and the Khedive's Library, vol. v., p. 146. None of these MSS. contains the author's name.

The date of composition is brought within narrow limits. It must fall between A.H. 771, the obituary date of Sarī al-Dīn Ismā'il B. Muḥ. al-Gharnāṭī, the latest recorded in the work, and A.H. 780, the year in which the present copy was written. Kremer was mistaken in reading the latter date A.H. 680.

In the preface, after extolling the glories of al-Muḳaṭṭam, the author defines the scope of his work as follows: هذا كتاب ذكرت فيه فضائل زيارة القبور وادابها وذكرت فيه فضل جبل المقطم واوديته وقبور الصالحين التي في سفحه رضى الله عنهم وذكرت بعض فضائلهم التي تشوق القلوب الى زيارتهم

Then come the following preliminary chapters: Account of the Muḳaṭṭam at the time of the conquest, and of the cemetery, al-Ḳarāfah, there established (partly in verbal agreement with the chapter entitled ذكر القرافة in the *Khīṭaṭ al-Maḳrīzī*, Bulak edition of A.H. 1270, vol. ii., p. 443), fol. 2a. Mosques of the Muḳaṭṭam, fol. 3b. Rules and ceremonies to be observed in visiting tombs, under twenty heads termed وظيفه "observances," fol. 5a. Short sections relating mostly to the posthumous existence and sensations of the dead in the grave, fol. 22a. Preservation of the bodies of holy martyrs, fol. 25a. "Account of the tombs of the Prophet's companions and relatives, of their successors, of the learned and pious men buried in al-Ḳarāfah, with records of their lives and supernatural manifestations": ذكر قبور الصحابة والقراية والتابعين والعلماء والصالحين بالقرافة وذكر ما ورد من احوالهم وكراماتهم رضى الله عنهم fol. 25b.

The last section, which forms the main bulk of the volume, comprises a great number of notices, often very short, concluding for the most part with a date of death. They begin with 'Amr B. al-'Āṣ, 'Uḳbah B. 'Āmir al-Juhani, and some other contemporaries

of Muḥammad. Further on they are arranged according to the local disposition of the tombs, without regard to chronological sequence.

The fullest notices are devoted to celebrated Egyptian Shaikhs and devotees, such as al-Laiṭh B. Sa'd (d. A.H. 175), fol. 71; Shukrān, one of the Shaikhs of Du'l-Nūn, foll. 61—64; Du'l-Nūn al-Miṣri (d. A.H. 245), foll. 58—60; Bakkār (d. A.H. 270), foll. 54—55; Bunān (d. A.H. 310), foll. 33, 37, 36; Abu'l-Ḥasan 'Alī B. Muḥ. al-Dīnawari (d. A.H. 331), foll. 39, 33—35; Abu'l-Khair al-Aḫṭa' al-Tināti (d. A.H. 343), foll. 67—70; 'Abdallāh B. Aḥmad Ibn Ṭabāṭabā (d. A.H. 348), foll. 45, 46, 76; and 'Affān, foll. 53, 50, 99.

Two later works have been written on the same subject, viz., 1. al-Kawākib al-Sayyārah fi Tartīb al-Ziyārah, composed, A.H. 804, by Ibn al-Zayyāt (Khedive's Library, vol. v., p. 119); and 2. Tuḥfat al-Aḥbāb wa Bughyat al-Ṭullāb, written by Ibn Ḥajar, and edited by his disciple, al-Sakhāwī (printed on the margins of Nafḥ al-Ṭib, vol. iv., Cairo, A.H. 1304).

The MS. is stated at the end to have been collated with the original. It wants some leaves in the body of the volume, and others have been transposed.

663.

Or. 4635.—Foll. 349; 8 in. by 5 $\frac{3}{4}$; 21 lines, 3 $\frac{1}{4}$ in. long; written in fair Neskhi; dated Friday, 24 Jumāda II., A.H. 1015 (A.D. 1606). [LANE.]

A complete copy of the preceding work, with the following title written on the first page by the copyist: كتاب مرشد الزوار الى قبور الابرار ويسمى ايضا بالدر المنظم في زيارة الجبل المقطم

للمشيخ الامام العالم العامل العارف موفق الدين ابي محمد عبد الرحمن الخزرجي الانصارى تغمده الله برحمته

The notice of Sari al-Dīn al-Gharnāṭi, with the date A.H. 771, mentioned under the preceding no., is found at fol. 235.

Spain.

664.

Or. 3688.—Foll. 197; 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$; 21 lines, 3 $\frac{3}{4}$ in. long; written in Neskhi, with red-ruled margins; dated Rabī' I., A.H. 1093 (A.D. 1682). [BUDGE.]

قلائد العقيان

Lives of the elegant writers and poets of Spain, with copious specimens of their compositions (see the Arabic Catalogue, p. 175b), with the following title: كتاب قلايد العقيان في محاسن الاعيان تاليف الشيخ الاديب الفاضل الناظم النائر ابي نصر الفتح بن محمد بن عبد الله بن خاقان العيسى القيسى تغمده الله برحمته

The author, Abu Naṣr al-Faṭḥ B. Muḥ. B. 'Ubaidallāh al-Kaisi, called Ibn Khākān, born in Ṣakhrat al-Walad, province of Granada, was put to death in Morocco, A.H. 528 or 529. See al-Mu'jam, Bibliotheca Arabico-Hispana, tom. iv., p. 300; al-Iḥāṭah, Casiri, vol. ii., p. 114; and Wüstenfeld, Geschichtschreiber, no. 238.

The Ḳalā'id al-'Iḳyān has been published by Sulaimān al-Ḥarā'iri, Paris, A.H. 1277, and reprinted in Bulak, A.H. 1283.

The present copy agrees on the whole with the printed text; but presents some omissions, especially in the poetical quotations. It was written in Ṣan'ā, as stated in

the colophon, for the Zaidi Imam al-Mu'ayyad-billah : في عصر مولانا امير المؤمنين المريد بالله : رب العالمين محمد بن امير المؤمنين المتوكل على الله رب العالمين بحروس صنعنا اليمن حرسها الله بقط الفقير الى الله ابراهيم بن زيد بن علي بن ابراهيم بن حجاب غفر الله له

665.

Or. 1413.—Foll. 12; 8 in. by 5; 21 lines, $3\frac{1}{8}$ in. long; written in a small and neat Maghribi character; dated Thursday, 6 Jumāda II., A.H. 705 (A.D. 1305).

برنامج

Notice of the masters and studies of Abu'l-Husain 'Ubaid Allah B. Aḥmad B. 'Ubaid Allah al-Ḳurashi al-Umawi al-'Uthmāni.

الحمد لله الذي انعم علينا بهدايته . . . وبعد . . . فانه لما كان شيخنا الشيخ الاستاذ الجليل . . . قدوة النخلة واسوة القراض ابو الحسين عبيد الله بن احمد بن عبيد الله بن محمد بن عبيد الله القرشي الاموي العثماني ابقى الله تعالى بركته اعلم من لقيناه واعظم من رويناه عنه العلم النج

The above-named eminent grammarian, known as Ibn Abi'l-Rabī', was born in Sevilla, A.H. 599, repaired, after the fall of his native city to Ceuta, and died there A.H. 688. He wrote commentaries upon al-Idāḥ, and upon the Kitāb Sibawaih, also a grammatical work entitled al-Mulakhkhaṣ. See Bughyat al-Wu'āt, fol. 163.

The present notice is not due to himself, but to a disciple, who wished, as he says in the preface, to save his master the trouble of writing it, and whose name is found in a Samā', dated A.H. 793, as follows: al-Faḳīh Abu'l-Ḳāsim Ḳāsim B. 'Abdallah B. Muḥ. al-Anṣārī, known as Ibn al-Shāṭ.

The work was completed, as stated at the end, in Dulka'dah, A.H. 683. It consists of two Faṣls, the first of which contains notices of the following twelve masters of Ibn Abi'l-Rabī' :

1. Abu 'Umar Muḥ. B. Aḥmad Ibn Abi Hārūn al-Ishbili.
2. Abu Bakr Muḥ. B. 'Abdallah al-Ḳurṭubi, d. A.H. 628.
3. Abu 'l-Ḥasan 'Ali B. Jābir al-Dabbāj, d. A.H. 646.
4. Abu 'Ali 'Umar B. Muḥ. al-Shalaubīn, d. A.H. 645.
5. Abu 'l-Ḳāsim Aḥmad B. Yazīd al-Ḳurṭubi, d. A.H. 625.
6. Abu 'Abdallah Muḥ. B. Ismā'il Ibn Khalfūn al-Aunabi, d. A.H. 636.
7. Abu 'l-'Abbās Aḥmad B. Muḥ. Ibn Abi 'Azafah al-Sibtī, born A.H. 557.
8. Abu Muḥ. 'Abdallah B. 'Ali al-Istijī Ibn Satāri, d. A.H. 647.
9. Abu 'l-Futūḥ B. 'Umar B. Fākhīr al-'Abdari, d. A.H. 636.
10. Abu Bakr Muḥ. B. Nabīl al-Ghāfiḳi, d. A.H. 639.
11. Abu 'Amr Muḥ. B. Ibrāhīm Ibn Zaghlal al-Ishbili.
12. Abu Muḥ. 'Abdallah B. Muḥ. al-Shalṭīshi.

The second Faṣl enumerates the works studied by the subject of the notice, giving for each a Riwāyat or Catena, traced up to its author.

666.

Or. 3023.—Foll. 212; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 19 lines, $3\frac{3}{4}$ in. long; written in Neskhi; dated 2 Rabī' II., A.H. 1296 (A.D. 1879).

[KREMER, no. 21.]

الاحاطة بما تيسر من تاريخ غرناطة

Biographical dictionary of the illustrious men of Granada, by Lisān al-Dīn Ibn al-Khaṭīb, who died A.H. 776 (v. supra, no. 475).

اما بعد حمد الله احصى الخلائق عددا وابتلاهم
اليوم ليجزئهم غدا

The above is the title which the author gives to the work in his autobiography. See *Historia Abbadidarum*, vol. ii., p. 166, and Makkari, Bulak edition, vol. iv., p. 653, seqq., where a full account of the work is given. From this we learn that an abridgment in two volumes, entitled *مركز الاحاطة* باديء غرناطة, was made, A.H. 793, by Badr al-Dīn Muḥ. B. Ibrāhīm al-Bashtaki (d. A.H. 831; v. Haj. Khal., vol. iv., p. 145). A copy of that abridgment is preserved in the Paris library, and is mentioned without the author's name by Dozy, in his account of the *Iḥāṭah*, *Historia Abbadidarum*, vol. ii., pp. 169-70.

The biographies contained in the *Nafḥ al-Ṭīb*, especially in voll. iii. and iv. of the Bulak edition, are for the most part taken from the *Iḥāṭah*. Casiri gives also numerous extracts from it in his catalogue, vol. ii., pp. 71-121. See Gayangos, *Mohammedan Dynasties*, vol. i., p. xxii. The *Iḥāṭah* is mentioned by al-Suyūṭī as one of the sources of the *Bughyat al-Wu'āt*. For MSS. see the Khedive's Library, vol. v., p. 128, and Nobles, Madrid Catalogue, nos. 27-33.

The work, which the author describes as consisting of eight volumes (اسفار), is divided, as stated in the preface, into two very unequal parts (قسم). The first is a historical and topographical account of Granada and its dependencies. The second, which forms the main bulk of the work, contains the lives in alphabetical order.

The present MS., a rather incorrect transcript of an old Maghribi copy in the Khedivial library (see vol. v., p. 128), contains the preface, fol. 1b; the first part, fol. 6b; and a small portion of the second, which occupies the rest of the volume, foll. 23b-212a.

The following are the names included in the last section: Aḥmad, fol. 23b; Ibrāhīm, fol. 87b; Ismā'il, fol. 124b; Abu Bakr, fol. 138a; Idrīs, fol. 140b; Al-Asbāt, fol. 145b; Asad, fol. 147b; Abu Bakr, fol. 148a; Aṣbagh, fol. 149b; Balḳīn, fol. 151a; Bādīs, fol. 153a; Bakrūn, fol. 157a; Tāshufīn, fol. 158a; Thābit, fol. 162b; Ja'far, fol. 164b; Al-Ḥasan and al-Ḥusain, fol. 166b; Ḥabūs, fol. 172b; Al-Ḥakam, fol. 173b; Ḥabīb, fol. 177a; Ḥamdah, fol. 178b; Ḥafṣah, fol. 179b; Al-Khidr, fol. 180a; Khālīd, fol. 183a; Dā'ūd, fol. 184a; Ridwān, fol. 186a; Zāwi, fol. 189a; Zuhair, fol. 191b; Ṭalḥah, fol. 192b; Muḥammad B. Ismā'il, fol. 193b; Muḥammad B. Muḥammad, fol. 204a.

From the above list it will be seen that there must have been some transposition of leaves in the original MS. Under the last name, Muḥammad B. Muḥammad, are two notices relating to the third and to the second of the Banu Naṣr of Granada, viz., Muḥammad III. and Muḥammad II. The second of these notices is brought down to A.H. 679, where the MS. breaks off. The copyist adds: هذا اخر ما وجد في النسخة الموجودة بالكتبخانة الخديوية بمصر المحمية

667-9.

Or. 3723-5.—Three uniform volumes, consisting respectively of foll. 631, 477 and 444; 11¼ in. by 7; 31 lines, 4½ in. long; written in fair Neskhi, with 'Unwans, red-ruled margins, and with numerous headings

3 M 2

in an elegant Thulth character, apparently in the 17th century.

[GLASER, nos. 7—9.]

نفع الطيب في غصن الاندلس الرطيب

The well-known history of the literati of Spain, and especially of the Wazir Lisān al-Dīn Ibn al-Khaṭīb; by Aḥmad B. Muḥ. B. Aḥmad al-Maḥḥārī, who died A.H. 1041.

The first of the two parts (Kism) into which the work is divided has been published by Dozy, Dugat, &c., Leyden, 1855—1861. The whole work has been printed in Bulak, A.H. 1279. For the author's life see *Khulāṣat al-Athar*, vol. i., pp. 302—311, and Dugat's preface to the Leyden edition, pp. 19—26.

The first volume extends from the beginning of the work to a passage found in the Leyden edition, vol. ii., p. 370, and in the Bulak edition, vol. ii., p. 960.

The second volume carries on the work to the end of the third Bāb of Kism II.; see Bulak edition, vol. ii., p. 324. The first 242 foll. of this volume correspond with the concluding portion of the Leyden edition, vol. ii., pp. 370—835.

Vol. iii. contains the remaining portion of the work. It concludes with a passage (Bulak ed., vol. iv., p. 886, and Dugat's preface, p. 25) in which the author states that he finished the work in Cairo on Sunday, the 27th of Ramaḍān, A.H. 1038. He adds that he made copious additions to it in the ensuing year, so that it received its final shape at the end of Du'l-hijjah, A.H. 1039.

The earliest of several owners' notes on the first page states that the MS. belonged, A.H. 1180, to the library of al-Maula Badr al-Islām Muḥ. B. Sharaf al-Dīn.

Yemen.

670.

Or. 1345.—Foll. 318; 8¼ in. by 6; 21 lines, 4 in. long; written in cursive, but distinct, Neski, apparently in the 16th century.

[SIR CHARLES A. MURRAY.]

Biographical notices of the learned men and Shaikhs of Yemen, imperfect at beginning and end.

From the following passage, fol. 262b, it appears that the work consists of an abridgment of al-Janadi's lives of the 'Ulamā of Yemen, with additions by the author of the abridgment; further, that al-Janadi's work was brought down to A.H. 724, and that he died A.H. 732: انتهى ما ذكره الجندی من اهل

ظفار وهذا اخر ما ذكره في علما اليمن الى عصره وهو سنه اربع وعشرين وسبعماية وكانت وفاة الجندی سنة اثنين وثلاثين وسبعماية رحمه الله وانتهى ما اختصره منه وما تيسر من الزیادات

The full name of al-Janadi is Abu 'Abd-Allah Bahā al-Dīn Muḥammad B. Ya'qūb B. Yūsuf. The proper title of his work is *السلوك في طبقات العلماء والملوك*. See the Arabic Catalogue, pp. 427, note f, and 716a; Haj. Khal., vol. iii., p. 613; Wüstenfeld, *Geschichtschreiber*, no. 399a; the Leyden Catalogue, vol. ii., p. 198; and the Khedive's Library, vol. v., p. 80. An excellent copy of the *Sulūk* in the Paris Library is described by Kay, Yaman, p. xii.

Although the author of the present work is not explicitly named in the MS., internal evidence shows that he was al-Ahdal, or more fully, Sayyid al-Ḥusain B. 'Abd al-Raḥmān al-Ahdal, and that the MS. contains the work entitled *تحفة الزمن في اعيان اليمن*, ascribed to him by Haj. Khal., vol. ii., p. 227. The author speaks of his father

Sayyid 'Abd al-Raḥmān B. Muḥ. al-Ahdal, and traces up his pedigree to the ancestor of the Banu 'l-Ahdal, 'Alī al-Ahdal B. 'Umar B. Muḥ. al-Ḥusaini, a renowned saint and Sufi, who died in al-Marāwi'ah, A.H. 607. Moreover, the list of his own writings given by the author, fol. 154, includes three works, which are known from other sources to be due to al-Ḥusain al-Ahdal, viz., 1. مختصر تاريخ الياضي, written A.H. 823 (see Uri, no. 672, and the Arabic Catalogue, p. 427b); 2. كشف الغطا في حقايق التوحيد, written A.H. 830 (see Haj. Khal., vol. v., p. 209); and 3. الرسائل المرضيه في نصره مذهب الاشعريه (see *ib.*, vol. iii., p. 440).

In the account of his own life, fol. 152, the author states that he was born in al-Fakhrīyah A.H. 779, lost his father in infancy, studied divinity and law in al-Marāwi'ah and in Bait Ḥusain, and performed his first pilgrimage A.H. 809. He died, according to Ahlwardt, Berlin Catalogue, no. 2109, A.H. 855.

Flügel, who has given a detailed description of the present MS., and a full abstract of the above autobiography, in the Zeitschrift der Deutschen Morg. Gesellschaft, Band xiv., pp. 527—34, was mistaken as to the name of the author, whom he calls Muḥammad B. Muḥ. B. Maṣṣūr Ibn Asīr. That name, which has been afterwards adopted by Wüstenfeld, Geschichtschreiber, no. 484, was incautiously taken from the heading of a worthless fragment prefixed by a later hand to the MS. in order to give it an appearance of completeness. The heading is الجوهر الفريد في تاريخ مدينة زبيد للام [sic] العالم محمد بن محمد بن منصور ابن اسير. The fragment consists of a meagre chronological sketch of the rulers of Zabīd, from its foundation, A.H. 203, to the death of al-Muzaffar Yūsuf B. 'Umar, A.H. 850, and to the accession of

al-Fakīh Aḥmad, one of his Amīrs, whose descendants are said to rule over Yemen "to the present day."

The work of al-Ahdal concludes with a survey of the political history of Yemen, at the close of which, fol. 312a, the author says that he brought it down thus far in the month of Jumāda, A.H. 833, and that he had commenced the abridgment A.H. 826. He adds that many points in al-Janadi's work were open to doubt and required correction; further, that the copy he used was incorrect, and that he had emendated it to the best of his knowledge. It appears, however, from numerous passages, that the author went on adding to the work for upwards of twenty years subsequent to the above date of completion. Notices dated as late as A.H. 848, 852, 853, 854 will be found at foll. 75a, 80b, 101b, 4b, 54b.

The arrangement is geographical. Taking in turn the principal cities of Yemen and the neighbouring places, the author gives notices of the learned and holy men who were born or lived in each, grouping together in genealogical order those who belonged to one and the same family. He always gives precedence to the notices borrowed from al-Janadi, from which he carefully distinguishes his own additions. The latter, which are of considerable extent, relate for the most part to the period subsequent to al-Janadi's time; but others supplement omissions in the earlier work.

The original text begins with a detached fragment, foll. 4—7, relating to natives of Ḥalī (حلى), Ka'uz (قوز), Wādi Baish (وادی بيش), al-Nujaimiyyah (النجميه), Wādi Wasā' (وادی وساء), Wādi Sabyā (وادی صبيا), and a few other places situate in the northern part of Yemen. Then comes a long digression on the descendants of Muḥammad, Abu Ṭālib

and 'Ali, especially on the Sherifs of Arabia, introduced, as it seems, under the heading of Ḥarraḍ (حرض), but imperfect at the beginning, foll. 9a—20a. It is followed by notices of natives of Ḥarraḍ who were not Sherifs, and of those of some neighbouring localities. The most important places subsequently mentioned are al-Mahjam, or Surdad, fol. 65b; Bait Ḥusain, fol. 102a; al-Marāwī'ah, fol. 143b; Zabīd, fol. 174b; al-Turaibah, fol. 207a; 'Adan, fol. 225a; Ta'izz, fol. 237a; al-Shihṛ, fol. 249b; Tarīm, fol. 253a; and Zafār, fol. 260b. For fuller detail, see Flügel, *l.c.*, pp. 531—33.

The last portion of the MS., fol. 262b—308, is occupied by a history of Yemen and its rulers, also abridged from al-Janadi, and extending from the beginning of the fourth century of the Hijrah to the reign of al-Mujāhid 'Ali, who succeeded his father, al-Mu'ayyad, A.H. 721.

The narrative is brought down to A.H. 724, fol. 293a. Then come notices relating to the Amīrs who were in power under the Rasūli dynasty, and to some later events down to A.H. 729, foll. 293a—308a.

Thus far al-Janadi. This is followed by the continuation of al-Aḥḍal, foll. 308b—312a. It begins with the latter part of the reign of al-Mujāhid 'Ali, from A.H. 742 to his death, A.H. 764, and is brought down, in the first instance, to the accession of Yaḥya al-Ṭāhir (*alias* al-Zāhir), A.H. 831; concluding with a short summing up of the Rasūli dynasty.

Another and last appendix, foll. 312b—317b, contains the reign of al-Zāhir down to his death at the end of Rajab, A.H. 842; the short reign of his son and successor, Ismā'il al-Ashraf, who died in Shawwāl, A.H. 845; and the accession of his cousin, the reigning Sultan, Yūsuf al-Muzaffar. This last section

must have been written before A.H. 854, when al-Muzaffar was deposed by the rival king al-Mas'ūd Abu 'l-Ḳāsim. See Johannsen, *Historia Jemanae*, p. 185.

The original text breaks off at the end of fol. 317b. The next page contains a spurious conclusion by the same hand as the false beginning above noticed. It is dated in words A.H. 950, and lower down in figures A.H. 1052.

The present MS. is noticed by Kay in his Introduction to Yaman, p. xviii. A Ta'rikh al-Fakīh Ḥusain al-Aḥḍal is one of the authorities quoted in the preface of Ṭabaḳāt al-Khawāṣṣ. See Or. 3036, fol. 4a, and the Leyden Catalogue, vol. ii., p. 301.

671.

Or. 2425.—Foll. 237; 10½ in. by 6½; 25 lines, 5 in. long; written in fine old Neskhī, with frequent omission of the diacritical points; dated Monday, the 9th of Sha'bān, A.H. 900 (A.D. 1495).

[Presented by COL. S. B. MILES.]

طراز اعلام الزمن فى طبقات اعيان اليمن

Biographical dictionary of the eminent men of Yemen, by Shams al-Dīn 'Ali B. al-Ḥasan al-Khazraji.

Beg. الحمد لله الاول الاخر القديم الباطن الظاهر الحكيم

The author died, according to Ibn Ḥajar, who had met him in Zabīd, towards the end of A.H. 812, more than seventy years of age. He had written three historical works on Yemen, viz., 1. an extensive chronicle; 2. a work alphabetically arranged (the present one); and 3. a third work arranged according to kings or dynasties. See Inbā al-Ghumr, fol. 186a, and Haj. Khal., vol. ii., p. 159. The first of the above works is the history of the Rasūli dynasty, فى العقود اللولية

الرسولية; see Loth's Catalogue, no. 710. The third is represented by the Leyden MS. no. 805, الكفاية والاعلام فيمن ولي اليمن. See the Arabic Catalogue, p. 672, note *b*.

In the preface the author, who describes himself further on as born and grown up in Yemen, states that he had been requested by some friends to write a compendious account of the learned men, kings and princes, of his native land. Although desirous of complying with their wish, he was still hesitating before the magnitude of the task when he received a command to the same effect from "the greatest of the kings of the age, the noblest of the sovereigns of Shām and Yemen,"

اجل ملوك الزمن واشرف ملوك الشام واليمن, Abu'l-Ḥasan Ismā'il B. al-'Abbās. He began at once to collect the desired notices, and submitted his first draft to the king. His Majesty, after pointing out to him many men of note who had been omitted, desired him to re-write the work on an enlarged scale, and to arrange it according to the letters of the alphabet. Further on, fol. 5*b*, the author says that his matter was chiefly borrowed from the eminent Faḳīh Bahā al-Dīn Abu 'Abdallāh Muḥ. B. Ya'qūb B. Yūsuf al-Janādī (d. A.H. 732; v. *supra*, no. 670), author of a well-known history, which, according to al-Khazraji, he did not live long enough to bring to a final revision.

The king above mentioned is al-Malik al-Ashraf, the seventh of the Rasūlī dynasty, to whom the author devotes a notice in the present work under the name of Ismā'il, fol. 200*a*. He was born A.H. 761, and succeeded his father on the 21st of Sha'bān, A.H. 778. In that notice it is stated that in A.H. 800, there said to be the date of the completion of the present work, he built a Madrasah in Ta'izz. He died on the 19th of Rabī' I., A.H. 803. See the Arabic Catalogue, p. 673*a*, and Loth, no. 710.

The preface is followed by preliminary chapters (فصل) treating (1) of traditions relating to Yemen, fol. 2*a*; (2) of the usefulness of history, fol. 4*a*; (3) of the origin of the era of the Hijrah, fol. 4*b*; (4) of the division of the work, fol. 5*a*. From this last chapter we learn that the work consists of a historical introduction (مقدمه) and of thirty Bābs comprising the biographical notices. Of these the first twenty-eight follow the order of the alphabet from ا to ي, each containing notices of the men whose proper names begin with the corresponding letter. The twenty-ninth comprises men known by their Kunyahs; and the thirtieth is devoted to women.

The contents of the historical introduction are as follows: Life of Muḥammad, fol. 6*a*; Abu Bakr, fol. 31*a*; 'Uthmān, fol. 32*b*; 'Alī, fol. 34*a*; al-Ḥasan, fol. 35*b*; Mu'āwiyah and the Umayyades, fol. 36*b*; Abu 'Abbās al-Saffāh and the Abbasides, down to al-Musta'ṣim, fol. 48*b*; their successors in Egypt from A.H. 657 to the date of composition.

The last two sections form a compendious Muḥammadan chronicle largely made up of obituary notices of celebrated men. The last is brought down to the extinction of the Banu Ḳalā'ūn and the accession of Barkūk, A.H. 784. It concludes, fol. 153*b*, with a short statement of the deposition and subsequent restoration of the latter, and of his death in the last decade of Shawwāl, A.H. 801.

The biographical portion of the work, which occupies the rest of the volume, foll. 155*b*—237*a*, comprises only the first six letters of the alphabet, viz., ا, fol. 155*b*; ب, fol. 210*a*; ت, fol. 215*b*; ث, fol. 216*a*; ج, fol. 216*b*; and ح, fol. 222*a*. The last section concludes with a notice of Ḥanash (حنش) B. 'Abdallāh aṣ-Ṣan'ānī (who died A.H. 100; see Yāqūt, vol. iii., p. 428, and

Kāmil, vol. v., p. 41, where الصغاني should be corrected to الصنعاني). The lives are arranged in a strictly alphabetical series. In the case of identical names, the order is determined by those of the father and grandfather.

A copy of the same work described in the Leyden Catalogue, vol. ii., pp. 196—99, contains considerably less than ours; for it breaks off in the letter ʾ with the notice of the Imām Abu 'l-Ḥasan al-Mutawakkil 'ala-'llāh Aḥmad B. Sulaimān, which is found at fol. 168b of the present MS. Compare Kay, Yaman, p. xvi.

On the first page is written the following title: كُتَابُ الْعُقَدِ الْفَاخِرِ الْحَسَنِ فِي طَبَقَاتِ الْأَكْبَرِ الْيَمَنِيِّ تَأْلِيفُ الْفَقِيهِ الْأَجَلِ الْفَاضِلِ شَمْسِ الدِّينِ عَلِيِّ بْنِ الْحَسَنِ الْخُزُرْجِيِّ الْيَمَنِيِّ رَحِمَهُ اللَّهُ تَعَالَى

On a blank page at the end of the introduction, fol. 154a, are written some mnemonic verses comprising the names of the Khalifs from Abu Bakr to al-Musta'ṣim. They are ascribed to Muḥ. B. 'Abd al-Laṭīf as-Subki.

On the last page of the MS. is a short extract from the work entitled فضل طاعة الامام Kāḍi Ṣadr ad-Dīn as-Sulamī. It relates to the revenue of 'Irāk, which is stated to have amounted under 'Umar to 137 millions (of dirhems?).

672.

Or. 3036.—Foll. 167; 8½ in. by 6; from 20 to 23 lines, 4½ in. long; written by two hands, apparently in Yemen, early in the 16th century. [KREMER, no. 35.]

طَبَقَاتُ الْخَوَاصِّ أَهْلِ الصَّدَقِ وَالْإِخْلَاصِ

Lives of the Sufis and holy men of Yemen, in alphabetical order; by Zain al-Dīn Aḥmad B. Aḥmad B. 'Abd al-Laṭīf al-Sharjī al-Ḥanafī al-Zabīdī. See Haj. Khal., vol. iv., p. 138.

الحمد لله المتفضل بمجيزيل المواهب والعطا

According to a notice extracted from the *Ḍau al-Lāmi'* of al-Sakhāwī, the author was born in Zabīd on the 12th of Ramaḍān, A.H. 812, and died on the 10th or 11th of Rabī' II., A.H. 893. (The *Bughyat al-Mustafīd*, Add. 27,540, fol. 83, gives the 9th of the same month.) He left, besides the present work, an abridgment of the *Ṣaḥīḥ* of al-Bukhārī (v. Haj. Khal., vol. ii., p. 539), and a collection of verses and anecdotes, entitled *نزهة الاحباب* (v. Haj. Khal., vol. vi., p. 320). Compare no. 586, I. The well-known historian of Yemen, Ibn al-Daiba', mentions Aḥmad al-Sharjī in his autobiography as one of his masters. See Or. 3265, fol. 84a, and Wüstenfeld, *Arabische Geschichtschreiber*, no. 518.

The preface, in which the author mentions his sources, has been quoted, in perfect agreement with the present copy, by Dozy in the *Leyden Catalogue*, vol. ii., p. 300. The notices are alphabetically arranged according to the proper names, and, in cases of identical names, according to the importance of the notices, or to their chronological sequence.

The alphabetical series is followed by two additional sections. The first, *باب الكنى*, fol. 151a, comprises men known by their Kunyahs, including a great number of Abu Bakr. The second, fol. 165a, contains notices of men whose history was but imperfectly known, or whose proper names had not been ascertained.

The work was completed, as stated by the author at the end, in the month of Shawwāl, A.H. 867. A later date of composition, A.H. 872, is given in *Bibliotheca Sprengeriana*, no. 358.

Considerable lacunae of the original MS.

have been supplemented by a later hand. That restoration, which consists of foll. 1—10, 15, 26—48, 143—155, and 163-4, was completed on the 20th of Jumāda I., A.H. 1100 (A.D. 1689).

673.

Or. 2426.—Foll. 214; 11 in. by 6; 21 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, with red-ruled margins; dated Rajab, A.H. 1101 (A.D. 1690).

[Presented by COL. S. B. MILES.]

سمط اللآل في شعر الآل

Notices of the Imams, especially of the Zaidi Imams of Yemen, with copious specimens of their poetical compositions; by Ismā'il B. Muḥammad B. al-Ḥasan B. Amīr al-Mūminin al-Manṣūr-billah al-Kāsim.

بحمدك يا من تفضل علينا باللسان العربي
وجعلنا من افضل امه

The title of the work and the author's name are found in the following inscription:

الجزء الاول من سمط اللآل في شعر الآل ما اعتنا بجمعه
وودع فيه نقايس الدر من وسعه مولانا السيد الامام
السامى الذى شهد بفضله عرفانه فضل الائمة الاعلام
ضيا الزمن وفخر ملوك اليمن امام التحقيق فى كل
فن اسمعيل بن محمد بن الحسن بن امير المؤمنين
المنصور بالله رب العالمين القسم بن محمد بن رسول
الله النبى الامين رحمه الله تعالى واعاد علينا من
بركاته

The author was a great-grandson of the famous Zaidi Imam, al-Manṣūr-billah al-Kāsim. He is described as a writer of consummate elegance in the *Khulāṣat al-Athar*, vol. i., p. 416, where the present work is mentioned under the title of *سمط اللآل*. He is said to have died, between thirty and forty years of age, A.H.

1078 or 1079. The latter date alone is correct. It is stated in *Bughyat al-Murid*, fol. 83b, that Ismā'il survived but a short time his father, who died in Rabī' I., A.H. 1079.

The author is also the subject of a panegyric in the *Ṭib al-Samar*, Or. 2427, fol. 189b, where the present work is mentioned by name.

The holy Imams, says the author in the preface, notwithstanding their eminent poetical talent, had been, with few exceptions, passed over by the biographers of poets. This consideration induced him to bring together in the present work select verses of their composition. He gave it the shape of a discursive commentary upon a *Kasidah* of his own, in which he had recorded their names, in imitation of the poem composed in praise of the twelve Imams, by Yahya B. Salāmah al-Ḥaṣkafi (d. A.H. 551 or 553; see Ibn Khallikān, *De Slane's translation*, vol. iv., p. 91); but he did not propose to give the dates of their death, or any detailed account of their lives, beyond such incidental notices as were suggested by the subject.

Both *Kasidahs* are given *in extenso* at the end of the preface. The first begins, fol. 11b, with this line:

أقوت مغانيهم فاقوى الجلد

The second, which has the same metre and rhyme, begins, fol. 13a, as follows:

هل تجدون فى الهوى ما اجد

The notices are arranged in chronological order. They begin with 'Ali B. Abi Ṭālib, fol. 15a; Ḥasan, fol. 22a; Ḥusain, fol. 22b; Ḥusain's descendants, fol. 24b; Zaid B. 'Ali, from whom the Zaidis take their name, fol. 29b, &c., and are brought down in the present MS., which contains only the first

part (Juz) of the work, to the century immediately preceding the author's time.

The main part of the work deals with the Zaidi Imams of Yemen, beginning with al-Hādī ila 'l-Ḥaḡḡ Yahya B. al-Ḥusain B. al-Ḳāsim, who died A.H. 298, fol. 51a, and concluding with al-Mutawakkil 'ala 'llah Yahya Sharaf al-Dīn B. Shams al-Dīn B. al-Mahdi Aḥmad (who died A.H. 965), and with three of his sons, viz., 'Abdallāh, fol. 193a; 'Alī, with his son Ibrāhīm, fol. 206a; and 'Izz al-Dīn, fol. 210a.

After fol. 198 there is a lacuna corresponding with foll. 181a—186a of the next copy.

The first Juz was completed, as stated by the author at the end, fol. 214a, on Tuesday, three days before the end of Shawwāl, A.H. 1073. In the same place, the author states that the second Juz was to be devoted to Imam al-Manṣūr (al-Ḳāsim B. Muḥ., who died A.H. 1029), to his son al-Mutawakkil (Ismā'īl, who died A.H. 1087), to the brothers of the latter, and to some contemporary poets.

This copy, it appears from the subscription, was made by Zaid B. Ṣāliḥ al-Shāmi for a descendant of the above-mentioned Imam Yahya Sharaf al-Dīn, viz., Jamāl al-Dīn 'Alī B. Aḥmad B. al-Nāṣir B. 'Abd al-Rabb B. 'Alī B. Shams ud-Dīn B. Amīr al-Mūminīn Yahya Sharaf al-Dīn.

Prefixed to the work, and in the same handwriting, are eulogies upon it in prose and verse, by the following four contemporaries of the author:

1. Aḥmad B. Ṣāliḥ B. Abi 'l-Rijāl, Khaṭīb of Ṣan'ā, whom the author frequently quotes, and calls his master (شيخنا). He wrote a history of Yemen in seven volumes, entitled *مجمع البحور ومطلع البدور*, and died A.H. 1092.

See *Khulāṣat ul-Athar*, vol. i., p. 220, and *Ṭib as-Samar*, Or. 2427, fol. 198a.

2. Muḥammad B. Ibrāhīm al-Suḥūlī, also Khaṭīb of Ṣan'ā. See *Ṭib al-Samar*, Or. 2427, fol. 177a.

3. Al-Ḥasan B. 'Alī al-Jābir al-Hibal, a distinguished poet, who died in Ṣan'ā, A.H. 1079. See *Khulāṣat al-Athar*, vol. ii., p. 30, and *Ṭib al-Samar*, Or. 2427, fol. 203a.

4. Raḍī al-Dīn Ja'far B. al-Muṭahhar al-Jurmūzi, of 'Utmah; see *Ṭib al-Samar*, Or. 2428, fol. 113a.

674.

Or. 3969.—Foll. 245; 11½ in. by 7¾; 20 lines, 4½ in. long; written in fair Neskhi, with red-ruled margins; dated Thursday, Jumāda II., A.H. 1075 (A.D. 1664).

[GLASER, no. 263.]

Another copy, written in the lifetime of the author, as shown by the following title:

كتاب سمط اللؤلؤ في شعر الألف شواره ونظم
تلايد مولانا السيد العلامة رضيع اخلاف المجد وربى
حجر الإمامة . . . اسمعيل بن محمد بن الحسن بن امير
المؤمنين ابقاه الله جليلة في جيد هذا الزمن ووطد مجده
زينة لقطر اليمن الميم

This copy includes the 2nd Juz, or continuation, mentioned in the preceding MS. It extends from fol. 199 to fol. 242, and deals with the Imam al-Manṣūr-billah al-Ḳāsim B. Muḥ. (A.H. 1006—1029), with his sons, and the men of letters who lived under him, as well as under his son al-Mu'ayyad, who died A.H. 1054.

The author states at the end that he completed the work on the 24th of Jumāda II., A.H. 1073.

Foll. 243—245 contain a Kasidah ad-

dressed to Imam Yahya Sharaf al-Dīn, a letter of Sultan Sulaimān to the above Imam's son, al-Muṭahhar, dated Constantinople, A.H. 957, and the answer of the latter.

675.

Or. 2427.—Foll. 312; $13\frac{1}{2}$ in. by $8\frac{1}{2}$; 19 lines, $5\frac{1}{2}$ in. long; written in fair, partly vocalized, Neskhī, with ruled margins; dated Ṣan'ā, 22 Ramaḍān, A.H. 1154 (A.D. 1741).

[Presented by COL. S. B. MILES.]

طيب السمر في اوقات السكر

Notices of the men of letters who lived in Yemen in the latter part of the eleventh and in the first half of the twelfth century of the Hijrah; by Shihāb al-Dīn Aḥmad B. Muḥ. B. al-Ḥasan al-Ḥaimi al-Kaukabānī.

Beg. افتتح بحمد من فضلنا اذ فض لنا من الادب الختام

The above title, which appears in the preface, fol. 9b, is also written, in the handwriting of the copyist, with the name and titles of the author, on the first page, as follows: كتاب طيب السمر في اوقات السكر تاليف القاضي العلامة القصص والواعظ الخطيب المذكر النصيح اوحده العلماء الاعلام والمنشى لما ينتشى به اعطاف الاقلام شهاب الدين الذى اتقد نورا وقمر المحامد الذى زاد وضوحا وظهورا احمد بن محمد بن الحسن بن احمد الخيمى الكوكبانى الخ

In a very diffuse preface the author boasts of his descent from Ḥimyar, and calls the famous Ḥimyari poet, Nashwān, his ancestor. His Nisbah, Ḥaimi, is derived from Ḥaimah, a town or village of al-Janad in Yemen (v. Yāḩūt and the Kāmūs, حيمه من قري الجند); but he calls Kaukabān his native place (fol. 11a).

The work is written in a rhymed prose of

tedious prolixity and abounding in far-fetched phrases. The author seems more anxious to display his talent for fine writing than to impart information. The notices contain a scanty modicum of facts, and are almost entirely devoid of dates. They are largely made up of poetical quotations and of specimens of elegant epistolary composition by the author and others.

‘Ali B. Ṣalāḥ, writing A.H. 1158, speaks of the author as dead; see Or. 3805, I.

The arrangement is geographical. Each of the four books (قسم) of which the work consists deals with the men of a particular city or region of Yemen. The present volume contains the first two Kisms, relating respectively to Kaukabān and to Ṣan'ā. Kism I. begins, fol. 10b, with the heading: القسم الاول في ايراد محاسن كوكبان المنيف وذكر من برز من قطره الرفيع الشريف. It comprises sixty-five lives, among which are those of the author's grandfather (fol. 29a), Kāḍi 'l-Kuḍāt al-Ḥasan B. Aḥmad al-Ḥaimi (who was sent by the Imām al-Mutawakkil on a mission to Abyssinia, and died A.H. 1071 or 1072; v. Khulāṣat al-Athar, vol. iii., p. 17); of his father (fol. 31b), Kāḍi Muḥ. B. al-Ḥasan al-Ḥaimi; of his uncle (fol. 77a), Du 'l-Vizāratain Abu 'l-Faḍl al-Kāḍi al-Khaṭīb 'Imād ad-Dīn Yahya B. al-Ḥasan al-Ḥaimi; and of other relatives.

Kism II., which begins, fol. 150b, with the heading: القسم الثانى في ذكر افاضل صنعنا اليمن من كل من تقلد من علمه وادبه بسط غالى الثمن وسما بمعالیه من تقلد من علمه وادبه بسط غالى الثمن وسما بمعالیه, contains eighty-one notices. It includes several descendants of Imam al-Manṣūr al-Kāṣim, beginning with his son, al-Mutawakkil 'ala'llah Ismā'il (v. fol. 189b), who died A.H. 1087.

The second Kism was completed, as stated by the author at the end, fol. 312a, in Ṣan'ā, on Thursday, the 24th of Ṣafar, A.H. 1143.

Copyist : حسين بن عبد القادر بن علي بن الحسين
بن المهدي

A table of contents of the first two *Ḳisms* occupies three pages at the beginning.

See, for another copy, Ahlwardt, *Verzeichniss der Glaser'schen Sammlung*, nos. 85-6.

676.

Or. 2428.—Foll. 278 ; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 23 lines, $5\frac{1}{2}$ in. long ; written in fair Neskhī, with all the vowels, and with red-ruled margins and red headings ; dated 1st Rabi' II., A.H. 1199 (A.D. 1785).

[Presented by COL. S. B. MILES.]

The last two *Ḳisms* of the above work.

Ḳism III. begins, fol. 3*b*, with the heading :
القسم الثالث من الاقسام في ذكر فضلا ما خلف مدينه
سام من كل من فتح من العلم والادب المقفل وتفرق
سكونهم في الجهات من لدن صنعنا الى منتهى اليمن
الاسفل

It deals with the region which extends from *Ṣan'ā* in a southerly direction to the extremity of the lower Yemen, and comprises fifty-seven notices.

The following are the localities mentioned in the headings as the dwelling-places of the subjects of the notices : *al-Ghirās* (الغراس), fol. 4*a*, 57*b* ; *Radā'* (رداع), fol. 30*b*, 68*b* ; *Dūrān* (ضوران), fol. 39*b*, 70*b* ; *Raḍat Khāṭim* (روضه خاظم), fol. 58*a* ; *Damār* (دما), fol. 60*b*, &c. ; *Murhibah* (مرهبة), fol. 73*a*, 80*b* ; *Ba'dān* (بعدان), fol. 83*a* ; *Hubaish* (حبيش), fol. 85*b* ; *Du's-Sifāl* (ذو السفال), fol. 97*b* ; *Ta'izz* (تعز), fol. 99*a* ; *Kumah* (كسمه), fol. 109*a* ; *'Utmah* (عتمه), fol. 109*b* ; and *Ḳa'ṭabah* (تعطبه), fol. 128*b*.

This portion was written more than a year

after the completion of the first volume. It includes a eulogy on the *Tib as-Samar*, dated *Jumāda I.*, A.H. 1144, fol. 54*b*, and a letter dated *Rajab* of the same year, fol. 59*a*.

Ḳism IV. begins, fol. 130*a*, with the heading :
القسم الرابع في ذكر الاناضل ما يسامت
بلاد كوكبان من الثلاث الجهات التي كشف معورها
عن حجابة فضلائها وابان الى منتهى بلاد صعده
It comprises fifty notices of men of letters who lived in the tract extending from *Kaukabān* in a north-westerly direction as far as the district of *Ṣa'dah*. The localities mentioned in the headings are : *al-Haimah* (الحيمه), fol. 131*a* ; *Mikhlaḥ* (مخلاف), fol. 138*a* ; *Kaḥlān* (كحلان), fol. 155*b* ; *al-Zafir* (الظفير), fol. 159*a* ; *al-Sūdah* (السوده), fol. 161*b* ; *Ḥabūr* (حبور), fol. 166*a* ; *Shihārah* (شهاره), fol. 189*b*, 196*a* ; *al-Sharaf* (الشرف), fol. 201*a*, 204*b* ; *Baraṭ* (برط), fol. 214*b* ; *Ṣa'dah* (صعده), fol. 216*b* ; *Ḳarād* (قراض), fol. 225*a* ; and *Ru'āfah* (رعافه), fol. 225*b*. Most of the local names occurring in the above two *Ḳisms* will be found in the list drawn up by *Wüstenfeld*, *Jemen im XI. Jahrhundert*, pp. 113—127.

An appendix, which begins fol. 227*a*, with the heading
نفحة من نفحات الشام وبلعة برق نظرها
المشتاق وشام الخ
contains twenty-five notices of literary men, natives of Syria, Egypt, and the *Hijāz*, whom the author knew by correspondence, or who had visited Yemen. It includes notices of *Muḥammad Amīn*, author of the *Khulāṣat al-Athar*, and of *Sayyid 'Alī Ibn Ma'sūm*, author of *Sulāfat al-'Aṣr* (*Arabic Catalogue*, p. 601*b*).

In various places the author refers incidentally to previous works of his composition. The following are mentioned by name :
طريق الاقتفا في التورية مع الاكتفا, vol. i., fol. 162*a* ;
الوشى المرتوم في شرح الدر المنظوم, vol. ii., fol. 12*b* ;
تحقيق من عرف لرحلة الشرف, *ib.*, fol. 72*a*.

Three pages at the end of the present volume, foll. 277a—278a, are occupied by a dedication of the work, or of a copy of it, to Yahya B. Šāliḥ al-Suḥūlī (يحيى بن صالح السحولى), who is called 'Imād ul-Islām, and whose name is preceded by a wordy panegyric. The writer, who calls him his father (والدنا), does not give his own name.

On the last page, fol. 278b, is an additional notice, by Iṣḥāḳ B. Muḥammad al-'Abdi, on the Sulāfat ul-'Aṣr of 'Alī B. Ma'sūm, a copy of which he had found in Mocha, A.H. 1117.

A table of contents, occupying three pages, is prefixed to the volume.

Copyist : اسحق بن علي العبدى

Shiraz.

677.

Or. 3395.—Foll. 180; 8½ in. by 5½; 13 lines, 2½ in. long; written in fair Neskhi, partly on bluish, partly on white paper of European manufacture, in the 19th century.

[S. CHURCHILL.]

شد الآزار

Lives of the celebrated men buried in Shiraz, by Mu'in al-Dīn Abu 'l-Kāsim Junaid al-Shīrāzi.

Beg. الحمد لله مزين السماء بالنجوم ذات الانوار.

This is the original of the Persian translation written by the author's son under the title of ملتقى الاحبا, and described in the Persian Catalogue, p. 346b. The full title, as given in the preface, fol. 3b, is شد الآزار في حظّ [read حظّ] الآزار عن زوّار المزار; but it is generally known as هزار مزار "the Thousand Shrines," as stated by Haj. Khal., vol. iv.,

p. 16, or as Hezār we yek Mezār, according to Kaempfer, Amoenitates Exoticæ, p. 368.

The author's name is preceded, in the preamble, by the following honorific titles : الشيخ الامام صاحب العلم والحلم والكشف والالهام سلطان المفسرين برهان المحدثين الشيخ الحاج معين الحق .والشریعة والتقوى والدين ابو القاسم الخ. He belonged to a family which traced its origin to Khalif 'Umar and had given many celebrated Sheikhs to Shiraz. His father, Najm al-Dīn Abu 'l-Faṭḥ Maḥmūd B. Muḥammad, who is described as a devout Sufi and preacher, fol. 94b, and died A.H. 740, was the great-grandson of the founder of the family, Shaikh Ṣadr ud-Dīn Abu 'l-Ma'ālī al-Muzaffar B. Muḥammad al-'Umari al-'Adawī, author of the Marmūzāt al-'Ishrīn (Haj. Khal., vol. v., p. 500) and of many other works, who died A.H. 688 (see fol. 87a).

The biographical notices, which, although numerous, fall far short of the conventional number of a thousand, contain, for the most part, obituary dates, probably taken from the tombstones, and, in the case of authors, a full enumeration of their works. They are arranged, according to the sites of the tombs, irrespectively of chronological order, in seven sections called Naubah, or daily rounds. Each of these includes the men whose tombs are found in one of the seven cemeteries of Shiraz, and may be visited in a single day.

The latest date mentioned is A.H. 791, which occurs twice, fol. 97a and 144a. The work appears to have been written at that very time; for it is silent about Ḥāfiẓ, who died in the same or in the ensuing year.

Contents: Preface and introduction, treating of the visitation of tombs, fol. 1b; first Naubah (الروضة الكبرى), fol. 26a; second Naubah (المقبرة الباهلية), fol. 51a; third Naubah

(مقبرة سلم), fol. 62*b*; fourth Naubah (مشهد ام), fol. 75*a*; fifth Naubah (مقبرة باغ نو), fol. 102*a*; sixth Naubah (الجامع العتيق), fol. 127*a*; seventh Naubah (مقابر المصلی), fol. 150*b*.

Among notices of special interest may be mentioned those of the following four men : 1. Kivām al-Dīn ‘Abdallāh B. Maḥmūd, chief of the ‘Ulamā of Shiraz, whose lectures Ḥāfiẓ used to attend (v. Persian Catalogue, p. 629*a*); he died A.H. 772 (v. fol. 45*b*). 2. Shaikh Rūzbahān B. Abi Naṣr al-Baḳlī, author of a mystic Tafsīr (v. Arabic Catalogue, p. 717*b*, and Ahlwardt, Berlin Catalogue, no. 807) and of other Sufi works, who died A.H. 606, fol. 110*b*. 3. Mu‘in al-Dīn Aḥmad B. Abi ‘l-Khair, called Ibn Zarkūb, author of the Shīrāz Nāmāh (v. Persian Catalogue, p. 204), who died A.H. 789, fol. 137*a*. 4. The famous poet Sa‘dī, who is stated to have died A.H. 691. His name is written, fol. 180*b* : الشیخ مشرف الدین مصلح بن عبد الله السعدی. This shows that Muṣliḥ, which has been generally taken for a Laḳab, and turned into Muṣliḥ al-Dīn, was in reality the proper name of the poet.

A later recension of the work, by ‘Abd al-‘Azīz B. Muḥ., vulgo Afdal Shīrāzi, entitled *Dustūr al-Zā‘irīn*, is mentioned by Haj. Khal., vol. iii., p. 226.

Turkey.

678.

Or. 1188.—Foll. 174; 8 in. by 5; 21 lines, 2 $\frac{3}{4}$ in. long; written in small and neat Turkish Nestalik, with ‘Unwān and gold-ruled margins, apparently in the 17th century.

[ALEX. JABA.]

الشقائق النعمانية

The well-known work of Aḥmad B. Muṣṭafa Ṭāshkupri Zādah on the lives of the

‘Ulamā and Shaikhs who lived under the Ottoman Sultans.

The author, who devoted to this work the last years of his life, died in Constantinople, A.H. 968. See the Turkish Catalogue, p. 72*a*, and his detailed biography in Wüstenfeld’s *Geschichtschreiber*, no. 527, pp. 74—9. The work has been printed on the margins of Ibn Khallikān, Bulak, A.H. 1199.

For other copies see the Arabic Catalogue, pp. 174*a*, 599*a*, 687*b*; the Paris Catalogue, nos. 2157—62; Pertsch, no. 1765; the Khedive’s Library, vol. v., p. 74, &c.

The margins of this copy teem with additional notes, most of which have at the end the name of their authors. The following are the annotators whose names recur most frequently: Bāldūr Zādeh, who died A.H. 1060 (Turkish Catalogue, p. 17*b*); Luṭfi Beg Zādeh (Muḥ. B. Muṣṭafa, who died young, A.H. 996; v. Haj. Khal., vol. iv., p. 66); and ‘Arab Zādeh, whose marginal notes to the *Shakā’ik* are referred to by Haj. Khal., vol. ii., pp. 139, 450 (probably Muḥ. B. Muḥ. ‘Arab Zādeh, who died A.H. 969; v. Turkish Catalogue, p. 72*b*).

Prefixed is a table of the ten Ṭabaḳāt, or generations, into which the work is divided. On the last page, and in a later handwriting, is a short Turkish notice of al-Sayyid Nasīb Efendi (Yūsuf), who died in Iṣṭānbūl, A.H. 1128, as Shaikh of a Maulawī cloister.

Mosul.

679.

Or. 2429.—Foll. 173; 9 $\frac{3}{4}$ in. by 7; 22 lines, 4 $\frac{1}{8}$ in. long; written in fair Neskhī, for Col. Miles; dated Rabī‘ II., A.H. 1297 (A.D. 1880). [Presented by COL. S. B. MILES.]

منهل الاولياء ومشرب الاصفياء
من سادات الموصل الحداث

Lives of the saints buried in Mosul and in its vicinity, with an historical introduction; by Muḥammad Amīn B. Khair-allah al-Khaṭīb al-'Umari, who died A.H. 1203. See the Arabic Catalogue, p. 575, note c.

الحمد لله الذي ارشد اوليائه الى معالم العلوم

Amir Sa'd-allah Beg, son of the late Ḥusain Pasha, having seen a Turkish work on the saints of Baghdad and of the Irak, had it translated into Arabic, and desired the author to match it with an account of the saints of Mosul. In compliance with the Amir's wish, the author wrote the present work, to which he prefixed an account of the rulers of Mosul and of its learned men and poets. The work was completed, as stated at the end, on the 9th of Rajab, A.H. 1201. It received, however, additions bearing later dates, viz., A.H. 1202, fol. 72a, and A.H. 1203, fol. 82a.

The author came of an ancient family, which had given to Mosul many eminent men designated as al-'Umari. His forefather in the fifth degree, Kāsim B. al-Ḥasan al-'Umari, was a wealthy and pious Shaikh, who built in Mosul a mosque, the Imamship of which was to remain in his family. The author puts on record, in the notice devoted to him, fol. 139a, his own appointment as Khaṭīb to that mosque, A.H. 1181. Muḥammad Amin wrote the following works, enumerated, fol. 69b, in a marginal addition to the life of his father, Khair-allah, who died A.H. 1182: 1. قلايد النجور (see the Arabic Catalogue, p. 301b); 2. مطالع العلوم ومواقع النجوم; 3. شرح 5. البديعية العمريه; 4. حدائق الزهر والريحان; 6. الاغنيه; besides the present work and several Diwans.

The Manhal al-Auliya is divided into three parts, respectively called Muḥaddimah, Maḥṣad, and Khātimah, with the following contents: Muḥaddimah. History of Mosul from the time of the Muslim conquest, A.H. 20, to the governorship of 'Abd al-Bāki Pasha, who was appointed A.H. 1199, and fell in the ensuing year in an encounter with the Yazīdis, fol. 4a. Notices of 'Ulamā and poets who lived in Mosul or its vicinity, fol. 57a. They begin with Abu'l-Sa'ādāt Majd al-Dīn Ibn al-Athīr, who died A.H. 606, and with his brothers Diyā al-Dīn and 'Izz al-Dīn; but they include many men of earlier date. There does not seem to be any systematic arrangement, but many contemporaries of the author are grouped together at the end.

Maḥṣad. Lives of Prophets and holy men buried in Mosul, fol. 92b. The first are the following: Shīth (Seth), fol. 92; Nūḥ, fol. 95a; Yūnus, fol. 96a; Jirjis, fol. 98b; al-Khiḍr, fol. 102b; Sham'un al-Ṣafā (Simeon), fol. 105b. These are followed by Companions of the Prophet, viz., Al-'Abbās B. Marādis (Mirdās) al-Sulami, fol. 107a; Uwais al-Karāni, fol. 108a; and 'Abd allah B. 'Umar B. al-Khaṭṭāb, fol. 109a; by some descendants of 'Alī, and finally by Shaikhs of later periods, without any strict order, the last being the famous al-Ḥallāj al-Ḥusain B. Maṣṣūr, who was put to death A.H. 309, fol. 159b.

Khātimah. Demonstration of the supernatural powers of saints, and refutation of the ignorant men who deny them, fol. 162b.

The MS. bears the heading: هذا كتاب تاريخ الموصل تاليف المرحوم محمد امين بن خير الله العمري

The Manhal al-Auliya is frequently quoted by the author's brother, Yāsīn B. Khair-allah,

in his *Munyat al-Udabā* (Arabic Catalogue, p. 578a); see Add. 23,323, fol. 35a. An extract relating to the Shaikh of the Yazīdis, 'Adi B. Musāfir al-Hakkāri, who died A.H. 558 (see fol. 137a of the present MS.), has been given in French by M. Sioufi, *Journal Asiatique*, 1885, vol. i., p. 80.

MEMOIRS AND TRAVELS.

680.

Or. 3621.—Foll. 70; $8\frac{1}{4}$ in. by 6; from 22 to 24 lines, $4\frac{1}{2}$ in. long; with about 30 lines from fol. 58 to fol. 70; written in cursive Neskhi; dated 26 Dulhijjah, A.H. 940 (A.D. 1534). [G. C. RENOARD.]

المطالع البدريه في المنازل الروميه

An account of the author's journey from Damascus to Constantinople, from the 18th of Ramaḍān, A.H. 936, to the end of Dulka'dah, A.H. 937; by Abu 'l-Barakāt Muḥammad Badr al-Dīn Ibn al-Ghazzi al-Āmiri al-Shāfi'i, who died A.H. 984. See the Arabic Catalogue, p. 776b, *ad* p. 294a.

الحمد لله الذى بنعمته تتم الصالحات وتدر البركات . . . اما بعد فهذا تعليق ابرزه عون من الله تعالى وتوفيق

The author's son has given a notice of his life in the *Kawāḍib al-Sā'irah*, foll. 158—161, where he enumerates some of his father's writings, amounting altogether to upwards of 110 in number, and adds that he had devoted a separate volume to his biography. In the preface of the *Kawāḍib*, the same writer mentions the present work as one of his authorities. See the Arabic Catalogue, p. 431a, no. 5.

The contents have been fully analyzed by Rosen, *Notices Sommaires*, pp. 187—190.

The present MS. is the rough draft of the author. The latter part especially has all the appearance of an autograph MS., being written in a cursive scholarlike hand, almost wholly devoid of diacritical points, and presenting many erasures. The colophon is as follows: انتهت الرحلة المباركة الملقبة بالمطالع البدريه في المنازل الروميه على يد منشيها فقير عفو الله تعالى وغفرانه محمد بن محمد بن محمد بن احمد بن عبد الله بن بدر بن مفرح بن بدر بن عثمان بن جابر العامري الشهير بابن الغزي الشافعي غفر الله له ولهم ولسائر المسلمين في ليلة يسفر صباحها عن يوم الاربعاء المبارك سادس عشرين ذى الحجة الحرام سنة اربعين وتسعمائة احسن الله ختامها

The MS. passed from the hands of Renouard into the possession of Dr. J. Lee, in whose catalogue it is noticed under no. 99.

681.

Or. 3622.—Foll. 49; $6\frac{1}{4}$ in. by 4; 17 lines, $5\frac{1}{4}$ in. long; written in small and fair Neskhi; dated Friday, 7 Muḥarram, A.H. 1101 (A.D. 1689). [G. C. RENOARD.]

حلة الذهب الابريز في رحلة بعلبك والبقاع العزيز

Account of the author's journey from Damascus to Balbek and to the neighbouring district al-Bikā' al-'Azīz, from the 15th of Dulka'dah, A.H. 1100 to the 29th of the same month; by 'Abd al-Ghani B. Ismā'il al-Nābulusi, who was born in Damascus A.H. 1050, and died there A.H. 1143. See his life in *Silk al-Durar*, vol. iii., pp. 30—38, where the above work is mentioned in the long list of the author's writings.

الحمد لله الذى اعز قدر البقاع بما اودع فيها من اهل الارتقا والارتقاء

The contents have been fully stated by Flügel, *Zeitschrift der Deutsch. Morg. Ges.*, Band xvi., pp. 651—58. For other copies see *ib.*, Band viii., p. 579, no. 144, and Houtsma, no. 269. This is the earliest of the author's journeys. For others, see Kremer, *Sitzungsberichte der Wien. Akad.*, voll. v., pp. 313, 823, vi., p. 101; Flügel, *l.c.*, p. 659; Gildemeister, *Zeitschrift der Deutsch. Morg. Ges.*, Band xxxvi., p. 385; and Basset, *Mission Scientifique en Tunisie*, no. 145.

The author states at the end that he completed this account on the eve of Wednesday, 20 Dulhijjah, A.H. 1100.

Copyist: محمد بن ابراهيم بن محمد الدكدكى الحنفى

This MS. is noticed in Dr. Lee's Catalogue, no. 107.

682.

Or. 1182.—Foll. 92; 8½ in. by 5; 17 lines, 3½ in. long; written in fair Neskhi, with red-ruled margins, apparently in the 18th century. [ALEX. JABA.]

نقشة المصدور بين يدي صدر الصدور

A personal statement drawn up in the most diffuse style, in rhymed prose intermixed with copious verses, by which the author sought to ingratiate himself with 'Abdallah Kuprili Pasha and to obtain his protection.

الهم لا سهل الا ما جعلته سهلا وانت انا
شيئت تجعل الحزن سهلا

'Abdallah Pasha, whose praises, as well as those of other Wazirs of the Kuprili family, are dwelt upon at great length in the introduction, foll. 2—30, held the governorship of Egypt, A.H. 1142—44 (v. Jabarti, vol. i., pp. 144—46). The author, whose name does

not appear in the preface, is called in the prefixed title 'Abdallah. From various passages of the work it appears that he was a Husaini Sayyid living in Medina, that his father's name was Abu 'l-Jamil 'Abd al-Karim, and that he was a lineal descendant of the author of *النواقض*, a polemical work directed against the Shī'ah. That work was written for Sultan Murad III. by Mirza Makhdūm, *i.e.*, Mu'in al-Dīn Ashraf (or Muḥammad) B. 'Abd al-Bāḳi, who died A.H. 988 or about A.H. 995. See Haj. Khal., vol. vi., p. 390, vol. iii., pp. 316, 327, 355; and the Leyden Catalogue, no. 2076.

From the extremely prolix account of the author it may be gathered that, while he was engaged in teaching Hadith in the sanctuary of Medina, he was, very reluctantly, implicated in a popular rising against the Turkish Aghas, in consequence of which his father was banished to Jiddah, and there put to death by the local governor, while the author succeeded in escaping to Egypt. The date of his father's death is fixed in some verses by a chronogram for A.H. 1138: عبد

الكريم مات شهيدا

The title, prefixed by a later hand, is:
هذه نقشة المصدور وبثت المحرور جمع عبد الله غريب
ارضه وسماه عامله الله بلطفه

In the preface the work is designated as
نقشة مصدور بين يدي صدر الصدور وبثت محرور تستكشف
المحرور وتحفة مشكور تستجيز الورد والصدور الخ

683.

Or. 4309.—Foll. 96; 12 in. by 7½; 27 lines, 4 in. long; written in fair cursive Neskhi; dated A.H. 1274 (A.D. 1857). [BUDGE.]

I. Foll. 1—31. Account of the author's journey from Baghdad to Constantinople;

by Sayyid Abu 'l-Thanā Shihāb al-Dīn Maḥ-mūd B. 'Abdallāh al-Baghdādī, called Ālūsī Zādah.

Beg. سبحان الذى اسرى بعبده وتصد به قصد السبيل . . . وبعد فقد اسرى بى القضاء بعد فصلى من نصب منصب الافتاء من مدينة السلام الى دار السلطنة العظمى

Having been deposed from the office of Mufti of Baghdad, the author set out from that city in Jumāda I., A.H. 1267, for Constantinople, in order to clear himself of the aspersions of his enemies. He went by way of Mosul, Diyarbekr, Erzerum, to Samsoun, from whence he took ship to Constantinople. He appears to have met with an icy reception from the Grand Vezir, of whose haughty demeanour he complains with much bitterness. The present diary was written for his son Bahā al-Dīn 'Abdallāh Efendi, to whom it was sent from Constantinople.

II. Foll. 32—95. The same author's account of his return journey from Istambul to Baghdad.

Beg. سبحان الذى اسرى بعبده فاره من اياته الكبرى . . . وبعد فاني كنت ذكرت في وريقات بعض ما وفقت

The author sailed from the capital to Sinop on the 21st of Shawwāl, A.H. 1268, and reached Baghdad on the 5th of Rabī' I., A.H. 1269. This second part is designated in the colophon as نشوة المدام في العود الى دار السلام. It ends with several poems composed by the literati of Baghdad on the occasion of the author's return. Frequent reference is made to a commentary upon the Coran composed by him and entitled روح المعاني

محمد سعدى صانع زاده : Copyist

COSMOGRAPHY AND GEOGRAPHY.

684.

Or. 3886.—Foll. 41; 9 in. by 6½; about 25 lines, 4¾ in. long; written in the rude and cursive Neskhī of Yemen; dated Tuesday, 7 Sha'bān, A.H. 1258 (A.D. 1842).

[GLASER, no. 172.]

كتاب العبر والاعتبار

A work on the wonders of nature considered as evidences of Divine Wisdom; by Abu 'Uthmān 'Amr B. Baḥr al-Jāhīz, who died A.H. 255.

Beg. قال ابو عثمان عمرو ابن بحر الجاحظ

الحمد لله الذى سمك السماء بقدرته وجعل الارض مهادا بحكمته ونظم ما بينهما ببراهين ادلته . . . اما بعد فانه ليس باهل البر والتقى ولا بذى الغباوة والردا غنا عن التواعظ والدلالة على امكنة الخير والتواصى والتناهى عن الشر

Further on the author describes the scope of the work thus: قال ابو عثمان ونحن ذاكرون : اشيا من شواهد اثار الصانع فى صنعته ومنبهون علا اسرار قد اودعها ما نشاهده من فطرته تضطر الا [الى] معرفته وتشهد بوحدايته وتخبر عن جلال عظمتة وكمال قدرته الخ

A few lines further he mentions earlier works written, mostly in Syriac, on the same subject, as follows: وقد ألف مثل كتابنا هذا جماعة من الحكماء المتقدمين فما اوضحوا معانيه ولا بينوا المشكل فيه فمنهم جبريل ابن نوح الانبارى لانه صدر كتابه بغير خطبة ولا مقدمة ورتبه ترتيب الفلاسفة وصدره بكلام منغلغ ونظمه نظما غير متسق فكأن لم يالف وقبله الف فى معناه بودرموس اسقف طرسوس كتابا

وضعه في زمان بلسانوس عظيم الروم الذي كان ينتسب
بالقول بالدهر والعصية لدين الكفر وكان هذا الملك من
اهل التلبيس والتدليس وسمى نودروس كتابه كتاب
التدبر ونقله من اخذه عنه من السريانية الى العربية فلم
يقع بفساد النقل حيث ينبغي ان يقع من الايضاح
والشرح وافسده بتاول الالسنه وسو العبارة ومنها كتاب
نظمه ثاوريطوس اسقف قورس كتبه باليونانية ونقل
بعده الى السريانية ثم الى العربية فجرا مجرا الاول المفسود
بتداول النقل والعبارات ومنها كتاب الف ايام بنوا
امية نظمه سدوعجب مطران فارس وكتبه بالفارسية
فاكسبه استغلاقا

There is no division in the work, beyond
that which arises from the first word of
paragraphs being written large and in red
ink. Most of these begin with the word
فكرنى طلوع الشمس, "reflect," for instance :
فكرنى النجوم, فكرنى اشارة القمر

Beginning with heaven, the sun, the moon,
and the stars, the author reviews in succe-
sion the proofs of the wisdom and power of
the Creator, as displayed in the earth and
its mountains ; in minerals, plants, animals ;
and finally in the structure of the human
body.

No such work is mentioned among the
writings of al-Jāhiz in the notices to which
we have access (Ansāb al-Samʿāni, fol. 118 ;
Shahrastāni, Haarbrücker's version, p. 77 ;
Ibn Khallikān, vol. ii., p. 405 ; Bughyat al-
Wuʿāt, fol. 187 ; Wüstenfeld, Aertzte, no. 65 ;
Leclerc, vol. i., p. 315 ; and Hammer,
Literaturgesch., vol. iv., pp. 477—87). But
there does not appear any valid reason for
doubting its authenticity. The knowledge
evinced by the author, in the passage above
quoted, of early works which had quite
vanished out of the ken of later times, seems
to furnish a strong argument in favour of
its genuineness.

The title above given does not appear in
the text ; but it is found on the title-page
and in the colophon.

685.

Or. 4636.—Foll. 139 ; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 27 lines,
 $4\frac{1}{4}$ in. long ; written in fair Neskhi, ap-
parently in the 18th century. [LANE.]

مختصر نزهة المشاق في اختراق الافاق

An abridgment of the Geography of al-
Sharif al-Idrīsī.

الحمد لله رب العالمين اما بعد فاني وقفت
على الكتاب المسمى بنزهة المشتاق في اختراق الافاق

The text agrees closely with the edition
printed in Rome, 1592. The original work
was written, A.H. 548, for Roger II., King
of Sicily, by Abu 'Abdallah Muḥammad B.
Muḥ. al-Idrīsī, whose life has been told by
Dozy and De Goeje, Description de l'Afrique
et de l'Espagne, pp. ii.—v., and by Amari,
Storia dei Musulmani, vol. i., p. xliii., and
vol. iii., p. 452. For MSS. see Uri, nos.
884, 887 ; the Paris Catalogue, nos. 2221-22 ;
and the Khedive's Library, vol. v., p. 166,
where A.H. 560 is given as the date of the
author's death. For copies of the abridg-
ment see Pertsch, no. 1524, and the Paris
Catalogue, no. 2223.

686.

Or. 3127.—Foll. 59 ; $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 17 lines,
4 in. long ; written in cursive, but legible,
Neskhi ; dated Thursday, 19 Jumāda II.,
A.H. 1207 (A.D. 1793).

[KREMER, no. 137.]

تحفة الاحباب وخبذة الاعجاب

A cosmographical work by Abu Ḥamid,

or Abu 'Abdallah, Muḥammad B. 'Abd al-Raḥīm B. Sulaimān al-Kāisi al-Gharnāṭi.

الحمد لله الذى ابدع العالم على توحيدة فشهد
كل موجود بوجوده

The author, who in the title prefixed is wrongly called Shihāb al-Dīn Aḥmad al-Gharnāṭi, was born in Granada, A.H. 473, and died in Damascus, A.H. 565. For notices of his life see Ta'rikh al-Islām, Or. 51, fol. 16; al-Makkari, *Analectes*, vol. i., p. 617; and Reinaud, *Géographie d'Aboul-féda*, Introduction, pp. 111—113.

The MS. agrees with the early copy noticed in the Arabic Catalogue, p. 440a. The four Bābs begin respectively at foll. 4b, 12a, 30a, and 43b. For other copies see Pertsch, no. 1501; the Paris Catalogue, nos. 2167—2171; and Brill's Catalogue, 1886, no. 313. Some extracts have been published by B. Dorn in *Mélanges, Asiatiques*, tome vi., pp. 685—716.

687.

Or. 1526.—Foll. 109; 8 in. by 5½; 17 lines, 3½ in. long; written in fair Neskhi, with red-ruled margins; dated Monday, 24 Shawwāl, A.H. 1093 (A.D. 1682).

[SIR HENRY C. RAWLINSON.]

عجائب الدنيا

A cosmography describing the wonders of the world, and of Egypt in particular, with a legendary account of its ancient kings, by Ibn Waṣīf.

The following title is prefixed by the same hand as the text: *الجزء الاول من عجائب
الدنيا لابن وصيف يشتمل هذا الجزء على عجائب البحار
واسماؤها وجزايرها وانواعها والاهرام وعجائبها وذكر من*

بناها والسبب فى بنائها وما اودع فيها من النواويس
والمعدن النفيس وغير ذلك ويملأه الجزء الثانى والثالث

الحمد لله بارئ السموات ورازق المخلوقات
واشهد ان لا اله الا الله

The author, whose name is not given in the text, describes the scope of his work as follows: *وبعد فنبتدئ بذكر الله تعالى وحده والثناء عليه والشكر له والصلوة على سائر انبيائه وتخصيص محمد صلى الله وسلم عليه وعلى آله وصحبه . . . ثم نذكر ما وقع الينا من اسرار الطبايع واصناف المخلوق مما يكون مشاكلا لقصدنا ونصل ذلك بذكر من يجب ذكره من ملوك الارض وما عملوه من غرائب الاعمال وشيدوه من عجيب البنيان ووضعوه من الالات المستطرفة والطلسمات المستعملة وزينوا به هياكلهم واودعوه نواويسهم وزبروه على احجارهم على حسب ما نقل الينا من ذلك كله وبالله العظيم نستعين*

The above is in verbal agreement with the preface of the work of Ibrāhīm B. Waṣīf Shāh, entitled *كتاب العجائب الكبير*, and described in detail by Chwolsohn, *die Ssabier*, vol. i., pp. 237, 322, and by Rosen, *Notices Sommaires*, no. 220. The present copy appears to contain a shorter recension of the same work. It is divided into three parts (*جزء*), beginning respectively at foll. 2a, 22a, and 72b. The first treats of the wonders of the seas and islands and of the pyramids. The second relates to Adam and his descendants, the ancient priests of Egypt, and its kings before the Deluge. The third treats of the kings of Egypt after the Deluge, the Pharaohs and their talismans, and concludes with the story of Moses and of the passage of the Red Sea.

But the contents, although in substantial agreement with those of the MS. described by Rosen, are in a state of hopeless con-

fusion, a portion of the second part having been transferred to the third, and *vice versa*, besides other transpositions, evidently arising from the disordered state of the MS. from which this copy was transcribed.

The precise date of Ibn Waṣīf Shāh is not known; but the work must have been written before A.H. 606, the date of the Petersburg MS. Haj. Khal., who mentions the present abridgment under عجائب الدنيا, vol. iv., p. 186, and the larger recension under كتاب العجائب الكبير, vol. v., p. 114, states that the latter was quoted by al-Būnī (who died A.H. 622).

From this it may be inferred that Ibn Waṣīf Shāh lived in the 6th century of the Hijrah. See Chwolson, Zeitschrift der D. Morg. Ges., vol. vi., p. 408. He is the main authority followed in a legendary history of Egypt, entitled جواهر البحور, for an abstract of which see Wüstenfeld, Orient und Occident, vol. i., pp. 326—340. For copies see the Arabic Catalogue, p. 682a; the Copenhagen Catalogue, p. 98; Pertsch, no. 1644; the Paris Catalogue, no. 1819-20; and the Vienna Catalogue, vol. ii., p. 147.

On the first page of the MS. is written: "Purchased at Baghdad, Aug. 23, 1845. H. Rawlinson."

688.

Or. 1497.—Foll. 355; 12½ in. by 8½; 28 lines, 6½ in. long; written in fair Neskhi on European paper, in the 19th century.

[SIR HENRY C. RAWLINSON.]

معجم البلدان

The first volume of the well-known geographical dictionary of Yāqūt al-Hamawī, who died A.H. 626.

Beg. الحمد لله رب العالمين . . . اما بعد فان ابو عبد الله ياقوت بن عبد الله الحموي

This modern copy agrees in the main with the Berlin and Petersburg MSS., described by Wüstenfeld in the 5th volume of his edition, pp. 1—3. It begins with the life of Yāqūt, transcribed from Ibn Khallikān. The text of Yāqūt commences abruptly, fol. 6a, with this passage: فاما الماء لا يغوص في نفس الارض بل يسوخ فيها, corresponding with the printed edition, vol. i., p. 15, line 14.

The last article is جفانيان (vol. ii., p. 88).

This copy is a transcript of the Mosul MS., on which see Wüstenfeld, vol. v., p. 5; Layard, Ninive, vol. i., p. 36; and Chwolson, Zeitschrift, Band ix., p. 271.

689.

Or. 1498.—Foll. 358; 10½ in. by 7; 25 lines, 4½ in. long; written in neat Neskhi, A.D. 1847.

[SIR HENRY C. RAWLINSON.]

The second volume of the same work, extending from الجفار to السود (Wüstenfeld's edition, from vol. ii., p. 89, to vol. iii. p. 183).

It is a transcript of the old Taylor MS., Add. 23,372 (Arabic Catalogue, p. 609a), the lacuna of which has been filled up from another copy.

On the fly-leaf: "Copied at Baghdad, 1847."

690.

Or. 1499.—Foll. 159; 10½ in. by 7½; 25 lines, 4½ in. long; written in a small and neat Neskhi, A.D. 1853.

[SIR HENRY C. RAWLINSON.]

Two detached portions of the same work, viz.:

I. Foll. 1—43. The first part of the work, beginning, like Or. 1497, with the life of

Yākūt. The text begins with the same passage, فاما الماء لا يغوص في الارض, and ends with ادقيه, corresponding with the printed edition, vol. i., pp. 15—169.

II. Foll. 44—159. A further portion beginning with باب السنين والفاء وما يليها, and ending with طراربند (Wüstenfeld's edition, vol. iii., pp. 95—524).

This is a transcript of the Taylor MS., Add. 23,373 (Arabic Catalogue, p. 609*b*).

On the fly-leaf: "Copied for me at Baghdad, 1853."

691.

Or. 1500.—Foll. 380; $11\frac{3}{4}$ in. by 8; 23 lines, $4\frac{3}{4}$ in. long; written in fair Neskhi, A.D. 1848.

[SIR HENRY C. RAWLINSON.]

A further portion of the same work, beginning with باب الطاء والالف, and ending with المقيلة (Wüstenfeld, vol. iii., p. 485, to vol. iv., p. 611). It has the usual lacuna extending from كملی to the passage ملحونا وهو في موضع احدهما (Wüstenfeld, vol. iv., pp. 305, line 5, to p. 345, line 13). It has in the latter part, foll. 343—380, many small lacunae, apparently due to the mutilated condition of the original MS.

On the first page: "Copied for me in 1848 at Mosul."

692.

Or. 1501.—Foll. 309; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 28 lines, 6 in. long; written in plain Neskhi; dated 5 Dulka'dah, A.H. 1265 (A.D. 1849).

[SIR HENRY C. RAWLINSON.]

The last volume of the same work. It begins abruptly in the middle of the article بهذه الصفة وهو بلاد

عريضة (Wüstenfeld, vol. iv., p. 153, line 6), and concludes with the following passage: وجدت وسنى له بقدر همتى وسالت الله ان لا يحرمنا ثواب التعب فيه ولا يكلنا الى انفسنا في الدين والدينية (ib., p. 1048, line 2).

It presents the lacuna above noticed, from كملی to اللبادین, without any ostensible break in the text.

This transcript was made, as stated in the colophon, by order of the English Agent, Mr. Rassām Beg.

Sir H. Rawlinson wrote on the fly-leaf: "Copied for me from a fine and old MS. at Mosul in 1854."

693.

Or. 1502.—Foll. 196; 12 in. by $7\frac{1}{2}$; 21 lines, $5\frac{1}{8}$ in. long; written in fair Neskhi; dated Monday, 8 Dulhijjah, A.H. 1253 (A.D. 1838).

[SIR HENRY C. RAWLINSON.]

Another copy of the concluding portion of the work, beginning with باب الميم والكاف وما بينهما (Wüstenfeld, vol. iv., p. 612). In addition to the final passage, as quoted from the preceding MS., there is at the end the author's statement that he completed the work on the 20th of Şafar, A.H. 621, in Halab (ib., p. 1048): وكان فراغى من هذا التسويد في العشرين صفر سنة احدى وعشرين وستماية بثغر حلب

On the fly-leaf at the end: "Transcribed for me at Teheran from a copy written at Baghdad, A.H. 818. H. Rawlinson, Teheran, March 10th, 1838."

694.

Or. 1503.—Foll. 201; $10\frac{1}{2}$ in. by 7; 19 lines,

4½ in. long; written in fair large Neskhi; dated Monday, 2 Rabi' I., A.H. 1254 (A.D. 1838). [SIR HENRY C. RAWLINSON.]

المشترك وضعاً والمفترق صقعا

A dictionary of geographical homonyms, by the same author, Yākūt al-Ḥamawī.

قال الشيخ الامام الفاضل العلامة الاوحد
شهاب الدين ضياء الاسلام فخر الافاضل ابو عبد الله
ياقوت بن عبد الله الحموي مولى البغداد منشئ ادام
سعدده الحمد لله الذي تفرد لوحدايته بصفة الاسم

This is a modern, and not very correct, transcript of the early Taylor MS., Add. 23,377 (Arabic Catalogue, p. 610b), and is in so far of some value, that it was written before that MS. had been damaged by water, and may therefore serve to supplement its present deficiencies.

Copyist: محمد بن الحاج خضر مكادير

On the fly-leaf: "The Mushtarik of Yakut, H. Rawlinson. Copied for me at Baghdad, 1838."

For other MSS. see the preface of Wüstenfeld's edition, 1846; Pertsch, no. 1525; and the Paris Catalogue, p. 2233.

695.

Or. 1504.—Foll. 225; 8½ in. by 6½; about 27 lines, 3¾ in. long; written in cursive Neskhi; dated A.H. 1252 (A.D. 1836-7).

[SIR HENRY C. RAWLINSON.]

مرصد الاطلاع على اسماء الامكنة والبقاع

The well-known abridgment of Yākūt's geographical dictionary.

Beg. الحمد لله المتفرد بالصفات والاسم

This copy agrees with the Taylor MS.,

Add. 23,376 (Arabic Catalogue, p. 610a), and is evidently derived from the same source. It has the same spurious beginning, which ascribes the work to Yākūt himself. The genuine text of the Marāṣid begins in the 13th line with these words: الصواب ويعلم جهاتها ومواقعها من اقطار الارض (see Juynboll's edition, p. 2, line 16).

Copyist: مرتضي على القزويني

Sir H. Rawlinson writes at the end: "This MS. was transcribed for me at Teheran by an ignorant and careless writer, from a very fine old copy written at Constantinople, A.H. [blank]. The transcript has been execrably performed. The writing is scarcely legible, and there are not two consecutive lines without an error. November 20th, 1838."

696.

Or. 1524.—Foll. 74; 8¾ in. by 6; 17 lines, 4 in. long; written in large and bold Neskhi, about A.H. 700 (A.D. 1300).

[SIR HENRY C. RAWLINSON.]

A work on general geography, imperfect at the beginning, without title or author's name.

It appears from a comparison of the text with extracts from Ibn Sa'id included in Abu'l-Fidā's Taḳwīm al-Buldān, that we have here the work of the former writer, entitled كتاب الجغرافيا. The author, Abu'l-Ḥasan 'Alī B. Mūsā B. Muḥammad B. 'Abd al-Malik al-'Ansi al-Andalusi, was born in Granada, A.H. 610 or 615. He is chiefly known as a poet, and as author of several works on the lives of poets. After long peregrinations through Egypt, Syria, and Irak, he settled in Tunis, where he died, according to the Iḥāṭah of Lisān al-Dīn

(Casiri, vol. ii., p. 110, Maḳḳari, vol. i., p. 642), circa A.H. 685. Al-Suyūṭi gives the same date in Ḥusn al-Muḥādarah, vol. i., p. 320, but an earlier one, A.H. 673, in Bughyat al-Wu'āt, fol. 182. This last is the date adopted by Haj. Khal., vol. ii., p. 103, &c. See a full notice of his life, with copious poetical extracts, in al-Maḳḳari, Analectes, vol. i., pp. 634—707; compare Reinaud, Introduction à la Géographie d'Aboulféda, pp. 141—3; Amari, Storia dei Musulmani, vol. i., pp. xxxviii. and xlix.; and Dorn, Caspia, p. 154.

The work is divided into nine parts, treating respectively of as many zones of the globe, namely, the zone situated to the south of the seven climates; the seven climates; and the zone situated beyond, or to the north of, the seven climates. Each zone is subdivided into ten sections (جزء), proceeding from west to east. The authorities most frequently quoted are Ibn Fāṭimah and al-Baiḥaḳi.

Two leaves prefixed to the MS. by a later hand, in order to give it an appearance of completeness, bear the title كتاب عجائب الاقاليم السبعة المعبورة وانهارها والوان مخلوقاتها وجبالها, and contain a summary description of the seven climates, beginning: قال محمد بن احمد الخوارزمي الارض في وسط السما والوسط هو السفلى بالحقيقة وهي مدورة كالكرة التي قطرها ذراع

The original writing begins in the early part of the fourth Juz of the first or torrid zone. The first article is as follows: عماير القمر الذي ينسب للجبل اليهم وهم اخوة الصين والمشهور عنهم وعن اكثر من يعمر تلك الجهات اكل من وقع اليهم من الناس وفي هذا الجزء الرابع من مدن السودان دُمْدُمَة

The article on Dumdumah, which follows,

is quoted *in extenso* by Abu'l-Fidā, Reinaud's translation, tome ii., p. 225. Further on, foll. 17-18, is found the passage relating to Janbitah, the Karlahs, and Khasāsah, corresponding with pp. 225—28 of the same translation.

The remaining contents are as follows: First Climate, fol. 10b. Second Climate, fol. 28b (wanting the latter part of Juz 1, from the article on ازقي, and all but the last five lines of Juz 2). Third Climate, fol. 37a. Fourth Climate, fol. 47b (wanting all after Manbij, Juz 4). A fragment of the fifth Climate, fol. 61, beginning with اشيبيليه, Sevilla, Juz 1, and ending with بلنسية, Valencia, Juz 2. A fragment of the sixth Climate, fol. 62, beginning with وليد, Valladolid, Juz 1, and ending with تربونه, Narbonne, Juz 2. The seventh Climate, fol. 64 (imperfect at the beginning; the first article is بلاد نيطو, Poitou, Juz 2). The northern zone, المعصور في شمالي الاقاليم السبعة, foll. 67b—74.

A note at the end states that the MS. was collated A.H. 700: قوبل حسب الطاقة من الاصل: المنقول منه فوافق في شهر رجب سنة سبعماية

On the fly-leaf: "Bought at Baghdad, April 28, 1844. H. Rawlinson."

A copy is mentioned, without author's name, by Uri, no. 1015. Another, dated A.H. 714, and used by Abu'l-Fidā, is noticed in the Paris Catalogue, no. 2234, and an abridgment is mentioned by Rosen, Notices Sommaires, no. 233. Extracts relating to Italy have been published, with an Italian translation, by Amari, Bolletino degli studj orientali, 1881, pp. 388—392. For another geographical work of Ibn Sa'id, see Uri, no. 874, and Nicoll, no. 263.

697.

Or. 3623.—Foll. 173; 14 in. by 9; 27 lines, 5 $\frac{3}{4}$ in. long; written in fair Persian Neskhi, with red-ruled margins, and with headings in large and bold Thulthi; dated Friday, 27 Dulka'dah, A.H. 729 (A.D. 1329). Bound in elegant stamped leather covers.

[G. C. RENOUEAU.]

آثار البلاد واخبار العباد

The geography of Zakariyyā B. Muḥ. B. Maḥmūd al-Ḳazwīnī, who died A.H. 682. See the Arabic Catalogue, pp. 441a, 737b.

Beg. العزلك وللجلال لكبريائك والعظمة لثانك

On the first page is the following title written within illuminated borders : آثار البلاد واخبار العباد من تصانيف الامام المحقق زكريا بن محمد بن محمود القزويني تغمده بالرحمة

This is the MS. *b* described by Wüstenfeld in the preface to his edition of the work, p. vi. It was transcribed from the author's autograph MS. dated Dulhijjah, A.H. 674, as stated in the colophon : فرغ من تحرير هذا الكتاب العبد الضعيف الراجي رحمة الله وغفرانه محمد بن مسعود بن محمد الهمذاني . . . في الجمعة آخر النهار السابع والعشرين من شهر ذي القعدة المباركة لسنة تسع وعشرين وسبعمائة للهجرة من نسخة مكتوبة بخط المصنف زكريا بن محمد بن محمود القزويني رحمه الله رحمة واسعة المؤرخة بذي الحجة سنة اربع وسبعين وستماية والحمد لله النح

The MS. is noticed in Dr. John Lee's Catalogue, no. 69. For other copies, see Pertsch, Gotha Catalogue, no. 1526; the Paris Catalogue, nos. 2235—38; the Khedive's Library, vol. v., p. 2; &c. A copy due to the same transcriber as ours, and dated a year later, is mentioned by Rosen, Institut, no. 65.

698.

Or. 1527.—Foll. 152; 10 in. by 6 $\frac{1}{2}$; 25 lines, 5 $\frac{1}{4}$ in. long; written in neat Neskhi; dated Saturday, 2 Jumāda II., A.H. 838 (A.D. 1434).

[SIR HENRY C. RAWLINSON.]

عجائب المخلوقات وغرائب الموجودات

The wonders of creation, by the same author.

Beg. العظمة لك والكبريا لجلالك اللهم يا قائم الذات

The text is in substantial agreement with Wüstenfeld's edition, from which it chiefly differs by omissions. There is no dedication in the preface. The prologue of the first Maḳālah (Wüstenfeld's edition, pp. 15—16) and the chapter on ethics, فصل في الاخلاق (ib., pp. 305—317) are wanting, and several articles of less extent are left out. The two Maḳālahs into which the work is divided begin respectively at foll. 8b and 39b.

Copyist : الياس بن خضر بن محمد بن جبريل بن ابراهيم التركماني

The MS. was bought by Sir H. Rawlinson in Baghdad, 15 Oct., 1846.

For other copies, see Wüstenfeld's Preface; Pertsch, no. 1503—8; the Paris Catalogue, nos. 2173—80; Rosen, Institut, no. 64; the Khedive's Library, vol. v., p. 85; &c.

699.

Or. 4217.—Foll. 200; 12 in. by 8; 21 lines, 5 $\frac{3}{4}$ in. long; written in fine, fully vocalized, Neskhi; dated Tuesday, end of Jumāda I., A.H. 1094 (A.D. 1683). [LANE.]

The same work.

This is apparently the first of the two recensions distinguished by Wüstenfeld in

his preface, p. vii. It does not contain any dedication, and it wants the two sections the omission of which has been noticed in the preceding MS.

The name of the author is given as follows :
يقول العبد الاصغر محمد بن محمد بن محمود القزويني
... وهو من اولاد الفقها الذين كانوا متوطنين بمدينة
قزوين

700.

Or. 1528.—Foll. 205.—10 in. by $6\frac{3}{4}$; 21 lines, $4\frac{3}{4}$ in. long; written in neat Neskhi, with all the vowels, apparently in the 15th century.

[SIR HENRY C. RAWLINSON.]

I. Foll. 1—179a. A cosmographical work, without author's name, to which the following title, written in an ornamental gilt border, is prefixed : كتاب عجائب المخلوقات واطراف الموجودات وسياسة الملوك ورياضة النفوس وبلاغة الشعرا ونصيحة الامرا ومنافع النباتات وخواص الحيوانات وغير ذلك مما ستقف عليه ويلتذ طرفك اليه بالتكرار اليه

الحمد لله الحميد ذى العرش المجيد الفعال
لما يريد

There is no specific title in the text, but the work is described in the following terms : وبعد فهذا كتاب اشتمل على عجائب البحار والانهار والابار والمعادن والاحجار والنبات والحيوان والعجائب من الالم والحكم والاخبار ورتبته على سبعة ابواب

The following are the headings of the seven Bābs into which the work is divided :

Fol. 1b. الباب الاول فى عجائب البحار وما فيها
من الجزاير

Fol. 15b. الباب الثانى فى عجائب الانهار

Fol. 21a. الباب الثالث فى العيون وعجائبها

Fol. 25a. الباب الرابع فى الابار

Fol. 28a. الباب الخامس فى الجبال وخواصها
وعجائبها

Fol. 36b. الباب السادس فى الحجارة وعجائبها
وخواصها

Fol. 42b. الباب السابع فى الاجسام المتولدة من
المعادن والنبات والحيوان

The last Bāb is of considerable extent. It is subdivided into two sections also termed Bāb, viz., الباب الاول فى المعادن, fol. 42b, and الباب الثانى فى النبات, fol. 48a. The second Bāb begins with trees, especially fruit-trees, and includes the following chapters (فصل) : فى البقول الكبار, fol. 70b ; فيما لا ساق له, fol. 78b ; فى حشايش مختلفة الانواع, fol. 83a ; فى البقول الصغار, fol. 86a ; فى البرورات, fol. 92b ; فى الرياحين, fol. 95a ; and فى الطيب, fol. 101a.

A further section, which begins fol. 104b, without any heading, treats of animals in alphabetical order, beginning with اسد, and ending with يعوب. Then follow chapters on monstrous races of men and on Jinns, fol. 129b ; on animals of strange shape, and monsters, fol. 136b ; on spirits endowed with strange influence, فى نفوس عجيبة التأثير, fol. 140a ; on science and the learned, fol. 144b ; on eloquence, fol. 146b ; on poetry, fol. 150b ; and lastly, a collection of sayings and moral maxims in prose and verse, foll. 152a—179.

The author often quotes al-Kazwīni, and, more frequently still, copies him without acknowledgment. Earlier writers freely cited are al-Mas'ūdī, Ibn Sīnā, al-Bīrūnī, and Abu Ḥāmid al-Andalusī. The latest works mentioned are كتاب المناهج والمباهج (foll. 50a, 57a, 95b), by Muḥ. B. Ibrāhīm al-Warrāq, who died A.H. 718 (v. Arabic Catalogue,

p. 183b), and the history of Shihāb al-Dīn al-Nuwairi (fol. 57a), who died A.H. 732. From this it may be inferred that our author lived in the eighth century of the Hijrah; for the evident age of the manuscript will hardly admit of a later date.

In his article on wine, fol. 58a, the author refers to a previous work of his own, entitled *تهذيب المجالس*, in which he had devoted a whole chapter to the same subject. Haj. Khal. mentions a work of that name, vol. ii., no. 1964, but without stating the author.

II. Foll. 179a—205b. *Naṣīḥat al-Mulūk*, or advice to kings; by Muḥ. B. Muḥ. al-Ghazzālī, with the heading: *كتاب نصيحة الملوك* للشيخ الامام العالم العامل محمد بن محمد الغزالي رحمه الله نقله من الفارسية الى العربية

قال رحمه الله نبتدى بقاعدة الاعتقاد الذى هو اصل الايمان اعلم ايها السلطان انك مخلوق ولك خالق

The work consists of extracts from the Arabic version of the *Naṣīḥat al-Mulūk*, entitled in some copies *نصيحة التبر المسبوك في نصيحة الملوك*. See the Arabic Catalogue, pp. 658b, 746a. The extracts correspond with foll. 4—24, 41—46, and 55—69 of Or. 135.

For other copies see Pertsch, no. 1874; Loth, no. 615; Aumer, no. 612; the Paris Catalogue, nos. 2424—30, &c. In one of the Paris copies it is stated that the work was translated from Persian by Abu'l-Ḥasan 'Alī B. al-Mubārak B. Mauḥūb, who lived in Mosul in the latter part of the sixth century of the Hijrah.

The Arabic version has been printed under the title *تعريب التبر المسبوك*, in Cairo, A.H. 1277. See the Khedive's Library, vol. ii., p. 150.

Inside the cover is written: "Purchased by me at Baghdad, Feb. 14, 1848. H. Rawlinson."

701.

Or. 1525.—Foll. 139; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 21 lines, $2\frac{7}{8}$ in. long; written in small Nestalik, with 'Unwān and red-ruled margins; dated 28 Rabi' II., A.H. 1001 (A.D. 1593).

[SIR HENRY C. RAWLINSON.]

خريدة العجائب وفريدة الغرائب

The cosmography of Sirāj al-Dīn Abu Ḥafṣ 'Umar Ibn al-Wardī. See the Arabic Catalogue, p. 611a.

Beg. الحمد لله غافر الذنب وقابل التوب شديد العقاب

This copy does not give the author's name, and the above title is only found in the colophon. The text agrees with the editions printed in Cairo, A.H. 1300 and 1302; but the passage stating the date of composition, A.H. 822, is wanting. The author died A.H. 850. See Pertsch, vol. i., p. 304.

The poem on the resurrection, by 'Abd al-'Azīz B. Aḥmad al-Dīrīnī (d. A.H. 694; v. no. 235, and Ahlwardt, Verzeichniss, no. 533), entitled *قلادة الدر المنثور في ذكر البعث والمشرق*, with which the editions and most MSS. conclude, is here followed by a table for calculating the chances of victory: *جدول في حساب الغالب والمغلوب*, fol. 137b, and by the verses of Ibn al-Habbāriyyah (Muḥ. B. Ṣāliḥ, d. A.H. 504; Ibn Khallikān, vol. iii., p. 150) on the game of chess, foll. 138a-139a. (The same additions are noticed by Nicoll, p. 227, and by Pertsch, no. 1514.) A map of the world occupies two opposite pages, foll. 8b, 9a.

Copyist: سليمان بن سليمان النيسبي الشافعي العلوي

A detailed table of contents by a later hand occupies foll. 2—5.

On the fly-leaf is written: "Bought by me at Baghdad, March 20, 1846. H. Rawlinson."

For other copies see Pertsch, no. 1514; the Paris Catalogue, nos. 2188—2206; Rosen, Notices Sommaires, no. 225, Institut, no. 66; the Khedive's Library, vol. v., p. 46, &c.

702.

Or. 4637.—Foll. 157; 8 in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{2}$ in. long; written in small and distinct Neskhi, with red-ruled margins; dated Wednesday, 25 Sha'bān, A.H. 1035 (A.D. 1626). [LANE.]

Another copy of the Kharīdat al-'Ajā'ib, with the following title: كتاب خريدة العجايب وفريدة الغرائب تأليف الشيخ الامام العالم العلامة علم النخاة والمقربين سراج الملة والدين ابي حفص عمر بن الوردي الصديقي الشافعي تغمده الله تعالى برحمته

It has the same additions as the preceding copy, and a rudely drawn map of the world occupying two opposite pages, foll. 3, 4.

Topography.

703.

Or. 3601.—Foll. 95; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{2}$ in. long; written in Neskhi; dated 6 Rabī' II., A.H. 1305 (A.D. 1887).

[SIDNEY CHURCHILL.]

A description of the glories and beauties of Isfahan, with copious poetical extracts, without title or author's name.

ان الله تقدرست اسماءه وعظمت الاله وجل ثنائاه وعز كبريائه نعماً صائفة

The anonymous author calls Isfahan his birthplace, and designates his work only by the name of Risālah. He begins by quoting some Hadiths relating to Isfahan, and some legends about its name and origins, extracted from the كتاب اصفهان of Ḥamzah al-Iṣfahānī, (v. Fihrist, p. 139, and Haj. Khal., vol. ii., p. 108). He then proceeds to mention the advantages of its climate, the beauties of the surrounding sites, and to enumerate its celebrated men; but he confines himself mostly to a dry list of names, foll. 24—30. There is no division into chapters, or any methodical arrangement of the contents. But they include some interesting notices relating to the principal buildings of Isfahan; and to some historical events in its history.

The work was written in the latter half of the fifth century, or, more precisely, between A.H. 465 and 485; for the author refers to Malik Shāh as the reigning sovereign, and speaks of his celebrated Wazir, Nizām al-Mulk, as being still at the height of his power (foll. 78a, 79b). But he bestows most of his eulogies upon his special patron, Fakhr al-Mulk Nuṣrat al-Dīn Abu'l-Faṭḥ al-Muzaffar (probably Fakhr al-Mulk Abu'l-Muzaffar, son of Nizām al-Mulk), who appears to have been then in command at Isfahan. The work concludes with a number of Kasidahs composed in the latter's praise by the author and by some contemporary poets.

It is to be regretted that the transcript of that early and rare work should be so incorrect as to be often quite unintelligible.

Copyist: شيخ حسن بن جعفر خان القاجار

704.

Or. 3392.—Foll. 62; $10\frac{3}{4}$ in. by 7; 11 lines,

4 $\frac{3}{4}$ in. long; written in fine large Neskhī, with all the vowels, and with gold headings; dated middle of Jumāda II., A.H. 904 (A.D. 1498). [SIDNEY CHURCHILL.]

كتاب الصفوة

An abridgment by Muḥammad B. Abi 'l-Faṭḥ Muḥ. al-Sūfī al-Shāfi'i, of the description of Egypt, entitled *زبدة كشف الممالك*, by Ghars al-Dīn Khalīl B. Shāhīn al-Zāhiri.

Beg. الحمد لله باری النسم ومنشی الامم . . . اما بعد فلما وتفت على كتاب زبدة كشف الممالك وبيان الطرق والمسالك للمرحوم الجذاب الغرسي خليل بن شاهين الظاهري

The following title is written on the first page in white, within an illuminated blue and gold border: *كتاب الصفوة في وصف المملكة المصرية وما تشتمل عليه من ممالكها الشريفة الاسلامية ادام الله ملك مالکها وثبت قواعدها دولتها*

The author says that he wrote this abridgment by order of one whose commands he was bound to obey, and that he left out most of the narrative matter, as belonging properly to historical works.

The work is divided into twelve Bābs, with the following headings:

1. في ذكر مصر وشرفها على ساير الامصار. Fol. 2b. *النخ*
2. في وصف السلطنة الشريفة وكيفية المواكب والملبوس وما لذلك من اقامة الناموس. Fol. 28a.
3. في وصف امير المؤمنين وبيان احواله ووصف قضاة القضاة ومشايخ الاسلام والعلماء. Fol. 38a.
4. في وصف الوزراء واهل الدولة والمباشرين لذلك. Fol. 39a.

5. في وصف اولاد الملوك ونظام الملك ونايب السلطنة. Fol. 46a.
6. في وصف ارباب الوظائف مجملا ومفصلا. Fol. 47a.
7. في وصف الادب الشريفة ووصف الزمام وخدام الستارة الخ. Fol. 53b.
8. في وصف البيوتات والمطامخ والاصطبلات. Fol. 55b.
9. في كشاف التراب وعمارة الجسور والحفير. Fol. 60b.
10. في وصف الثمان ممالك الشريفة الاسلامية. Fol. 61b.
11. في ذكر امرا العربان والتركمان والاكراذ. Fol. 64a.
12. في حوادث الدهر وماجريات اهل العصر. Fol. 65b.

The present MS. is the autograph of the abbreviator, as appears from the colophon: وتشرف حسب الاشارة الشريفة بتأليفه وكتابته وتذهيبه وتجليده العبد الفقير الى الله تعالى محمد بن ابي الفتح محمد الصوفي الشافعي . . . في منتصف شهر جمادى الآخرة من شهور سنة اربع وتسعمائة

The second Bāb includes a chronological table of the Sultans of Egypt, foll. 31—33, from Barkūk, A.H. 784, to the reigning Sultan, al-Malik al-Zāhir Abu Sa'id Kānṣauh al-Ashrafi, who succeeded on the 17th of Rabi' I., A.H. 904.

Khalīl B. Shāhīn al-Zāhiri, an Egyptian Amīr, author of the original work, and of a book on dreams (Arabic Catalogue, p. 345a), died A.H. 873. See the Berlin Catalogue, no. 4272, and, for copies of the Zubdah,

Uri, no. 753, 3; the Paris Catalogue, no. 2258; and Houtsma, no. 263. It has been translated by Venture de Paradis (v. Cardin, *Journal de Gabarti*, p. 114, note). The same scholar stated the contents of the work in Volney's *Voyage*, vol. i., p. 247. Some extracts have been given by Quatremère, *Histoire des Sultans Mamlouks*, vol. ii., part 2, p. 91. Compare also Pertsch, *Gotha Catalogue*, nos. 1525, 4, and 1657.

The present abridgment is mentioned by Haj. Khal., vol. iii., p. 538, and vol. iv., p. 106, under الصفوة, but without the author's name.

705.

Or. 1559.—Foll. 99; $8\frac{1}{2}$ in. by $4\frac{3}{4}$; 23 lines, $2\frac{3}{4}$ in. long; written in small and neat Neskhi, with red and blue headings, apparently in the 15th century.

[SIR HENRY C. RAWLINSON.]

نزهة الانام في محاسن الشام

A work describing the beauties of Damascus, with copious poetical quotations, by Abu 'l-Tukā Abu Bakr B. 'Abdallah al-Badri al-Dimashki al-Shāfi'i.

الحمد لله الذي جعل الشام في وجه الارض
شامة خضراء وبعد فقد سالتني ايها الاخ الامجد
والطيب الاسعد العاشق في محاسن الشام على السماع

The above title is found in the preface, fol. 3a; but the author's name does not appear in the text. It occurs in the following title written in red and blue on the first page by the same hand as the text: كتاب نزهة الانام في محاسن الشام لمولفه ابي التقيا ابي بكر بن عبد الله البدرى الدمشقى الشافعى الوفاء عفى الله عنه

In the body of the work, when quoting his own verses, the author designates himself only by his Nisbah, al-Badri.

In the preface he says that he wrote the present work far away from his native place, Damascus, at the request of a friend not named, who had become enamoured of that city by hearsay. The work is not divided into chapters. After mentioning the historical glories of Damascus, the beauties of its monuments, and the memories attached to them, the author dwells at greater length on its produce, describing in full its fruits, vegetables and flowers, and the beauties of some sites in the environs, with appropriate poetical quotations. He concludes with a short review of the tombs of celebrated and holy men buried in its cemeteries.

The verses are mostly due to poets of the 8th and 9th centuries of the Hijrah. In some instances the writer had received them from the lips of the authors. This is especially the case with Shams al-Din al-Nawāji (foll. 19a, 20b, &c.), who died A.H. 859, and with Du 'l-Wizāratain Shihāb al-Din Aḥmad B. Abi 'l-Kāsim al-Khalūf al-Tūnusi (foll. 41a, 44a, 45b), who is spoken of as still living (he wrote about A.H. 874; see the Arabic Catalogue, p. 492, III., and Ahlwardt, *Verzeichniss*, no. ccxxiv.). Kayitbāi, who reigned A.H. 873—901, is referred to, foll. 19b, as the reigning Sultan.

Two other works written in Egypt about that time are due to the same author, viz., غرة الصباح في وصف الوجوه الصباح, composed A.H. 871 (v. Arabic Catalogue, p. 654b), and المطالع البدرية في المنازل القمرية, the autograph draft of which is dated A.H. 880 (v. the Bodleian Catalogue, vol. ii., p. 298, and vol. i., no. 999). In the latter MS. the author's name appears in the same form as above. Haj. Khal., who mentions the present work, vol. vi., p. 323, calls the author Abu 'l-Bakā 'Abdallah B. Muḥ. al-Badri. He has been followed by Flügel, *Vienna Catalogue*, vol. ii., p. 133, and by De Slane, *Paris*

Catalogue, no. 2253, 2. In a copy of the *Nuzhat al-Anām*, noticed in the Khedive's Library, vol. v., p. 165, the author is called *Taḳī al-Dīn Abu 'l-Sīdḳ Abu Baḳr B. Muḥ.*, known as 'Abdallah al-Badri al-Miṣri al-Shāfi'i. A similar name is given by Haj. Khal. under two other works of the same writer, vol. iii., p. 605, and vol. iv., p. 311.

The last leaf of the original MS. is lost. It has been supplied by a few lines written A.H. 1224.

706.

Or. 3035.—Foll. 99; 6 in. by $4\frac{1}{4}$; 13 lines, 3 in. long; written in Neskhi, A.D. 1850.

[KREMER, no. 34.]

An account of the schools, convents, and shrines of Damascus, abridged by 'Abd al-Bāsiṭ al-'Almawī from the work of Muḥyi al-Dīn Abu 'l-Mafākhīr al-Nu'aimi entitled *تنبيه الطالب وارشاد الدارس*.

Beg. الحمد لله رب العالمين . . . وبعد فهذا تعليق لطيف اختصرت فيه كتاب تنبيه الطالب وارشاد الدارس

The work is divided into eleven Bābs and a Khātimah, as follows: 1. في دور القرآن, fol. 2a; 2. في دور الحديث, fol. 4a; 3. في مدارس, fol. 30b; 4. في مدارس الحنفية, fol. 10a; 5. في مدارس المالكية, fol. 47a; 6. في مدارس, fol. 53b; 7. في مدارس الطب, fol. 48a; 8. في الخواص, fol. 54b; 9. في الرباطات, fol. 63a; 10. في الروايات, fol. 64b; 11. في الترتيب, fol. 70b; 12. الخاتمة في الجوامع, fol. 85b.

The contents agree with those of a MS. dated A.H. 979 and described in the Arabic Catalogue, p. 442a; but there are some passages, not found in the earlier copy, in which occur dates as late as A.H. 970 (fol. 42a) and A.H. 974 (fol. 97a), evidently posterior to the first redaction. From one

of these additions, fol. 94a, we learn that the author's father, Sharaf al-Dīn Mūsā al-'Almawī, was Khaṭīb of the Jāmi' al-Hājib in Damascus, A.H. 875—921; that at the latter date the author himself, who was then only fourteen years old, recited a Khutbah in that mosque; and that he afterwards succeeded to his father's office.

A copy of the original work of Zain al-Dīn 'Abd al-Qādir B. Muḥ. al-Nu'aimi is described by Aumer, Munich Catalogue, no. 387. The author, who is designated as the historian of Damascus, and one of its first traditionists, was born A.H. 845, and died A.H. 927; v. supra, no. 487. The present abridgment is noticed by Kremer, *Zeitschrift der D. Morg. Ges.*, vol. ix., p. 267, and has been utilised by him for his "Topographie von Damascus."

707.

Or. 2920.—Foll. 124; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; about 23 lines, $4\frac{1}{4}$ in. long; written in a rude Neskhi; dated (fol. 102b) 20 Rajab, A.H. 1260 (A.D. 1844).

[Presented by COL. S. B. MILES.]

A nautical almanack, containing tables of longitude and latitude for the coasts of the Indian Ocean, of the Persian Gulf, and of the Red Sea, tables of the Latin months and of the signs of the Zodiac, and directions for nautical observations. These last are chiefly contained in a chapter which occupies foll. 109—120, and begins as follows: باب في اختلاف الغايات والمبادئ والتقلبات والثوابت والنوازل

On the fly-leaf at the end is written: "Found in a slave dōw captured off Ras El Had, and condemned."

SCIENCES.

Encyclopædias.

708.

Or. 4518.—Foll. 402; $11\frac{1}{2}$ in. by 7; 27 lines, $4\frac{1}{4}$ in. long; written in neat Neskhi, with 'Unwān and gold-ruled margins; dated Thursday, 26 Rajab, A.H. 1094 (A.D. 1683).

[Presented by COL. S. B. MILES.]

رسائل اخوان الصفا

The well-known philosophical encyclopædia of the Ikhwān al-Ṣafā, or Sincere Brethren, compiled about A.H. 350.

The work has been printed by Nūr al-Dīn Jiwā Khān in four volumes, Bombay, A.H. 1305-6. For our knowledge of its contents we are chiefly indebted to Fr. Dieterici, who has published its most important parts in the text under the title "Die Abhandlungen der Ichwān es-Safa in Auswahl," Leipzig, 1883-6, and has given translations of the most important parts in various publications to which the readers will be referred further on. For the authors and their time, see Flügel, Zeitschrift der D. Morg. Ges., vol. xiii., pp. 1-43, and Dieterici, Philosophie der Araber, pp. 141-151.

Beg. الحمد لله وسلام على عباده الذين اصطفى الله خير اما يشركون كتاب رسائل اخوان الصفا واصدقاء الكرام وماهية اخلاصهم فيها وهي احدى وخمسون رسالة في فنون العلم وغرائب الحكم وظرايف الاداب من كلام خلصاء الصوفية صان الله قدرهم وحرسهم حيث كانوا في البلاد آمنين شاكرين وهي مقسومة باربعة اقسام النح

The contents are as follows :

Fol. 1b. Synopsis of the fifty-one treatises, as published by Dieterici in his "Abhandlungen in Auswahl," pp. 624-635, and translated by him in the "Streit zwischen Mensch und Thier," pp.

221-236, and in Der Philosophie der Araber im X. Jahrhundert, pp. 131-137.

Fol. 5a. I. The first treatise, on Arithmetic, الاول رسالة الارثماطيقى. Published, with some omissions, in the "Auswahl," pp. 255-292, and translated in "Die Propædeutik der Araber," pp. 1-22. Beg. الحمد لله الذي لا يحسن الاشياء الا ان يكون بدوها حمدا

Fol. 11a. II. Introduction to Geometry, الرسالة الثانية في المدخل الى علم الهندسة. Partly edited in the "Auswahl," pp. 292-301, and translated, "Propædeutik," pp. 23-45.

Fol. 17b. III. Astronomy, رسالة الاسطونوميا. Published in extract, "Auswahl," pp. 113-124, and translated, "Propædeutik," pp. 46-85. The latter portion, treating of astrology, appears in the MS. as a separate appendix following upon the conclusion of the astronomical treatise, تمت الرسالة.

Fol. 28a. IV. Geography, الرسالة الرابعة وهي جغرافيا يعني صورة الارض. Published in extract, "Auswahl," pp. 59-65; translated, "Propædeutik," pp. 86-99. The tables of longitude and latitude differ considerably from the facsimiles at the end of the last work.

Fol. 34a. V. Music, الرسالة الخامسة في الموسيقى. Edited, "Auswahl," pp. 301-331; translated, "Propædeutik," pp. 100-153.

Fol. 50a. VI. Numerical relations, الرسالة السادسة في النسب العددية. "Auswahl," pp. 331-344; "Propædeutik," pp. 154-168.

Fol. 54a. VII. Theoretical sciences, الرسالة السابعة في الصنایع العلمية وكمية اجناس العلوم. Extract in "Auswahl," pp. 239-254; translation in the "Logik und Psychologie der Araber," pp. 1-18.

Fol. 59a. VIII. Practical sciences or Arts, الرسالة الثامنة في الصنایع العملية. Extract in "Auswahl," pp. 225-239; translation in "Logik und Psychologie," pp. 85-101.

Fol. 64a. IX. Diversity of characters and

Ethics, الرسالة التاسعة في اختلاف الاخلاق. Extract in "Auswahl," pp. 396—436; translation in "Logik und Psychologie," pp. 102—173.

Fol. 90a. X. Logic, رسالة ايساغوجي. Text in "Auswahl," pp. 345—355; translation, "Logik und Psychologie," pp. 19—32.

Fol. 93b. XI. The categories, رسالة قاطيغورياس. Translated in "Logik und Psychologie," pp. 33—43; text in "Auswahl," pp. 355—364.

Fol. 96a. XII. Hermeneutica, رسالة بارمانياس. Text in "Auswahl," pp. 364—369; translation in "Logik und Psychologie," pp. 44—50.

Fol. 98a. XIII. Analytica Priora, رسالة انطوطيقا الاولى. Text in "Auswahl," pp. 369—376; translation in "Logik und Psychologie," pp. 51—59.

Fol. 100b. Analytica Posteriora, في القياس. Text in "Auswahl," pp. 376—395; translation in "Logik und Psychologie," pp. 60—84.

Fol. 106b. XIV. The first treatise of Kism II., or Physica, treating of matter and form, motion, place, and time, القسم الثاني في الرسائل الجسمانية الطبيعية. . . . الرسالة الرابعة عشر. Text in "Auswahl," pp. 24—42; translation in "Naturanschauung und Naturphilosophie der Araber," 1861, pp. 1—23.

Fol. 111b. XV. On heaven, the universe, and the spheres, الرسالة الخامسة عشر في السماء والعالم وبيان كمية اطباق السموات وكيفية تركيب الافلاك. Extract in "Auswahl," pp. 97—113; translation in "Naturanschauung," pp. 24—54.

Fol. 118b. XVII. On existence and decay, or the four elements, الرسالة السادسة عشر في الوجود والفساد. Text in "Auswahl," pp. 71—77; translation in "Naturanschauung," pp. 55—65.

Fol. 121a. XVII. Meteorology, الرسالة السابعة عشر في الآثار العلوية. Extract in "Auswahl," pp. 77—97; translation in "Naturanschauung," pp. 66—94.

Fol. 127b. XVIII. Mineralogy, الرسالة الثامنة عشر في كيفية تكوين المعادن وكمية الجواهر المعدنية. Extract in "Auswahl," pp. 125—139; translation in "Naturanschauung," pp. 95—140.

Fol. 139a. XIX. On nature and its activity, الرسالة التاسعة عشر في ماهية الطبيعة وكيفية افعالها في الاركان الاربعة. Text in "Auswahl," pp. 43—58; translation in "Naturanschauung," pp. 141—160.

Fol. 143b. XX. Botanic, الرسالة العشرون في اجناس النبات وانواعها. Extract in "Auswahl," pp. 139—154; translation in "Naturanschauung," pp. 161—190.

Fol. 150b. XXI. Zoology, الرسالة الحادية والعشرون في اصناف الحيوانات. This treatise includes the celebrated apologue on the dispute between man and the animals (foll. 156b—196b) which has been printed in Calcutta, 1812; re-edited by Dieterici, 1879; and translated by him, with the title "Der Streit zwischen Thier und Mensch," 1858. For the first, or scientific, portion of the treatise, see "Auswahl," pp. 155—170, and for the translation, "Naturanschauung," pp. 191—216.

Fol. 196a. XXII. On the composition of man's body, في تركيب الجسد. Extract in "Auswahl," pp. 186—195; translation in "Die Anthropologie der Araber," 1871, pp. 1—19.

Fol. 200b. XXIII. On sensual perception, في كيفية ادراك الحواس محسوساتها. Extract in "Auswahl," pp. 196—211; translation in "Anthropologie," pp. 20—40.

Fol. 208a. XXIV. The human embryo, the junction of the soul with it, and the

influences of the planets, في مسقط النطفة. وكيفية رباط النفس بها الخ. Extract in "Auswahl," pp. 171—186; translation in "Anthropologie," pp. 64—98.

Fol. 217b. XXV. Man as Microcosm, في معنى قول الحكماء الانسان عالم صغير. Text in "Auswahl," pp. 454—475; translation in "Anthropologie," pp. 41—63.

Fol. 223b. XXVI. Growth of the individual souls, في كيفية نشور الانفس المجزوة في الاجساد البشرية. Translation in "Anthropologie," pp. 99—108.

Fol. 226b. XXVII. Limits of human knowledge, في بيان طاقة الانسان في المعارف الى حده. Translation in "Anthropologie," pp. 109—119.

Fol. 230a. XXVIII. Life and death, في ماهية حكمة الموت والحياة. Translation, *ib.*, pp. 120—134.

Fol. 234b. XXIX. Pleasure and pain, في ماهية اللذات والآلام. Translation, *ib.*, pp. 135—158.

Fol. 242a. XXX. Diversity of speech, في علل اختلاف اللغات. Translation, *ib.*, pp. 159—221. The text of the MS. is considerably shorter than Dieterici's translation, from which it differs very materially.

Fol. 246b. XXXI. The theory of Pythagoras as to the origin of beings, في مبادئ الموجودات على رأى فيثاغورس. This is the first treatise of Kism III. See, for the text, "Auswahl," pp. 437—446, and for translation, "Die Lehre von der Weltseele bei den Arabern," 1872, pp. 1—10.

Fol. 250a. XXXII. On the rational origins according to the modern, في المبادئ العقلية على رأى الاحداث. Extract in "Auswahl," pp. 1—14; translation in "Weltseele," pp. 11—27.

There is at fol. 252a an extensive lacuna without any apparent break in the text. The lost portion consists of the latter part

of Treatise XXXII., from a passage corresponding to "Auswahl," from p. 5, line 13, to the end; of the whole of Treatise XXXIII., on the Macrocosm ("Auswahl," pp. 446—454; "Weltseele," pp. 27—36); and of the initial portion of the next following Treatise. The missing portion occupies ten leaves in the next copy, Or. 2359, foll. 53—62, and thirty-one pages in the Bombay edition, vol. iii., pp. 8—39.

Fol. 252a. XXXIV. On reason and its object; imperfect at the beginning. Extract in "Auswahl," pp. 211—224; translation in "Weltseele," pp. 37—51. The extant portion begins with a passage corresponding with "Auswahl," p. 214, line 14.

Fol. 255b. XXXV. Orbits and revolutions of the stars, في الادوار والاكوار. Text in "Auswahl," pp. 475—492; translation in "Weltseele," pp. 52—69.

Fol. 260b. XXXVI. The nature of love, في ماهية العشق. Text in "Auswahl," pp. 493—507; translation in "Weltseele," pp. 70—84.

Fol. 265a. XXXVII. On resurrection, في ماهية البعث والقيامة. See "Auswahl," pp. 507—523, and "Weltseele," pp. 85—115.

Fol. 274a. XXXVIII. On various kinds of motion, في كيفية اجناس الحركات. See "Auswahl," pp. 524—541, and "Weltseele," pp. 116—136.

Fol. 279b. XXXIX. Cause and effect, في العلل والمعلولات. See "Auswahl," pp. 541—576, and "Weltseele," pp. 137—174.

Fol. 290a. XL. Definitions, في الحدود والرسوم. See "Auswahl," pp. 577—592, and "Weltseele," pp. 17—196.

Fol. 294a. XLI.: the first treatise of Kism IV. On doctrines and religions, في الاراء والمذاهب والديانات.

Fol. 330b. XLII. The way to God, في ماهية الطريق الى الله.

Fol. 333a. XLIII. Doctrine of the Ikhwān al-Ṣafā as to the immortality of the soul, في اعتقاد اخوان الصفا في امر بقاء النفس بعد مفارقة الجسد. Text in "Auswahl," pp. 592—609; an abridged translation in "Philosophie der Araber im X. Jahrhundert," pp. 87—110.

Fol. 339. XLIV. Social life and mutual helpfulness of the Ikhwān al-Ṣafā, عشرة اخوان الصفا وتعاون بعضهم بعضا. Text in "Auswahl," pp. 609—623.

Fol. 345. XLV. The nature of faith and the qualities of the believers, في ماهية الايمان وخصال المومنين.

Fol. 361b. XLVI. Divine law and prophecy, في ماهية الناموس الالهى وشرايط النبوة.

Fol. 369a. XLVII. The call to God and to holiness of life, في كيفية الدعوة الى الله عز وجل وإلى صفوة الاخوان.

Fol. 383b. XLVIII. Action of the spiritual beings, في كيفية افعال الروحانيين.

Fol. 389a. XLIX. Various kinds of government and classes of the subjects, في كيفية انواع السياسات وكيفية مراتب المسوسين.

Fol. 395a. L. Order of the universe, في كيفية فضاء العالم بأسره. Text in "Auswahl," pp. 15—23; translation in "Der Darwinismus im zehnten und neunzehnten Jahrhundert," 1878, pp. 215—228.

Fol. 397a. LI. Magic, spells, witchcraft, &c., في ماهية السحر والعزائم والجزر والعين الخ.

Copyist: محمد بن نعمت الله الطيلى الكيلكى

A note at the end, in the hand of the scribe, states that the MS. had been collated; another that it was made a Wakf by Sayyid Aḥmad B. Sa'īd B. Khalfān al-Būsa'idi.

For other copies of the original work, or of the Spanish recension of al-Majrīṭi, see Uri, nos. 871, 883, 904, 989; Casiri, no. 923; Aumer, nos. 652—55; the Paris Catalogue,

nos. 2303—6; the Vienna Catalogue, no. 1; the Khedive's Library, vol. vi., p. 94; Pertsch, no. 157; and the Leyden Catalogue, second edition, vol. i., p. 2. A Persian abridgment, entitled مجمل الحكمة, is described by Ethé, Bodleian Catalogue, no. 1492.

709-10.

Or. 2358 and 2359.—Two uniform volumes, consisting respectively of 276 and 321 folios, 10 in. by 6½; 25 lines, 3¼ in. long; written in fair Neskhi, with 'Unwāns and gold-ruled margins, dated 27 Ṣafar, A.H. 1088 (A.D. 1677).

[SAYYID 'ALI, OF HAIDARABAD.]

Another copy of the Treatises of the Ikhwān al-Ṣafā. Each treatise has its 'Unwān, with its ordinal number written in white on a gold ground.

Contents of the first volume :

Fol. 1. Synopsis of the Treatises. The latter part, foll. 3—9, has been supplied by a modern scribe, Muḥammad 'Abd al-Raḥmān Bihārī.

Fol. 10. A short notice of the five authors of the work, who are called: 1. Abu'l-Ḥasan 'Ali B. Rāmīnās al-'Aufī. 2. Muḥ. B. Mas'ūd al-Maḥdisī. 3. Abu Aḥmad al-Nabrajūrī al-Bustī. 4. Zaid B. Rifā'ah. 5. 'Ali B. Hārūn al-Ṣābi. It is followed by the dialogue of Abu Ḥayyān 'Ali B. Aḥmad al-Tauḥīdī, with the Wazir Ṣaṣām al-Daulah, as translated by Dieterici, "Philosophie der Araber," pp. 144—6.

Foll. 11—276. The first twenty-six treatises in the same order as in the preceding MS.

الحمد لله وسلام على عباده الذين اصطفى

In this volume the number of treatises is

3 q 2

raised to twenty-seven, because the *Analytica Posteriora*, which forms the second part of Treatise XIII., is counted as a separate treatise, and called the fourteenth. This is also the case in the Bombay edition, vol. i., p. 131.

In the latter part of the volume there are some transpositions. The contents must be taken in the following order:—

XXII. Composition of the human body (here called the 23rd), foll. 251*b*—256.

XXIII. Sensual perception, foll. 256*b*—260, 240—241.

XXIV. Development of the embryo, foll. 242*b*—250, 261—265.

XXV. Microcosmos, foll. 265*b*—272.

XXVI. (numbered as the 27th). Individual souls, foll. 272*b*—276.

Contents of the second volume, Or. 2359:

1. Treatises XXVII.—LI., designated in the headings as 28th—52nd, foll. 1—261.

2. An additional treatise, called the 53rd, on the art of divination, and on judicial astrology, foll. 262*b*—307.

Beg. اعلم ايها الاخ ايدك الله وايانا بروح منه ان السحر ينصرف في اللغة العربية على معان كثيرة قد ذكرها اصحاب اللغة العارفون بها واصحاب التفسير لها ونريد ان نذكر منها ما يليق بكتابنا هذا ليكون دليلا على ما نورد من القول في هذا الفن

3. Another synopsis of the 51 treatises, more detailed than the first; by a later hand.

711.

Or. 2873.—Foll. 248; 12½ in. by 7½; 25 lines, 4 in. long; written in small and close Nasta'lik; dated Shahjahān-ābād (Delhi), Dulka'dah, A.H. 1072 (A.D. 1662).

كتاب الشفا

The second part, or *Physica*, of the great philosophical Encyclopædia of Abu 'Alī al-Husain B. 'Abdallah Ibn Sinā, entitled *Kitāb al-Shifā*.

الفن الاول من الطبيعيات في السماع وهو
اربع مقالات واذا قد فرغنا بتيسير الله وعونه مما يجب
تقديمه في كتابنا هذا

This volume comprises the eight books (*Fann*) into which the *Ṭabī'īyyāt*, or *Physica*, are divided. Their divisions are as follows:

Fann I., comprising four *Maḳālahs*, viz., 1. في 2*b*; 2. في الاسباب والمبادئ للطبيعيات, fol. 18*a*; 3. On the properties of bodies, as quantity, divisibility, &c., fol. 40*a*; 4. On accidents, or transitory conditions, في عوارض هذه الامور, fol. 58*b*.

Fann II. On heaven and the universe, fol. 75*a*.

Fann III. Existence and decay, في الكون والفساد, fol. 87*a*.

Fann IV. في الانفعال والانفعالات, in two *Maḳālahs*, beginning at foll. 105*b* and 112*a*.

Fann V. في الاثار العلوية, in two *Maḳālahs*, beginning at foll. 115*a* and 120*a*.

Fann VI., treating of man, his soul, senses, and faculties, in five *Maḳālahs*, beginning as follows: 1. fol. 128*a*; 2. fol. 135*b*; 3. fol. 441*a*; 4. fol. 152*b*; and 5. fol. 158*b*.

Fann VII. On plants, fol. 169*a*.

Fann VIII. On animals, foll. 175*a*—248*b*. It is divided into nineteen *Maḳālahs*. The following are those the headings of which appear in the text: 3. fol. 181*b*; 4. fol. 184*a*; 5. fol. 186*a*; 6. fol. 187*b*; 8. fol. 193*a*; 9. fol. 197*b*; 12. fol. 205*b*; 13. fol. 219*b*; 14. fol. 229*b*; 15. fol. 240*a*; 16. fol. 243*a*; 17. fol. 245*a*; 18. fol. 246*a*; 19. fol. 247*b*.

The copyist, 'Abdallah, says in the colophon that he was not very proficient in Arabic, and he begs to be excused for errors of transcription. In the margins of foll. 18a, 40a, 58b, &c., there are colophons, apparently transcribed from the original MS., which was dated Samarkand, A.H. 802.

For other MSS. of the *Shifā* see the Arabic Catalogue, p. 745a; Nicoll, Bodleian Catalogue, p. 581b; the Leyden Catalogue, vol. iii., pp. 315—9; Loth, nos. 475—7; and the Khedive's Library, vol. vi., p. 99.

712.

Or. 1556.—Foll. 160; 8½ in. by 6; 25 lines, 4 in. long; written in fair Neskhi; dated Sunday, 13 Ṣafar, A.H. 1130 (A.D. 1718).

[SIR HENRY C. RAWLINSON.]

مفيد العلوم ومبيد الهموم

A popular encyclopædia, containing instructions on religious belief and observances, on morals and politics, on the curiosities of nature and of various countries, lastly, historical notices and miscellaneous information; by Jamāl al-Dīn Abu 'Abdallah Muḥammad B. Aḥmad al-Ḳazwīnī.

Beg. الحمد لله الذى ما للعالم سواه خالق وصانع
ولا له عما يريد مانع

The author's name is found in the following title, prefixed by the hand of the copyist:
مفيد العلوم ومبيد الهموم تأليف سيدنا ومولانا الامام
العالم العلامة جمال الدين ابى عبد الله محمد بن احمد
القزوينى تيمده الله بالرحمة والرضوان

The same name occurs in one of the Paris MSS., De Slane, nos. 2334—7. In the Museum copy noticed in the Arabic Catalogue, p. 338b, the author is only designated as al-Ḳazwīnī al-Shāfi'i, and in the Gotha

MS., no. 173, he is only called al-Ḳazwīnī, while in the Catalogue of the Burekhardt MSS., no 21, he appears as Abu Bakr al-Khuwārazmī. An anonymous copy is noticed in the Khedive's Catalogue, vol. vii., p. 701. Whatever his name may be, the author lived apparently in the sixth century of the Hijrah, and wrote after A.H. 527; for he received a tradition, as stated fol. 158a, from Jalāl al-Dīn Abu 'l-Ḳāsim 'Alī B. Ya'la, of whom he speaks as dead. A traditionist of that name, a native of Herat, went to Ḳazwīn A.H. 523, stayed there some years, and died A.H. 527. See Tadwīn, Add. 21,468, fol. 439b, and Kāmil, vol. xi., p. 5.

The work consists of thirty-two sections called Kitāb. A full table of them, and of the chapters (Bāb) which they comprise, occupies the last eight pages of the preface, foll. 4—8. The Kitābs are as follows:
1. فى قواعد الدين, fol. 8a; 2. فى احكام النبوة, fol. 13a; 3. فى السنه, fol. 19a; 4. فى الغرائب, fol. 22b; 5. فى الرد على الكفرة, fol. 29a; 6. فى فوايد الدين والدنيا, fol. 37b; 7. فى اداب الاسلام, fol. 42a; 8. فى الاوراد, fol. 46b; 9. فى المناظرات, fol. 52a; 10. فى معرفة الجواهر, fol. 56b; 11. فى معالجة الذنوب, fol. 58a; 12. فى سلة, fol. 67a; 13. فى حقيقه الدنيا وآفاتها, fol. 71a; 14. فى الحلال والحرام, fol. 78b; 15. فى المكارم والمفاخر, fol. 84b; 16. فى غرور الانسان وعاقبة الزمان, fol. 89a; 17. فى نواذر العلماء, fol. 97a; 18. فى عشرة النساء, fol. 104b; 19. فى اسرار الوزارة, fol. 108a; 20. فى سيرة الملوك, fol. 116a; 21. فى التاريخ, fol. 124b; 22. فى الحرب ومسابقة الملوك, fol. 131b; 23. فى التعبير, fol. 135a; 24. فى عجائب البلدان, fol. 139a; 25. فى سيرة الملوك, fol. 143a; 26. فى سيرة الملوك, fol. 143a; 27. فى سيرة الملوك, fol. 143a;

28. فى المناظرات. fol. 149a; 29. فى الخواص. fol. 150b; 30. فى الباء. fol. 153b; 31. فى الجهاد. fol. 155a; 32. فى فتن آخر الزمان. fol. 158a.

Copyist: عبد اللطيف بن على باب الدين
الشافعى مذهباً والمقدسى وطناً

For other copies see Pertsch, Gotha Catalogue, no. 173, and Houtsma, no. 146.

In the last MS. the author is called, as in the Cambridge copy, Abu 'Abdallah Abu Bakr al-Khuwārazmī.

713.

Or. 3140.—Foll. 216; 8½ in. by 6½; 25 lines, 3½ in. long; written in Neskhi; dated Wednesday, 4 Sha'bān, A.H. 1150 (A.D. 1737).

[KREMER, no. 150.]

Another copy of the preceding work.

A title written by the same hand as the text contains the same author's name as the last MS.

Copyist: محفوظ بن محمد السرورى الغانمى المقدسى
بلدا الحنفى مذهباً

714.

Or. 1035.—Foll. 221; 9½ in. by 6½; 16 lines, 4½ in. long; written in fair large Neskhi; dated 5 Dulhijjah, A.H. 1254 (A.D. 1839).

نهاية العرب فى فنون الادب

A volume of the vast encyclopædia of al-Nuwairi, with the following spurious title on the first page: كتاب الفنون المستخرجات فى وصف النبات للامام شهاب الدين ابو العباس النورى رحمة الله عليه

The author's name is found, but slightly

disfigured, in the first lines of the text: قال الشيخ الامام العالم العلامة شهاب الدين ابو العباس احمد بن المرحوم زين الدين عبد الوهاب بن محمد بن عبد الدايم البكرى التميمى القرشى الشهير بالنورى

The famous Egyptian historian and polygraph, Shihāb al-Dīn Aḥmad B. 'Abd al-Wahhāb B. Muḥ. B. 'Abd al-Dā'im al-Nuwairi, died on the 21st of Ramaḍān, A.H. 733. See al-Durar al-Kāminah, fol. 36b; Orientalia, vol. ii., p. 358; and Ḥusn al-Muḥāḍarah, vol. i., p. 320. The contents of his voluminous encyclopædia, entitled نهاية العرب فى فنون الادب, have been fully stated by De Goeje, Leyden Catalogue, 2nd ed., vol. i., pp. 5—18. For MSS. see *ib.*, the Paris Catalogue, nos. 1573—9, and the Khedive's Library, vol. v., p. 170.

The present volume contains Fann IV., treating of plants and trees, divided into five Kisms, the headings of which are given in Arabic by De Goeje, *l.c.*, pp. 9-10. They begin as follows:

Fol. 3a. القسم الاول فى اصول النبات وما يخص به ارض دون ارض الخ

Fol. 41a. القسم الثانى من الفن الرابع فى الاشجار

Fol. 87b. القسم الثالث فى الفواكه المشمومة

Fol. 122b. القسم الرابع فى الرياض

Fol. 158b. القسم الخامس فى اصناف الطيب والبحورات والغوالى

The fifth Kism comprises eleven Bābs; but the present copy breaks off before the end of the ninth Bāb, which treats of decoctions and extracts, and begins, fol. 214a: الباب التاسع فى عمل النضوحات والمياه الخ

715.

Or. 3143.—Foll. 38; $7\frac{3}{4}$ in. by $5\frac{1}{8}$; 23 lines, $2\frac{7}{8}$ in. long; written in small Nestalik, apparently in the 18th century.

[KREMER, no. 153.]

مقائيد العلوم في الحدود والرسوم

Definitions of the technical terms used in twenty-one sciences.

الحمد لله الذي ليس لماهيته حد فيعرب عنه
لسان اما بعد فان معرفة المواضع والمصطلحات
من اوائل الصناعات واهم المهمات

After dwelling on the importance of a right understanding of scientific terms, and on the fact that words do not bear the same meanings in different sciences, the author says that he had gathered the materials of the present work from the lips of his masters and from books, while he was engaged in study, and that he was prevailed upon by the instances of a friend to collect them into the present book, comprising twenty-one Bābs, in each of which a special science is defined, and its technical terms explained. The scope of the work is described as follows:

ثم ان كتابي هذا المترجم بمقائيد العلوم في الحدود
والرسوم جامع لمصطلحات اكثر الفنون حار لمقدمات
الاقسام على ما ادت اليه الظنون كقيل ان يكون لكل
فن مدخلا كافيا حقيق ان يعده المبتدى ذخرا واقيا

The preface ends with a dedication to Shāh Shujā', the Muzaffari prince, who reigned A.H. 760—786: السلطان الاعظم
جلال الحق والدنيا والدين . . . ابو القوارس شاه شجاع
خلد الله سلطانه

We can, therefore, disregard the following modern title prefixed to the MS., as far as it ascribes the work to Jalāl al-Dīn al-Suyūṭī, who lived a full century later: كتاب مقائيد العلوم في الحدود والرسوم تصنيف الشيخ الامام العالم

العامل فريد العصر ووحيد الدهر ابي الفضل عبد الرحمن
جلال الدين السيوطي رحمه الله تعالى

The real author is probably al-Sayyid al-Sharīf 'Alī B. Muḥ. al-Jurjānī (d. A.H. 816), who was appointed by Shāh Shujā', A.H. 779, teacher in the Dār al-Shifā, Shirāz, and occupied that post for ten years. See the Persian Catalogue, p. 522a. This conjecture is borne out by striking verbal coincidences in some passages of the present work with the dictionary of scientific terms, the *al-ta'arīfāt*, of the same author. See the Arabic Catalogue, p. 230.

The following are the sciences dealt with in the 21 Bābs: 1. Exegesis, fol. 4a. 2. Tradition, fol. 5a. Law, fol. 6a. 4. The bases of law (Uṣūl al-Fiḥ), fol. 8b. 5. Scholastic theology (Uṣūl al-Kalām), fol. 10a. 6. Dialectics, fol. 11a. 7. Syntax, fol. 12a. 8. Grammar, fol. 13b. 9. Rhetoric, fol. 14a. 10. Prosody, fol. 17b. 11. Logic, fol. 19a. 12. Philosophy, fol. 21b. 13. Astronomy (al-Hai'ah), fol. 23a. 14. Geometry, fol. 24a. 15. Arithmetic, fol. 25b. 16. Finances (al-Istifā), fol. 26a. 17. Music, fol. 27a. 18. Astrology, fol. 28a. 19. Medicine, fol. 29a. 20. Ethics, fol. 32b. 21. Sufism, foll. 36a—38b.

The Arabic headings have been given by Kremer, "Meine Sammlung," p. 63.

716.

Or. 3141.—Foll. 63; 13 in. by 8; 21 lines, $6\frac{1}{2}$ in. long; written in fair Neskhī in seven columns, alternately red and black, probably in the 19th century. [KREMER, no. 151.]

عنوان الشرف الوافي

في علم الفقه والنحو والتاريخ والعروض والقوافي

The curiously combined treatises on law,

prosody, history, grammar, and rhyme, of Sharaf al-Dīn Ismā'il B. Abi Bakr B. 'Abdallah al-Mukri al-Husaini al-Shāwari al-Shāfi'i.

الحمد لله ولي الحمد ومستحقه الذي لا يقوم
بحمده احد من خلقه

The author was born, A.H. 755, in Abyāt Husain, district of Surdad, Yemen, and taught in the Madrasah Mujābidiyyah of Ta'izz and in the Nizāmiyyah of Zabid. He died at the end of Ṣafar, A.H. 837. See Ibn al-Abdal, Or. 1345, fol. 195a; Ṭirāz A'yān al-Yaman, Or. 2425, fol. 198a; and Inbā al-Ghumr, fol. 310.

The work has been fully described by Hammer in his Handschriften, no. 5. For other copies see the Arabic Catalogue, p. 411b; Aumer, no. 882; Vienna Catalogue, no. 8; Pertsch, no. 164; De Goeje, Leyden Catalogue, second edition, nos. 7—9; and the Khedive's Library, vol. vi., p. 159.

717.

Or. 3142.—Foll. 178; 8 in. by 5; 29 lines, 2 $\frac{3}{8}$ in. long; written in small and close Nestalik, with red-ruled margins; dated 13 Rabī' II., A.H. 1085 (A.D. 1674).

[KREMER, no. 152.]

مجموعة نفيسة

An encyclopædia of Muslim sciences, by Aḥmad B. Yaḥya B. Muḥ. B. Sa'd [Sa'd al-Dīn] al-Taftāzāni.

Beg. المقدمة اعلم ان العلوم المدونة المصنفة والمعارف
المحررة المؤلفة على نوعين الاول ما دونه المتشرعة لبيان
الفاظ القرآن الباهر البرهان والاثار السنية النبوية لفظا
واسنادا

The author gives his name in the con-

cluding lines, where he states that he wrote the work in Herat, A.H. 894: وقد حررها مؤلفها :
لفقير الى الله الغني احمد بن يحيى بن محمد بن سعد
التفتازاني هداه الله الى الحق والصواب في شهور سنة
اربع وتسعين وثمان مائة بمدينة هرات

The following contemporary title is prefixed to the MS.: هذه مجموعة نفيسة تاليف
الامام العالم العلامة المدقق المحقق الشيخ احمد بن يحيى
بن محمد بن سعد التفتازاني الشهير بالحفيد وهذه
المجموعة تعرف به

The author was the great-grandson of the celebrated theologian of Timūr's time, Sa'd al-Dīn Mas'ūd B. 'Umar al-Taftāzāni. His father, Yaḥya B. Muḥ. B. Mas'ūd, held the office of Shaikh al-Islām in Herat from the time of Shāhrukh to the reign of Sulṭān Husain, and died A.H. 887. The author, Saif al-Dīn Aḥmad, succeeded to the same post, which he held for nearly thirty years. He was put to death by order of the fanatical Shāh Ismā'il Safawi, A.H. 916. See Ḥabīb al-Siyar, vol. iii., Juz 3, pp. 198, 343; and Baber's Memoirs, Pavet de Courteille's translation, vol. i., pp. 401.

Haj. Khal. knew the present work, which he calls the موضوعات of al-'Allāmah al-Ḥafid. He quotes from it some passages (vol. i., pp. 216—218 and 137) which are found in our MS. respectively at foll. 2b—3b and 13b; but he does not mention it, as might have been expected, under the title موضوعات العلوم

The work bears no distinctive title in the MS., nor has it any preface. It begins with an introduction, in which sciences are classed under two heads, viz., traditional sciences, or those of the followers of the law (علوم المتشرعة), and philosophical sciences (العلوم الفلسفية). A full enumeration of the several sciences in-

cluded in each class is followed by observations on their objects and their mutual relations.

The section called *Maṭlab*, which forms the main body of the work, is devoted to the traditional sciences, and consists of eleven chapters, called *عقد*, with the following headings: 1. فيما يتعلق بجمع القرآن وتلاوته وفي قراءته, fol. 14*b*; 2. في جواهر علم الحديث, fol. 19*a*; 3. في أصول الحديث, fol. 40*b*; 4. في علم الكلام, fol. 68*b*; 5. علم التفسير, fol. 52*a*; 6. في علم الفقه وأصوله, in two sections called *سمط*, and beginning respectively fol. 91*a* and fol. 108*b*; 7. في اللغة, fol. 126*a*; 8. في الصرف, fol. 133*b*; 9. في علم النحو, fol. 130*b*; 10. في علم المعاني والبيان, fol. 147*a*; 11. في علم البديع والعروض, fol. 161*a*. This last section ends with a short chapter on the art of writing (في علم الخط), fol. 164*a*.

The rest of the volume is taken up by an appendix containing observations on logic and other branches of philosophy, التذنيب في حكم وفوائد من المنطق وسائر العلوم الحكمية, foll. 165*a*—178*a*.

Under each of the above headings the author adduces and discusses the opinions of his predecessors, quoting most frequently al-Shaikh (*i.e.*, Ibn Sīnā), al-Ghazzālī, the author of al-Miftāḥ, al-Sayyid al-Sharīf, and his great-grandson al-Taftāzānī; but he also adds many original observations of his own.

Copyist: محمد القسولوي المخلص برموزي

718.

Or. 1298.—Foll. 83; 8 in. by 5; 15 lines, 3 in. long; written in fair Neskhi, with gold headings and gold-ruled margins; apparently in the 18th century.

منظومات عبد العزيز المكناسي

A collection of thirteen versified treatises (*ارجوزة*) on as many branches of Muslim lore, by one and the same author, with dates ranging from A.H. 935 to 942.

The author, whose name is found at the beginning of the fourth tract (fol. 13*a*), is 'Abd al-'Azīz B. 'Abd al-Wāḥid al-Miknāsī al-Mālikī, who was called the Shaikh of the Coran-readers of Medina. He visited, A.H. 951, Jerusalem, Damascus, and Ḥalab, and returned to Medina, where he died A.H. 964. He is said to have written metrical treatises on twenty-eight sciences. Most of the tracts contained in this volume are mentioned by name among his compositions by contemporary writers, viz., the author of al-Kawākib al-Sā'irah, Add. 16,647, fol. 130*b*, and Ibn al-Hanbali, Add. 23,976, fol. 131.

In some lines of prose at the end the author says that he completed these *Manzūmāt* on the 19th of Dulka'dah, A.H. 942, and ends by claiming for them the indulgence of his friends in Fās.

The contents are as follows:

I. Fol. 2*a*. منهم الاصول ومهيج السالك للوصول.

A tract, wanting the first few lines, on the essential points of orthodox faith according to al-Ash'ari, composed, as stated in the last lines, A.H. 941. See Haj. Khal., vol. vi., pp. 219 and 280.

II. Fol. 4*b*. نظم الجواهر.

A tract on the interpretation of the Coran, being a metrical version of the *علم التفسير* of Jalāl al-Dīn al-Suyūṭī (Haj. Khal., vol. ii., p. 651).

Beg. بدأت بحمد الله نظمي مبسلا
وثنيته صلى الله ذو العجد والعلا

The date of composition, indicated by a chronogram in the last line but four, is A.H. 942.

III. Fol. 12a. A versified list of the Sūrahs of the Coran (نظم سور القرآن العظيم).

Beg. الحمد لله رب العالمين على
انزال نور على نور لنا وصلا

IV. Fol. 13a. اب لباب مصطلح اهل الحديث. A treatise on the rules and technical terms of the traditionists.

Beg. يقول راجى فضل مولى واجد
عبد العزيز بن عبيد الواحد

V. Fol. 20a. درر الاصول. A treatise on the bases of jurisprudence (فى اصول الفقه), dated, in a chronogram at the end, A.H. 938. See Haj. Khal., vol. iii., p. 222.

Beg. الحمد لله الذى لا تحصى
آلوه عدا ولا تستقصى

VI. Fol. 35b. نتائج الانظار ونجبة الافكار للنظار. A treatise on dialectic (الجدل), completed, as stated in one of the last verses, A.H. 942. See Haj. Khal., vol. vi., p. 295.

Beg. بحمد ربى الكريم ابتدى
ثم صلوة لله طول الابد

VII. Fol. 41a. A short tract on the obligatory observances of the pilgrimage (نظم موجبات), composed A.H. 936.

Beg. وهالك ما يوجب تركه الذما
من وجبات الحج عند العما

VIII. Fol. 42a. تحفة الاحباب فى مثل التصريف. A treatise on grammar (تصريف). See Haj. Khal., vol. ii., p. 218.

Beg. الحمد لله الذى قد اظهر
ما كان منا حسنا وسترا

IX. Fol. 47b. غنية الاعراب ومدخل المزيد للطلاب. A treatise on syntax (نحو), dated at the end A.H. 935. See Haj. Khal., vol. iv., p. 336.

Beg. الحمد لله الذى قد فضلا
بالعلم قوما خصهم تفضلا

X. Fol. 51b. الدرر. A treatise on logic (فى المنطق), composed, as indicated by a chronogram at the end, A.H. 935. See Haj. Khal., vol. iii., p. 222.

Beg. قد قال من بجوار المصطفى نزلا
مستوطنا ليس يبغي عذ مرتحلا

XI. Fol. 55b. نظم عقود ما انتشر من درر البيان. A treatise on rhetoric (فى المعانى). See Haj. Khal., under عقود الدرر, vol. iv., p. 239.

Beg. احمد من عم الورى احسانا
تفضلا وخصص الانسانا

XII. Foll. 66b. A treatise on the ornaments of speech, the subject and title of which are conveyed in this verse:

اردت ان انظم فى البديع
ارجوزة بدعيعة الصنيع

Beg. الحمد لله الذى كرمننا
تفضلا وشكره الهمننا

XIII. Fol. 68b. A treatise on arithmetic and algebra, entitled نزهة الالباب وزبدة التلخيص للحساب. See Haj. Khal., vol. vi., p. 222.

Beg. الحمد لله اتم الحمد
ثم صلاته بغير حد

It was composed, as stated at the end, A.H. 942.

719.

Or. 3144.—Foll. 536; 12 in. by 7½; 33 lines, 4½ in. long; written in neat Neskhi, with 'Unwān and gold-ruled margins; dated Friday, 18 Dulka'dah, A.H. 1177 (A.D. 1764).

[KREMER, no. 154.]

كشف الظنون عن اسامي الكتب والفنون

The encyclopædic and biographical dictionary of Muṣṭafa B. 'Abdallah Kātib Chelebi, better known as Ḥāji Khalīfah, who died A.H. 1068 (Arabic Catalogue, p. 478b).

This is the revised and enlarged recension of 'Arabaji Bāshi Ibrāhīm B. 'Alī, as contained in the MS. of the Oriental Academy, Vienna, which Flügel designates as B, and on which his edition is founded:

In the epilogue, which agrees textually with that given by Flügel, vol. i., p. v., the editor says that he completed the work on Sunday, the 4th of Rabi' II., A.H. 1170.

'Arabaji Bāshi died, according to Sa'd Efendi, as quoted by Flügel, vol. iii., p. iii., note 4, at the end of the reign of Muṣṭafa III., i.e., about A.H. 1187. A later and more precise date is given on the title-page of the present MS., where it is stated that 'Arabaji Bāshi died on his way from Mecca to Medina, in the month of Muḥarram, A.H. 1190: ترتيب جديد لمحمود عربجي باشي المتوفى بعد الحج بين الحرمين الشريفين في الحرم الحرام سنة 1190.

This valuable copy, which belonged to the Viceroy 'Abbās Pasha, has many marginal additions, some of which bear dates posterior to Arabaji's recension, as A.H. 1210, foll. 168, 185; A.H. 1218, fol. 360; A.H. 1219, fol. 24; and A.H. 1225, fol. 46.

Copyist: الحاج احمد بن شيخ يوسف

For other copies, see Flügel's preface, the Leyden Catalogue, second edition, no. 25, and Nobles, Madrid Catalogue, nos. 24—26.

720.

Or. 4310.—Foll. 71; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 25 lines,

4 $\frac{1}{4}$ in. long; written in cursive Neskhi, with red-ruled margins, in the 19th century.

[BUDGE.]

مطالع العلوم ومواقع النجوم

An encyclopædia, by Amīn al-'Umari B. Khair-allah al-Khaṭīb al-'Umari.

Beg. الحمد لله واهب العقل وما منح الجيزل . . . اما بعد فاني ما زلت مذ خلعت التمام من عنقي وهذبت بطلب العلم خلقى

The author, also called Muḥammad Amīn, belonged to the noble 'Umari family of Mosul, and died A.H. 1203; v. Arabic Catalogue, p. 575, note c.

The work was written at the request of the author's relative, 'Alī al-'Umari B. 'Alī al-'Umari, and was designed to treat of twenty-one sciences. The present volume comprises only three, viz., syntax (النحو), fol. 2b; grammar (التصريف), fol. 45a (left unfinished); and logic (المنطق), imperfect at the end.

A versified encyclopædia by the same author has been described in the Arabic Catalogue, p. 301b.

Philosophy.

721.

Or. 1561.—Foll. 158; 7 $\frac{3}{4}$ in. by 4; 19 lines, 2 in. long; written in cursive Nestalik, apparently in the 16th century.

[SIR HENRY C. RAWLINSON.]

I. Foll. 2b—27b. A collection of Plato's sayings and philosophical sentences, designated on the title-page as ملفوظات افلاطون.

Beg. قال افلاطون الحكمين من طلب الحكمة من طريق طلبها ادركها وانا يغطي اكثر من طلبها لانه

3 R 2

يطلبها من غير طريقها فاذا طلبها من طريق اخر لم ينلها ثم يكذب بصورتها من ساعته فيحمله على ان يجهل وذلك ان من جهل صورة الحكمة جهل ذاته ومن جهل ذاته كان بغير ذاته اجهل

The sentences, which rarely exceed a few lines, are not arranged according to any systematic plan. Each begins with the words written in red ink, and, in a few cases, the work from which they are taken is stated, as, for, instance, the book of Timæus (كتاب طيماوس), foll. 13*b*, 19*b*, 21*b*, and the book of Phædon (كتاب فاذن), foll. 13*b*, 9*b*. See Fihrist, p. 246; Wenrich, *De Auctorum Græcorum versionibus*, pp. 119—122; and Casiri, vol. ii., pp. 301—304. Moral maxims by Plato are noticed by Aumer, Munich Catalogue, no. 651, fol. 56.

II. Foll. 28*b*—142*a*. A treatise on ethics, by Abu 'Ali Ahmad B. Muḥ. Miskawih, who died A.H. 421; see the Arabic Catalogue, p. 745*b*.

Beg. اللهم انا نتوجه اليك ونسعى نحوك ونجاهد اليك في طاعتك

The work, to which no specific title is given in the text, is designated on the title-page as كتاب الطهارة للشيخ ابو على مسكويه, and at the end of some sections (Maḳālah), foll. 41*a*, 96*b*, as كتاب تهذيب الاخلاق. It is mentioned under the latter title by Ibn Abi Uṣaibi'ah, vol. i., p. 245, and under both by Haj. Khal., ii., p. 476, v., p. 112. See also the Khedive's Library, vol. ii., p. 152. The text agrees with the editions printed with the latter title, Cairo, A.H. 1298 and 1299. The six Maḳālahs, the headings of which are given by Haj. Khal., begin respectively as follows: I., fol. 28*b*; II., fol. 41*a*; III., fol. 65*a*; IV., fol. 79*b*; V., fol. 96*b*; VI., fol. 117*a*.

III. Foll. 143*a*—158*a*. المدخل. Introduction to Logic, by Porphyry.

This is an expanded recension of the Isagoge, quite distinct from the popular abridgment of al-Abhari. The editor, whose name does not appear, frequently refers to Porphyry by name (فرفوروريوس), adding his own comments on the objects and method of the author.

The MS. is imperfect at the beginning. It commences abruptly as follows: ليست اكثر من العلم بنظام الموجودات ونظام الموجودات موجود. فالفلسفة موجودة. Some preliminary chapters, due to the editor, deal with the *raison d'être* of philosophy, with its definitions and divisions, lastly, with the object, use, and divisions of Porphyry's book. The title and scope of that work, and the author's name, are set forth in this passage, fol. 146*b*: فاما سمته فالمدخل ان كان غرضه فيه ان يعلمنا عن اشياء يسهل لنا فهم ما في قاطيغوريوس والصناعة المنطقية فهو اذن المدخل لها فاما مرتبته فيجب ان يقرأ قبل قاطيغوريوس اذ كان مدخلا ومسهلا لاشياء مستصعبة فيها فاما واضعه فرفوروريوس وذلك من نمط كلامه ومن شهادة المفسرين الموثوق بهم واما من اى العلوم هو فمن المنطق اذ كان مدخلا الى الصناعات المنطقية

The same title is found in the last line: وهذا يقطع فرفوروريوس الكلام في المدخل. Porphyry's book is mentioned in the Fihrist, p. 253, as كتاب ايساغوجى في المدخل الى الكتب المنطقية

The work is divided into two Kisms. The first treats of the meaning of the five universals in the following order: الجنس (genus), fol. 148*a*; النوع (species), fol. 149*b*; الفصل (difference) fol. 152*b*; الخاصة (property), fol. 154*b*; and العرض (accident), fol. 155*a*. Kism II., foll. 155*a*—157*b*, deals with co-

incidences and differences between the above five terms, الاشتراكات والاختلافات التي بين هذه الخمسة

The latest author quoted is Yahya al-Nahwi (fol. 147a), who lived in the seventh century (Fihrist, p. 254).

For the translations of Porphyry's Isagoge see Wenrich, p. 280. An early Arabic version is noticed by De Slane, Paris Catalogue, no. 2346. An English translation forms an appendix to the Organon of Aristotle, translated by O. T. Owen, London, 1853, vol. ii., pp. 609—633.

722.

Or. 1512.—Foll. 113; $6\frac{3}{4}$ in. by $3\frac{3}{4}$; 17 lines, 2 in. long; written in neat Persian Neskhi; dated A.H. 1076, apparently for 1076 (A.D. 1665-6). [SIR HENRY C. RAWLINSON.]

كتاب اثولوجيا

The pseudo-Aristotelian work, entitled Theologia, with the heading: من كتاب ارسطاطاليس الفيلسوف المسمى باليونانية اثولوجيا وهو القول في الربوبية تفسير فرفوربوس الصوري ونقله الى العربية عبد المسيح بن عبد الله بن ناعمه الحمصي واصلحه لاحمد بن المعتصم بالله ابو يوسف يعقوب بن اسحق الكندي

The work has been edited with a German translation by Dr. Fr. Dieterici, who has had no access to this copy, Leipzig, 1882-3. The same scholar has described it in the Zeitschrift der D. Morg. Ges., Band 31, pp. 117—126, and in the Transactions of the Berlin Congress, II., pp. 1—12. See also Haneberg, die Theologie der Aristoteles, Abhandl. der Münchener Akademie, 1862, pp. 1—12.

The text of this copy is rather incorrect; but it has been collated, and has some corrections in the margins. The ten books into which the work is divided begin as follows: I. fol. 2a (including a table of contents, foll. 4a—9a, which corresponds with pp. 171—180 of the Leipzig edition); II. fol. 15a; III. fol. 26a; IV. fol. 33a; V. fol. 39b; VI. fol. 45b; VII. fol. 53a; VIII. fol. 59a (VIII.B of Dieterici begins fol. 64b); IX. fol. 82a; X. foll. 91b—113b. Blank spaces left for the heading and first words of the books have not been filled in.

Colophon: وهذا اخر كتاب اثولوجيا لارسطاطاليس الفيلسوف اليوناني والحمد لله دائما بيد الفقير الى عفو ربه محمد صالح كوكدي تواب جرفادقان سنة 1076

On the first page is a seal dated A.H. 1088. On the fly-leaf: "Purchased at Baghdad, Aug., 1848. H. Rawlinson."

For other copies see Bibliotheca Sprenger., no. 741; the Paris Catalogue, no. 2347; and Dieterici's Vorrede, p. vii.

723.

Or. 3264.—Foll. 190; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 25 lines, $3\frac{3}{4}$ in. long; written, apparently by a scholar, in a small and close character, very scantily provided with diacritical points; dated A.H. 700 (A.D. 1300-1).

شرح الاشارات والتنبهات

The commentary of Naṣir al-Dīn al-Ṭūsī (d. A.H. 672) upon the Ishārāt, a philosophical treatise, by Abu 'Alī Ibn Sīnā (d. A.H. 428), with the following inscription: كتاب شرح الاشارات المتن للرئيس ابي علي بن سينا والشرح لفهامة الزمان النصير الطوسي عفى الله عنهما

قال الشيخ هذه اشارات الى اصول وتنبهات Beg. على جمل الى قوله في اخر هذه الاشارات ان هذين

النوعين من الحكمة النظرية اعنى الطبيعى والآلهى لا
يخلوان عن انغلاق شديد واشتباه عظيم

The *Ishārāt*, described as the last and most profound of Avicenna's philosophical works, comprises two parts, the first on logic, the second on physics and metaphysics. See Haj. Khal., vol. i., p. 300, and the Leyden Catalogue, vol. iii., p. 320. The commentary of Naṣīr al-Dīn al-Ṭūsī, designated by the author at the end, fol. 188*a*, as *حل مشكلات كتاب الاشارات والتنبيهات*, was written, according to Haj. Khal., *l.c.*, p. 302, A.H. 644. For MSS. see the Leyden Catalogue, no. 1452; the Petersburg Catalogue, nos. 87—89; Loth, nos. 480-1; the Paris Catalogue, no. 2366; the Khedive's Library, vol. vi., p. 91, &c.

The present volume contains the second half of the work, treating of physics and metaphysics. The following are the headings of the ten chapters (نمط) into which the text is divided:

- Fol. 1*b*. النمط الاول فى تجوهر الاجسام
Fol. 39*a*. النمط الثانى فى الجهات واجسامها الاول والثانية
Fol. 60*a*. النمط الثالث فى النفس الارضية والسموية
Fol. 92*b*. النمط الرابع فى الوجود وعلة
Fol. 118*a*. النمط السادس فى الغايات ومباييدها فى الترتيب
Fol. 146*b*. النمط السابع فى التجريد
Fol. 162*b*. النمط الثامن فى البهجة والسعادة
Fol. 169*b*. النمط التاسع فى مقامات العارفين
Fol. 180*a*. النمط العاشر فى اسرار الايات

The contents agree with an edition of the same part of Naṣīr al-Dīn's commentary,

lithographed in the press of Naval Kishor, Lucknow, A.H. 1293, with the title شرح الاشارات فى الطبيعات. The last three sections of the *Ishārāt* have been published with a French translation by A. F. Mehren, 1891. An edition of the entire work by J. Forget, Leyden, 1892, is in progress.

Foll. 82—85 and fol. 190*a*, contain a fragment of the first part of the work, namely, the latter portion of Nahj 9 and Nahj 10, *النهم العاشر فى القياسات المغالطية*, wrongly inserted into the present volume.

The margins of foll. 170—2 contain a curious addition by the commentator, viz., two versions of the story of Salāmān and Absāl, the second of which, ascribed to Ibn Ṣinā, reached the writer, he says, twenty years after the completion of the present commentary (v. Leyden Catalogue, no. 1456).

Three pages at the end, foll. 188*b*—189*b*, are occupied by a tabulated statement of the contents of *كتاب تهذيب الاخلاق*, by Abu 'Alī Aḥmad B. Muḥ. B. Miskawaih. See no. 721, II.

724.

Or. 3126.—Foll. 285; 10½ in. by 6½; 15 lines, 4½ in. long; written in fine, large, and bold, sparingly pointed Neskhi, probably in the 12th century. About twenty leaves at the end are more or less damaged by holes.

[KREMER, no. 136.]

A treatise on metaphysics, by al-Ghazzālī (d. A.H. 505), to which the following modern title is prefixed: *كتاب مقاصد الفلاسفة تصنيف الشيخ الامام حجة الاسلام محمد بن محمد بن محمد الغزالى الطوسى*

There can be no doubt that the author is al-Ghazzālī, for in the concluding lines he

refers the reader to his own work, *Tahāfut al-Falāsifah*, for a fuller exposition of conflicting views as to the attributes of God : وانما تخالفهم في صفاته فانهم ينفون صفات الباري عز اسمه ونحن نشبتها وقد بينا ما في ذلك واستقصينا الكلام عليه في كتاب تهافت الفلاسفة وليؤخذ من ذلك. هناك وانما هذا مجرد حكاية فقط But the work cannot be identified with any of the known writings of the great theologian as described by Dr. Gosche, "Über Ghazzali's Leben und Werke," *Abhandlungen der k. Akademie zu Berlin*, 1858, or noticed by Haj. Khal. It is entirely devoted to metaphysics, and is divided into seven *Maḳālahs*.

The MS. appears, from the original numbers of the quires, to have lost the first two leaves. It begins in the middle of a preliminary discussion on the existence of general ideas. The next chapter, which is also part of the introduction, begins : فصل اعلم ان قوما من المتقدمين استدلوا بالممكن على الواجب وبالمعلول على العلة وابتدأوا بالمركبات فحللوها وارتقوا منها الى البسيط

Each of the seven *Maḳālahs* is subdivided into ten *Bābs*. The headings of the *Maḳālahs*, and of the *Bābs* included in the first, are as follows :

- Fol. 3b. المقالة الاولى في المبادئ والمقدمات
 Fol. 4a. الباب الاول في بيان موضوع هذا العلم
 Fol. 10a. الباب الثاني في منفعة هذا العلم ومرتبته واسمه
 Fol. 11b. الباب الثالث في بيان نسبة الشئ والوجود الى المقولات
 Fol. 14a. الباب الرابع في بيان الواجد والممكن والمنتفع
 Fol. 15b. الباب الخامس في فصل القول في الوجود الضروري وشرايطه

Fol. 28a. الباب السادس في تعريف الجوهر واقسامه بقول كل

Fol. 30b. الباب السابع في تحقيق القول في الجوهر الجسماني وما تركت منه

Fol. 33b. الباب الثامن في اثبات الهيولى

Fol. 37a. الباب التاسع في ان المادة الجسمية لا يمكن ان يوجد متعزبة عن الصورة

Fol. 40a. الباب العاشر في تقديم الصورة على المادة في مرتبة الوجود

Fol. 44b. المقالة الثانية في انقسام الوجود الى المقولات. The ten *Bābs* treat severally of the categories, viz., الكم والكيف والمضاف والالين ومنى والوضع والملك ويفعل وينفعل

Fol. 67b. المقالة الثالثة في لواحق المقولات وبيان عرضيتها; showing that quantity, quality, knowledge, &c., are accidents, and discussing the notion of number.

Fol. 94a. المقالة الرابعة في انقسام الوجود الى العوارض والاصناف. The ten *Bābs* treat of the various modes of existence, such as necessary and possible, one and many, prior and posterior, eternal and temporal, &c.

Fol. 171b. المقالة الخامسة في اثبات واجب الوجود

Fol. 197b. المقالة السادسة في صفات واجب الوجود

Fol. 233b. المقالة السابعة في لواحق الكتاب. This last *Maḳālah* treats of the following subjects: the origin of elements, Divine providence, the order of the world, the classes of beings, intelligence as absolute ruler, veracious dreams, joy and bliss, intellectual pleasures, the degrees of theosophists, and the mysterious signs, في اسرار (i.e., instances of the supernatural powers of saints).

It may be noticed that a considerable portion of the last Maḳūlah is textually borrowed from the Ishārāt of Ibn Sinā (v. no. 723). The author says himself in the last paragraph, that "this was what he had gleaned from the books of the philosophers." He adds, however, that the philosophers are arrant infidels for three reasons, namely, that they deny the resurrection of bodies, that they assert that the world is eternal, and that they maintain that God has no knowledge of individual objects. (The same observation is found a little more developed in al-Munqid, Schmölder's edition, pp. 21 and 36).

The present work must be one of the latest compositions of the author, for, while in the Maḳāsid he speaks of the Tahāfut al-Falāsifah as a book he intended to write (see G. Beer, Maḳāsid al-Falāsifat, p. 19), he refers to it in the present work, as also in al-Munqid, as a previous composition.

725.

Or. 2360.—Foll. 255; 9 in. by 6½; 20 lines, 4½ in. long; written in small and distinct Persian Neskhi, with frequent omission of the diacritical points; dated 25 Rabī' I., A.H. 603 (A.D. 1206, in the life-time of the author). [SAYYID 'ALI, OF HAIDARABAD.]

الملخص

A compendium of philosophy, by Fakhr al-Dīn Muḥammad B. 'Umar al-Rāzi, who died A.H. 606.

أما بعد حمد من يستحق الحمد لوجوب وجوده
ويستوجب الشكر

The above title is taken from the preface, in which the author describes his work as follows: فان كتابنا هذا مشتمل على ملخص أبحاث

القدمين ومحصل آراء الأولين مع زيادات نفيسة من قبلنا ان لم تكن اجل مما ذكرنا وأكثر لم تكن اقل منها ولا اصغر

The Mulakhkhaṣ is mentioned among the works of al-Rāzi by Ibn Abi Uṣaibi'ah, vol. ii., p. 30; by Ibn Khallikān, De Slane's translation, vol. ii., p. 652; and by al-Dahabi, Ta'riḫ al-Islām, Or. 52, fol. 229. It is divided into an introduction on logic and three books treating respectively (1) of generals, (2) of substances and accidents, (3) of theology.

The first part, on logic, is subdivided into a Muḳaddimah, fol. 2b, and two Jumlahs, viz., 1. في كيفية اقتناص التصورات, fol. 3b, and 2. في التصديقات, fol. 20a.

Book I., on generals, comprises five Bābs, viz., 1. في الوجود, fol. 65a; 2. في الماهية, fol. 69a; 3. في الوجوب, fol. 73b; 4. في الوحدة والكثرة, fol. 77b; and 5. في القدم والحديث والامكان والامتداع, fol. 80a.

Book II. is divided into a Muḳaddimah, fol. 81b, and two Jumlahs, treating respectively of accidents and substances. Jumlah 1, في الاعراض, comprises five Fanns, with the following headings: في الكم, fol. 83b; في بقية المقولات, fol. 94a; في الحركة والزمان, fol. 126a; في العلل والمعلولات, fol. 137a. Jumlah 2, في الجواهر, is subdivided into the following three Fanns: 1. On bodies, in six Bābs, fol. 157b; 2. On the soul, في النفس, in a Muḳaddimah and eight Bābs, fol. 199a; 3. On intellect, في العقل, fol. 241b.

Book III., on theology, في العلم الالهي, is divided into three Bābs, viz., 1. On the essence of God, في ذاته تعالى, fol. 244a; 2. On His attributes, في صفاته, fol. 247b; 3. On His acts, في افعاله, foll. 251a—254a.

In a MS. described in the Leyden Catalogue, vol. iii., p. 357, it is stated that the work was completed A.H. 579. For another copy see Uri, p. 124, no. 501.

The copyist's name, very indistinctly written, appears to read أحمد بن الفتح. Some lacunae of the MS. have been supplied by a modern hand, namely, foll. 2—10, 12—14, 50—51, and 83. The last page of the original MS., fol. 254b, contains a list of Fakhr al-Dīn al-Rāzī's works in an old handwriting.

The following are modern additions: a notice of al-Rāzī, abridged from Ibn Khallikān, fol. 2a; a life of al-Ghazzālī, abridged from al-Isnawī, fol. 255a.

726.

Or. 4312.—Foll. 304; 8½ in. by 5½; 17 lines, 2½ in. long; written in neat and minute Neskhi, apparently in the 16th century.

[BUDGE.]

شرح حکمت العین

A commentary by Shams al-Dīn Muḥammad B. Mubārakshāh al-Bukhārī upon a treatise on metaphysics and physics, entitled *Hikmat al-'Ain*, by Najm al-Dīn Abū Bakr (alias 'Alī) B. 'Umar al-Kātibī al-Ḳazwīnī, who died A.H. 675.

Beg. رب انعمت فزد بفضلک اما بعد حمد الله فاطر ذوات العقول النورية . . . فان المولى العلامة ملك المحققين افضل المتأخرين شمس الملة والدين محمد بن مبارکشاه البخارى النج

The commentary includes the text, which is distinguished by a red line drawn over it. It wants a few pages at the end, breaking off in the course of the section which treats of the sense of vision (Add. 23,401, fol. 235b). A few marginal notes.

For other copies see the Arabic Catalogue, pp. 209b, 627b; the Catalogues of Petersburg, no. 99; Strassburg, no. 17; Paris, nos. 2384-5; the Khedive's Library, vol. vi., p. 97; and Loth, nos. 498—500.

727.

Or. 4313.—Foll. 106; 8½ in. by 5½; 15 lines, 3¼ in. long; written in small and cursive Neskhi, probably in the 18th century.

[BUDGE.]

حاشية ميرزا جان

Gloss of Mirza Jān on the commentary of Muḥammad B. Mubārakshāh, upon the *Hikmat al-'Ain*, and on the gloss of al-Sayyid al-Sharīf upon that commentary, with the endorsement: حاشية ميرزا جان على

شرح حکمة العين وعلى حاشية السيد السند الواقعة على شرح حکمة العين

قوله للحكمة استكمال اه الاستكمال مصدر والمصادر قد تطلق ويراد بها معانيها النسبية وقد تطلق ويراد بها الحاصل بالمصدر

A copy with the same beginning is noticed in the Khedive's Library, vol. vi., p. 92-3. See also Loth, no. 593, and the Paris Catalogue, no. 2385.

The author, Ḥabīb-Allah al-Shirāzī al-Bāghandī, called Mirza Jān, lived under Ismā'il II. Safawī, to whom some of his works are dedicated, and died A.H. 994. See Haj. Khal., vol. iii., p. 103; the Leyden Catalogue, vol. iii., p. 323; and Loth, no. 483.

728.

Or. 2982.—Foll. 268; 7½ in. by 4¼; 15 lines,

3 s

2 $\frac{7}{8}$ in. long; written in Neskhi, apparently in the 18th century. [H. STERN.]

روض الجنان

A treatise on natural philosophy; by Abu 'l-Ḥasan B. Aḥmad.

طوبى لحديقة كلام تنصربيع افنانه بازهار
محماد المسلك [المملك] العلام

The author, no notice of whom has been discovered, says in the preface that he wrote the present work because he had not found any compendium in which the many important problems of natural philosophy, *الحكمة الطبيعية*, were adequately expounded. It is divided into a certain number of sections called *حديقة*, which are subdivided into chapters termed *روضه*. But the headings of those divisions have not been entered into the blank spaces reserved for them.

The main contents are as follows: General notions on bodies and matter, *في مباحث العامة*, fol. 3a; on motion, *في الحركة*, fol. 44b; on space, *في تحقيق المكان*, fol. 65a; on time, *في الزمان والان*, fol. 100a. Heavenly bodies, the spheres, and the structure of the material world, *فيما يتعلق بالاجرام العلوية والجسم المحيط بها*, fol. 127b. The four elements, the four temperaments, viz., warmth, cold, moisture, and dryness, and their various combinations, *في كليات ما وقع في حشو الافلاك من الاجسام*, fol. 153a. On minerals, *في المعادن*, fol. 201a. On living bodies, i.e., plants and animals, and their bodily and mental faculties, *في كشف احوال ذوات الانفس من الاجسام النباتية والحيوانية*, fol. 202a.

In the last chapter, fol. 262a, the author upholds the doctrine of Naṣir al-Dīn al-Tūsi, Fakhr al-Dīn al-Rāzi, and al-Ghazzālī

on the immaterial nature of the soul, and refutes contrary opinions. Throughout the work, the *Shifā* of al-Shaikh, i.e., Ibn Sīnā, is frequently quoted; but the author lays claim to independent thought, and often boasts of his original speculations. He cannot have lived earlier than the ninth century of the Hijrah, for he quotes, fol. 54a, in order to refute it, a passage of the *Sharḥ al-Tajrid*, by al-Kūshji, who died A.H. 879 (v. Haj. Khal., vol. ii., p. 198).

This copy, evidently written by a scribe ignorant of Arabic, is extremely incorrect.

Logic.

729.

Or. 4321.—Foll. 70; 8 $\frac{1}{2}$ in. by 6; 21 lines, 3 $\frac{1}{2}$ in. long; written in Neskhi; dated Dul-hijjah, A.H. 1261 (A.D. 1845).

[BUDGE.]

ايساغوجى

I. Foll. 1—4. The well-known *Isagoge* of al-Abhari, who died A.H. 663.

Beg. الحمد لله على توفيقه . . . اما بعد فهذه رسالة
في المنطق اوردا فيها ما يجب استحضاره لمن يبتدى
في شئ من العلوم

II. Foll. 4b—18. An anonymous commentary on the preceding work.

Beg. الحمد لله الواجب وجوده الممتنع نظيره . . .
قال اما بعد فان كتاب الشيخ الامام قدوة الحكماء اثير
الدين الابهري . . . المشهور بايساغوجى لما كان على
بعض الاخوان متعسرا اليه

The author is Husām al-Dīn Ḥasan al-Kātib, who died A.H. 760. See Haj. Khal., vol. i., p. 503, and for other copies, Uri,

nos. 498, 514; Krafft, no. 394; De Jong, no. 114; Aumer, no. 672, 3; the Paris Catalogue, nos. 2356, 2, 2359; Pertsch, no. 1171; and the Khedive's Library, vol. vi., pp. 60, 70, 73, 74.

III. Foll. 19—70. An anonymous gloss on the preceding commentary.

Beg. الحمد لله الواجب وجوده اقول انتقم كتابه بعد الابتداء بالبسملة بالحمد لان اداء الواجب من شكر نعمائه واجب

The author is Muḥyi al-Dīn al-Tāliji, or Tālīshī. See Haj. Khal, *ib.*; the Paris Catalogue, nos. 2356, 1, 2358; the Leyden Catalogue, no. 1520; Aumer, no. 671, 672; and the Khedive's Library, vol. vi., pp. 54, 72, 74, 77.

730.

Or. 4315.—Foll. 102; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 19 lines, from $2\frac{1}{2}$ to $3\frac{1}{4}$ in. long; written in small, cursive, and imperfectly pointed, Nestalik; dated A.H. 969 (A.D. 1561). [BUDGE.]

حاشية سلطان شاه

A super-commentary upon the commentary of Kuṭb al-Dīn Muḥ. B. Muḥ. al-Rāzi upon the Shamsiyyah, a treatise of logic by Najm al-Dīn 'Alī B. 'Umar al-Kātibī al-Kazwīnī (d. A.H. 675).

Beg. قال ورتبته على مقدمة وثلاث مقالات وخاتمة قلت ههنا بحث من وجوه الاول استفسار الوجه لاختياره الترتيب دون التركيب والتاليف والتصنيف الثاني ان قوله مقدمة بكسر الدال وارد على خلاف القياس

The author's name, Sulṭān Shāh, does not appear in the text, but in the endorsement, حاشية سلطان شاه لقطب الدين حاشية سلطان شاه على شرح الشمسية.

Sa'd Sulṭān Shāh is mentioned by Haj. Khal., vol. vi., pp. 18, 25, as one of the commentators of the Miftāḥ al-'Ulūm.

The above beginning relates to the first words of the Shamsiyyah.

The comments upon the commentary begin as follows: اما المقدمة ففي ماهية المنطق اى ثباتها بمعنى افادة تصويرها بما يحصل المعرفة الاجبالية بجميع المسائل ممتازة عن غيرها

731.

Or. 4037.—Foll. 150; 8 in. by $5\frac{1}{4}$; 23 lines, $3\frac{3}{8}$ in. long; written in small Nestalik, apparently in the 16th century.

[GLASER, no. 339.]

حاشية على شرح الشمسية

Gloss of Maḥmūd B. Ni'mat Allah on the commentary of Kuṭb al-Dīn Muḥ. B. Muḥ. al-Rāzi al-Taḥṭānī upon the Shamsiyyah (see the preceding no.), and on the Ḥāshiyah of al-Sayyid al-Sharīf al-Jurjānī upon the above commentary (see the Arabic Catalogue, p. 456a).

Beg. الحمد لله الذى ابدع بنعمته اجناس الماهيات . . . اما بعد فهذه قليل من الشبه والايادات مستغنيا بكثير من الاجوبة والتحقيقات مما استفادها احقر عباد الله محمود ابن نعمة الله من المحققين . . . علقت على شرح الرسالة الشمسية لقطب سماء المعاني والخواشى للشرىف

The author is evidently identical with Maḥmūd B. Ni'mat Allah al-Bukhārī, whose treatise on logical subtleties is noticed by Loth, nos. 556, 559.

The MS. is imperfect at the end. On the first page is a note relating to its purchase by a former owner, A.H. 996.

A similar gloss is fully described, without author's name, by Rosen, *Collections Scientifiques*, Fasc. i., no. 233.

732.

Or. 4316.—Foll. 69; 7 in. by $4\frac{1}{2}$; from 19 to 23 lines, about $3\frac{1}{2}$ in. long; written in small cursive Neskhi; dated (fol. 29) A.H. 940 (A.D. 1533-4), and (fol. 69) A.H. 898 (A.D. 1493). [BUDGE.]

I. Foll. 1—29. An anonymous gloss on the commentary of Sa'd al-Dīn Mas'ūd B. 'Umar al-Taftāzāni upon the *Shamsiyyah*.

Beg. قوله ورتبته على مقدمة الخ فان قيل لم قال
المص ورتبته ولم يقل والفتة او دونته او جمعته قلنا لان
معنى الترتيب الخ قوله ووجه ضبطه اقول فان
قيل لم عدل الشارح الفاضل عن الوجه الذى ذكره
مولانا قطب الملة والدين فى وجه العصر الخ

For the commentary of Sa'd al-Dīn see Haj. Khal., vol. iv., p. 76; the Paris Catalogue, nos. 2379-80; Houtsma, no. 476; and the Khedive's Library, vol. vi., p. 63.

II. Foll. 31—38. A short treatise on metaphysics, without author's name.

Beg. الحمد لله مخترع ماهيات الاشياء وهوياتها
المطلع على كليات الامور وجريئاتها . . . وبعد فقد
التمست ايها الخريص على تحقيق الحق . . . ان احزر
لك رسالة فى تحقيق الكليات واتلو عليك ما فيها من
الايات والبيانات . . . والكلام هنا مرتب على قواعد
وخاتمة ووصية

It is divided into a few short unnumbered sections, termed *Kā'idah*, a *Khātimah*, and a *Waṣiyyah*, or closing exhortation.

III. Foll. 38—69. Annotations of Burhān al-Dīn B. Kamāl al-Dīn B. Ḥamīd to the gloss of al-Fanāri (Shams al-Dīn Muḥ.

B. Ḥamzah, d. A.H. 834), to the *Isagoge* of Athīr al-Dīn al-Abhari.

Beg. الحمد لله الذى زين الاذهان باكتساب التصور
والتصديق . . . وبعد فيقول المحتاج الى رضوان الملك
المجيد برهان الدين بن كمال الدين بن حميد . . . لما
رايت فوائد الامام الفنارى للرسالة الاثيرة كمتن متعين
يحتاج الى بيان ومبين الخ

Both glosses are mentioned by Haj. Khal., vol. i., p. 503 and 504. See also Houtsma, no. 471, and the Khedive's Library, vol. vi., p. 66, where both *الفوائد الفنارية* and *الفوائد البرهانية* are noticed. The first has been printed in Constantinople, A.H. 1235. See Loth, no. 497. The *Farā'id al-Burhāniyyah* has been inserted in the margin of the gloss of al-Fanāri, lithographed in Constantinople, A.H. 1274.

733.

Or. 3822.—Foll. 173; 9 in. by $5\frac{1}{4}$; 23 lines, $3\frac{1}{4}$ in. long; written in small and neat Persian Neskhi, apparently in the 16th century. [GLASER, no. 110.]

حاشية الشريف

Glosses of al-Sayyid al-Sharīf ('Alī B. Muḥ. al-Jurjāni, died A.H. 816) on the commentary entitled *لوامع الاسرار*, written by Ḳuṭb al-Dīn Muḥammad B. Muḥ. al-Rāzi al-Taḥṭāni (d. A.H. 766) upon the treatise of logic, which forms the first part of the *Maṭālī' al-Anwār* of Sirāj al-Dīn Maḥmūd B. Abi Bakr al-Urmawī (d. A.H. 682).

Beg. قال وحيد زمانه تغمده الله بغفرانه الحمد لله
فيافى ذوارف العوارف

The title is written on the outer edge:
شرح المطالع واليه حاشية الشريف

See Haj. Khal., vol. v., p. 595; the Arabic Catalogue, p. 249b; Loth, no. 525; Pertsch, no. 1184; the Paris Catalogue, no. 2390, &c.

734.

Or. 4319.—Foll. 193; 10 in. by 5; 19 lines, $2\frac{1}{2}$ in. long; written in neat Persian Neskhi, probably in the 16th century.

[BUDGE.]

Another copy of the same gloss.

The first half of the volume is crowded with notes written in a minute character on the margins, as well as on some inserted slips.

735.

Or. 4317.—Foll. 63; $8\frac{1}{2}$ in. by 6; 13 lines, $3\frac{1}{2}$ in. long; written in rude Neskhi in the 19th century.

[BUDGE.]

شرح تهذيب المنطق

Commentary of 'Abdallah Yazdi upon the Tahdīb al-Manṭiq wal-Kalām of Sa'd al-Dīn Mas'ūd B. 'Umar al-Taftāzāni (d. A.H. 792).

Beg. الحمد لله الذي هدانا لهذا سواء الطريق . . . قوله
الحمد لله افتتح بحمد الله بعد البسملة ابتداء بخير الكلام
واقتراناً بحديث خير الانام

The commentator's name is found in the colophon: تمت الكتاب المسماة بعبد الله يزدي الواقعة على التهذيب. His full name is Najm al-Dīn 'Abdallah B. Shihāb al-Dīn al-Ḥusain al-Yazdi, and the Sharḥ al-Tahdīb is mentioned among his works in the Khulāṣat al-Athar, vol. iii., p. 40, where he is stated to have died A.H. 1015.

The commentary has been lithographed in Delhi, A.H. 1284. It was completed, as stated in a Petersburg MS., no. 94, 3, A.H.

967. For other MSS. see Loth, nos. 547—551, and the Khedive's Library, vol. vi., pp. 79 and 82.

736.

Or. 3125.—Foll. 147; $8\frac{3}{4}$ in. by 6; 25 lines, $4\frac{1}{4}$ in. long; written in fair Neskhi; dated Rabī' I., A.H. 1238 (A.D. 1822).

[KREMER, no. 135.]

حاشية على شرح السلم

A gloss by 'Ali B. Aḥmad al-Ṣa'īdi on the commentary of 'Abd al-Rahmān B. Muḥammad al-Akhḍari upon his own metrical treatise on logic, composed A.H. 941 and entitled السلم المروني (v. Arabic Catalogue, pp. 251b, 252a).

Beg. الحمد لله الملهم للصواب والمسبب للأسباب
للطلاب . . . وبعد فيقول الفقير على بن أحمد الصعيدى
لما من المولى الكريم بمذاكرة شرح السلم لمولفه

The glossator says in a short preface that he had consulted for this composition his Shaikh Aḥmad al-Milawi, and had availed himself of the latter's commentary as well as of his oral explanations. In conclusion he states that he completed the work on the 13th of Ramadān, A.H. 1186. The passages explained are distinguished by the word قوله in red ink.

'Ali B. Aḥmad al-'Adawi al-Māliki, called Ṣa'īdi, one of the chief teachers of al-Azhar, died A.H. 1189. The حاشية على شرح السلم is mentioned as one of his works. See Silk al-Durar, vol. iii., p. 206, and the Khedive's Library, vol. vi., p. 56. His Shaikh, Shihāb al-Dīn Aḥmad B. 'Abd al-Fattāḥ al-Ḳāhiri al-Milawi, was also attached to al-Azhar. He was born A.H. 1088 and died A.H. 1181. See Silk al-Durar, vol. i., p. 116. He wrote a long and a short com-

mentary upon the Sullam. Copies of both are noticed in the Paris Catalogue, nos. 2403—4, by Aumer, no. 674, by Pertsch, no. 1206, and in the Khedive's Library, vol. vi., p. 63.

The Sullam has been printed with al-Bājūrī's gloss, Cairo, A.H. 1282, and Bulak, A.H. 1297. For copies of the commentary of al-Akhḍari, to which the above gloss relates, see Aumer, no. 675; Pertsch, no. 1202; the Khedive's Library, vol. vi., p. 62; and the Paris Catalogue, no. 2402.

Copyist: محمد فارس البارصالي المالكي

Dialectics.

737.

Or. 3124.—Foll. 24; 7 in. by $5\frac{1}{4}$; 21 lines, $3\frac{1}{8}$ in. long; written in cursive Nestalik; dated Friday, 21 Jumāda II., A.H. 852 (A.D. 1448). [KREMER, no. 134.]

شرح آداب البحث

A commentary, by Mas'ūd al-Rūmi, upon the *Ādāb al-Baḥṭh*, or rules of disputation, by Shams al-Dīn [Muḥ. B. Ashraf] al-Samarḳandi, who died about A.H. 600. See the Arabic Catalogue, p. 201b, viii., and Haj. Khal., vol. i., p. 207.

الحمد لله رب العالمين . . . وبعد فقد قال
الامام المحقق والهام المدقق سلطان الحكماء المتأخرين
جامع جميع فضائل المتقدمين مولانا شمس الملة والدين
السمرقندي . . . المنة علينا من من عليه لو اهب افضل
النعم الذي هو نعمة العقل

The commentator, whose full name is Kamāl al-Dīn Mas'ūd al-Shīrwānī al-Rūmi, was a celebrated theologian and philosopher, who lived under Sultan Ḥusain Baīḳarā and

taught in the Medresehs of Herat, where he died A.H. 905. See Ḥabīb us-Siyar, vol. iii., Juz 3, p. 340.

The commentary includes the whole text written in red ink.

Copyist: احمد بن عثمان بن سليمان الدياربكري
الشهير بالكردى

For other copies of the commentary, see the Bodleian Catalogue, vol. ii., p. 583, and p. 123; Pertsch, no. 2809; Aumer, no. 664; Loth, no. 590, II.; Rosen, Marsigli Collection, nos. 121, 2, 415, 3; the Paris Catalogue, no. 2351, 2; the Khedive's Library, vol. ii., pp. 272, 273, vol. vii., pp. 217, 414; and Houtsma, no. 461.

738.

Or. 4320.—Foll. 32; $8\frac{1}{4}$ in. by 5; from 19 to 21 lines, about $2\frac{3}{4}$ in. long; written in small Neskhī, probably in the 18th century. [BUDGE.]

حاشية على المسعودى

A gloss upon the commentary called al-Mas'ūdi.

قوله المنة علينا اه سلك طريقة العمل بالحديث
معنى لان حقيقة الحمد عند المحققين اظهار الصفات
الكبالية

By al-Mas'ūdi is meant the commentary of Kamāl al-Dīn Mas'ūd al-Shīrwānī upon the *Ādāb al-Baḥṭh* (see the preceding no.). Ulugh Beg is named as author of the gloss, both in the endorsement, *حاشية الوغ بيك على شرح المسعودى فى آداب البحث*, and in the colophon, *تمت الرسالة المنسوبة الى المولى ميرزا اولوغ بيك*. But the real author appears to be 'Imād al-Dīn Yahya B. Aḥmad al-Kāshī, whose gloss,

called *قوله حاشيه*, begins precisely with the same words. See Aumer, no. 664, v.; Pertsch, no. 2809, 2; and Haj. Khal., vol. i., p. 208, where it is said that the author lived in the tenth century. Several copies of that gloss are noticed in the Khedive's Library, vol. ii., pp. 273, 274, 276, 277.

The first words of the text quoted are *افضل النعم* and *من من عليه*, then *المنة علينا*.

For al-Shirwānī's commentary, see Haj. Khal., vol. i., p. 207; Dérenbourg, Escorial, no. 678, 3; Aumer, no. 664; Dorn, no. 241; Paris, no. 2351, 2; &c.

Ethics and Politics.

739.

Or. 3118.—Foll. 70; 8 in. by 5 $\frac{3}{4}$; 17 lines, 3 $\frac{1}{2}$ in. long; written in fair Neskhi, with all the vowels; dated Saturday, 18 Rabī' I., A.H. 1037 (A.D. 1627).

[KREMER, no. 128.]

**كتاب السياسة في تدبير الرياسة
المعروف بسر الاسرار**

The well-known treatise on politics, alleged to have been written by Aristotle for Alexander, and translated by Yahya B. al-Baṭṭīk.

Beg. الحمد لله رب العالمين . . . اما بعد اصلح الله امير المؤمنين وايدده على حماية الدين وابقاه لرعاية احوال العالمين ان عبده امتثل امره والتزم ماخذة من البحث عن كتاب السياسة في تدبير الرياسة المعروف بسر الاسرار

The work has been fully described by Flügel, Vienna Catalogue, vol. iii., pp. 258—260, and by De Slane in the Paris Catalogue,

no. 2417. For other copies see the Leyden Catalogue, vol. vi., p. 205; Pertsch, no. 1869; Houtsma, no. 462; Lee, no. 39; and Biblioth. Burekhardt., p. 59, no. 30.

This copy was written for a prince of Yemen, Amīr al-Mūminīn Shujā' al-Dīn 'Umar B. Wahīd al-Dīn 'Abd al-Rahmān B. Muḥ. B. Muḥ. B. Ma'ān al-Nazārī, whose name is entered on the title-page with the following titles: *برسم الخزنة الشريفة . . . اليمانية المنصورة النظارية لسيدنا ومولانا . . . امير المؤمنين واحد الخلفاء الهادين . . . شجاع الدين عمر بن سيدنا . . . وحيد الدين عبد الرحمن بن محمد بن محمد بن معان النظاري ادام الله عزه وسعده*

The transcriber, 'Abd al-Bāki al-Ḥanafi B. Muḥ., who calls himself the panegyrist of al-Manṣūr (المادح المنصوري), adds at the end some verses in praise of the same personage.

The last six leaves, foll. 65—70, contain a fragment of a Turkish treatise on the astrolabe, entitled *هدية الطلاب في رسم الاسترلاب* (see the Turkish Catalogue, p. 122a).

740.

Or. 3117.—Foll. 248; 9 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 15 lines, 5 $\frac{1}{4}$ in. long; written in fair large Neskhi; dated 8 Jumāda I., A.H. 588 (A.D. 1192).

[KREMER, no. 127.]

الاحكام السلطانية والولايات الدينية

The well-known political treatise of Abu 'l-Ḥasan 'Alī B. Muḥ. B. Ḥabīb al-Māwardī, who died A.H. 450. See the Arabic Catalogue, p. 723a.

Beg. قال اقضى القضاة الامام ابو الحسن على بن محمد بن حبيب الماوردي البصري الشافعي رحمه الله الحمد لله الذي اوضح لنا معالم الدين

The work has been edited by Enger, Bonn, 1853, and printed with Tahdīb al-Akhlāq, Cairo, A.H. 1298. For MSS. see the Leyden Catalogue, vol. iv., p. 192.

Copyist: أبو بكر بن أبي محمد بن أحمد الخواراني

741.

Or. 3193.—Foll. 63; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 11 lines, $2\frac{1}{2}$ in. long; written in large Neskhi, A.H. 1260 (A.D. 1844).

[KREMER, no. 202.]

العقد النفيس ونزهة الجليس

A collection of moral maxims and rules of conduct, arranged under eight heads; without author's name.

الحمد لله العلي الكبير القوى القدير العليم
الخبير . . . اما بعد فان احق ما نطق به اللسان ما زاد
في شدة البصيرة وعاد بصحة السردية

After quoting maxims of Alexander, Plato, Pythagoras, Aristotle, &c., on justice, the author divides his work into eight Bābs, the first of which, with the heading الباب الاول, contains precepts relating to the acquirement of understanding and knowledge. The other Bābs have similar headings, and relate respectively to the following subjects: 2. الزهد والعبادة, continence and religious duties; 3. ادب اللسان, the ruling of the tongue; 4. ادب النفس, the ruling of the sensual soul; 5. حسن السيرة, noble qualities; 6. مكارم الاخلاق, virtuous conduct; 7. حسن السياسة, good government; 8. حسن البلاغة, eloquence. The author concludes with the precepts of 'Alī B. Abī Tālib to his son al-Ḥusain.

The work is textually taken, with some excisions, a few additions, and slight verbal

changes, from an early collection of moral maxims, entitled احاسن المحاسن, Aḥāsīn al-Maḥāsīn, which has been printed, with al-Ījāz wal-I'jāz and other tracts of al-Tha'ālībī, in Constantinople, A.H. 1301. The author, Abu 'l-Ḥasan B. al-Ḥusain al-Rukhkhaji, appears to have lived in the fifth century of the Hijrah. He quotes as one of his authorities his "late" father, al-Ḥusain B. al-Ḥasan al-Rukhkhaji (who, as we learn from Ibn al-Athīr, vol. ix., p. 317, had the official title of Mu'ayyid al-Mulk, and died A.H. 430), and he dedicates the work to the 'Uḡailī prince, Sharaf al-Daulah Abu 'l-Makārim Muslim B. Kuraish, who reigned in Aleppo and Mosul from A.H. 453 to 478. See Ibn Khallikān, De Slane's translation, vol. iii., p. 421, and Ibn al-Athīr, Kāmil, vol. x., p. 91.

A copy of the Aḥāsīn al-Maḥāsīn, described by Pertsch, Gotha Catalogue, no. 1873, has the same divisions as the present work, with nearly identical headings.

A MS. of the 'Ikd al-Nafīs, also without author's name, is noticed in the Khedive's Library, vol. ii., p. 165.

742.

Or. 3182.—Foll. 221; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, $4\frac{3}{4}$ in. long; written in large and bold Neskhi; dated 21 Shawwāl, A.H. 734 (A.D. 1334), with the exception of foll. 1, 2, 47, and 149—184, which have been supplied by a later hand. [KREMER, no. 191.]

سراج الملوك

"The flambeau of kings," the well-known treatise on the duties of sovereigns and their rules of conduct, illustrated by copious historical anecdotes; by Abu Bakr Muḥammad B. al-Walid al-Turtūshi, who

died in Alexandria, A.H. 520. See Ibn Khallikān, De Slane's translation, vol. ii., p. 665, and al-Maḥḥari, Analectes, vol. i., p. 517.

الحمد لله الذي لم يزل ولا يزال وهو الكبير
المتعال

The work is dedicated, fol. 3b, to al-Ma'mūn Abu 'Abdallāh Muḥammad [B. Abi Shujā' Fātik] al-Āmiri [called Ibn al-Baṭā'ihi], who was appointed Wazīr by the Fatimide Khalif al-Āmir, A.H. 515, and was deposed A.H. 519. See Ibn Khallikān, vol. iii., p. 455, and al-Kāmil, vol. x., p. 443.

The MS. has been collated. It is said in the colophon that it was transcribed from a copy dated Dulḥa'dah, A.H. 568, in which it was stated that the work had been completed in Fustāt Miṣr on the 14th of Rajab, A.H. 516.

On the first page is a notice on the author's life, in which his patronymic is spelt at full length, Ibn Rundaḥah, ابن رندة. On the same page is a note, stating that the MS. belonged, A.H. 1134, to Amīr al-Mūminīn al-Mutawakkil 'ala-llah al-Ḳāsim B. al-Ḥusain, the Zaidite Imām of Yemen, who died A.H. 1139.

The contents agree with the edition of the *Sirāj al-Mulūk* printed in Alexandria, A.H. 1289. For other copies see the Arabic Catalogue, pp. 512b, 659a; Pertsch, no. 1878; the Paris Catalogue, nos. 2431—7; the Leyden Catalogue, 2nd edition, nos. 465—68; and the Khedive's Library, vol. v., p. 67. An abridgment is noticed by De Jong, no. 155.

743.

Or. 3827.—Foll. 122; 11 $\frac{3}{4}$ in. by 8; 31 lines, 4 $\frac{1}{2}$ in. long; written in small and neat

Neskhī, with ruled margins; dated on the eve of Thursday, the last of Ramaḍān, A.H. 1075 (A.D. 1665).

[GLASER, no. 115.]

Another copy of the same work, written for al-Faḳīh 'Izz al-Dīn Muḥ. B. 'Abdallāh al-'Utmi.

Copyist: محمد بن علي بن محمد الحودي

At the end is an extract from a letter on the origin and early history of the Wahhābis by al-Muḥsin B. 'Abd al-Ḳarīm B. Ishāk, entitled *لقحات في فعلات اهل نجد*. It is written in diagonal lines, and occupies four pages, foll. 120b—122a.

744.

Or. 1529.—Foll. 102; 9 $\frac{1}{2}$ in. by 6; 23 lines, 4 $\frac{3}{4}$ in. long; written in Neskhī, apparently in the 13th century.

[SIR HENRY C. RAWLINSON.]

A treatise of ethics, especially intended for kings, imperfect at the beginning, and containing neither title nor author's name.

It is evidently one of the numerous works of that prolific writer, Abu 'l-Faraj 'Abd al-Raḥmān Ibn al-Jauzi, who died A.H. 597. The following three men from whom the author, in frequent Isnāds, professes to have orally received traditions, viz., Ibn al-Ḥusain (Hibat Allah B. Muḥ.), Muḥ. B. Nāsir, and Abu Maṣṣūr 'Abd al-Raḥmān B. Muḥ. al-Ḳazzāz, are all mentioned in the biographical notices of Ibn al-Jauzi among his masters. See al-Wāfi bil-Wafayāt, Add. 23,358, fol. 218, and Ta'riḥ al-Islām, Or. 52, fol. 119. Again, a piece of verse with which the present work concludes, and which begins:

لعبت وهل يلعب الاشيب

وقد ذهب الاطيب الاطيب

is given in *extenso*, with few variations, in

the life of Ibn al-Jauzi, by his grandson, Mir'āt al-Zamān, Add. 23,279, fol. 107, among his select verses; but we have no means of identifying the present work with any of the numerous moral writings of Ibn al-Jauzi enumerated in the same notice.

The work is divided into chapters, termed Bābs, the original numbers of which have been altered in order to give an appearance of completeness to the MS.

The first extant Bāb, originally the fourth, treats of the duty of listening to admonitions; but it is imperfect at the beginning. In the following table of the headings of the subsequent chapters, the original, still faintly visible, numbers of the Bābs are added within brackets:

Fol. 4a. الباب الثاني [الخامس] في تذكير السلطان
ووعظه

Fol. 7b. الباب الثالث [السادس] في ذكر فضل
العدل

Fol. 9b. الباب الرابع [السابع] في ذكر ذم الظلم

Fol. 11b. الباب الخامس [الثامن] في ذكر ما ينبغي
للسلطان استعماله

Fol. 16b. الباب السادس [التاسع] في ذكر سياسة
الرعايا ومدارقتها

Fol. 21b. الباب السابع [العاشر] في ذكر اجتلاب
الاموال ومصارفها

This last chapter breaks off at fol. 23b. The eleventh, the beginning of which is wanting, treats of the lives and characters of the Khalifs in chronological order, from 'Abd al-Malik B. Marwān to the reigning Khalif, al-Mustaḍī bi-amr-allah (A.H. 566—575).

Fol. 60a. الباب الثامن [الثاني عشر] في ذكر من
وعظ الخلفاء

Fol. 63a. الباب العاشر [الثالث عشر] في ذكر
من وعظ من الخلفاء

This last Bāb breaks off, fol. 82b, in the middle of an admonition addressed by al-Auzā'i to Khalif al-Manṣūr. The next Bāb, the latter part of which is alone extant, contains exhortations addressed to Amīrs.

Fol. 85a. الباب الحادي عشر [السادس عشر] فيه
مواعظ ووصايا

Fol. 87b. الباب الثاني عشر [السابع عشر] في ذكر
من ترعد من الملوك والسلطين والامراء

There is at the beginning of most chapters a prayer for the reigning Khalif al-Mustaḍī, for whom the work was evidently written.

A spurious beginning has been prefixed, with the title كتاب عمدة الاحكام في تدبير ملة الاسلام لعلامة اوانه وفريد عصره وزمانه ابن الجوزي رحمه الله تعالى

The apocryphal preface begins thus: الحمد لله الذي الف بين قلوب العباد في سائر البلاد باكمل تاليف. It contains another title in the following passage: وبعد فهذا كتاب سميته تحرير الاحكام يشتمل على نظام العالم وينبه على ظلم الصغير والكبير

Neither of the above titles is found in the authentic lists of al-Jauzi's works.

745.

Or. 1534.—Foll. 57; $9\frac{1}{4}$ in. by $6\frac{1}{4}$; 21 lines, $4\frac{3}{4}$ in. long; written in large bold Neskhi, apparently in the 14th century.

[SIR HENRY C. RAWLINSON.]

قدح الدراسة في مناهج السياسة

Moral and religious precepts for the use

of kings, illustrated by numerous anecdotes ; imperfect at the beginning.

The author is only designated, in the colophon, by his honorific title, or Laḳab, viz., al-Jalāl, or Jalāl al-Dīn: قال للجلال هذا ما يسره الله من كتاب الدراسة في مناهج السياسة

He appears to have lived in Egypt, and, judging from the evident age of the MS., he can hardly be placed later than the eighth century of the Hijrah.

The preface, the beginning of which is lost, contains the name of al-Malik al-Manṣūr, to whom the work is dedicated. This was probably al-Malik al-Manṣūr Ḳalā'ūn, who reigned A.H. 678—689.

The scope of the work is described in these terms: يكون عذب الموارد مختلف المقاصد جامعا لانواع السياسة وموضعا لموجب الرياسة مشتملا على حكم مشهورة وواقعة مذكورة الخ

The author, who was evidently a religious character, begins by showing that piety is the only foundation for the prosperity of the state. Then comes a long story, fol. 3b—33b, about king Dārā al-Pahlawān, his discussion with his ten councillors, called Mūnis, al-Nājim, al-Murāḳib, Marzubān, al-Ḥākim, Ispahbad, and Mujīr, and the scheme by which he brought the rebel Hurmuz to submission.

There is no division into chapters except towards the end, where the following headings occur :

Fol. 50b. ذكر العمال وما قيل فيهم وفي ولاياتهم
وغير ذلك

Fol. 53a. ذكر اخبار بعض القضاة وسيرهم وغير ذلك

Fol. 55b. ذكر شجعان العرب وغير ذلك من الحكايات والنوادر

The anecdotes relate mostly to the ancient kings of Persia, to the Umayyades, and to the early Abbasides.

The latest reference, the date of which can be fixed, fol. 55b, is to the طبقات الاوليا, by Zakī al-Dīn 'Abd al-'Azīm al-Mundirī, who died A.H. 656 (v. no. 629). There are also quotations from two works, the date of which has not been ascertained, namely, نتائج الانكار, fol. 46a, and منشور الحكم, fol. 47a.

In a spurious beginning prefixed to the MS. by a modern hand, the work is ascribed to Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī.

746.

Or. 3780.—Foll. 28 ; 6½ in. by 4 ; 16 lines, 2¼ in. long ; written in Neskhī, with red-ruled margins ; dated Saturday, 18 Rabī' I., A.H. 1058 (A.D. 1648).

[GLASER, no. 65.]

القبر المسبوك في صفات الملوك

A treatise on the rights and duties of kings ; by Ṣafī al-Dīn Aḥmad B. al-Ṣafī al-Maimūnī, with the following title: كتاب القبر المسبوك في صفات الملوك تاليف الشيخ الامام العالم العلامة صفي الدينى والدين احمد بن الصفي الميموني

لحمد لله على سوابع نعمه وله الشكر على
ترادف منزه وقسمه

The author wrote it, as stated in the preamble, at the request of the Rasūlī Sultan, al-Malik al-Ashraf 'Umar B. Yūsuf B. 'Umar B. Rasūl, who reigned A.H. 694—6. It is divided into four Bābs, with the following headings :

Fol. 4b. فيما يجوز للسلطان التماسه من الاموال وما لا يجوز

Fol. 7b. فيما وضعه الله في السلطان من النفع لعباده وما اعد له على ذلك من الاجر والثواب

Fol. 11b. في وجوب اقامة السلطان ونصبه وشروط السلطان التي اذا وجدت فيه جازان يكون سلطانا

Fol. 23b. في حكم ادارات السلاطين وعطاياهم ومن قبلها منهم من السلف او ردها

The author says at the end that he had compiled the present work from four books of al-Ghazzālī, viz., al-Iḥyā, al-Wasīṭ, al-Ikṭisād, and al-Mustazhiri, with additions from a few other works.

747.

Or. 3525.—Foll. 217; 10½ in. by 7; 27 lines, 4¾ in. long; written in fair Neskhi; dated 26 Muḥarram, A.H. 841 (A.D. 1437).

[S. CHURCHILL.]

غرر الخواص الواضحة وعرر النقايس الفاضحة

A collection of sayings, select verses and anecdotes, illustrating virtues and the opposite vices; by Jamāl al-Dīn Muḥammad B. Ibrāhīm B. Yahya B. 'Alī al-Kutubi, known as Ibn al-Maghribi.

Beg. الحمد لله الذي جعل اللسان عنوان عقل الانسان

The author's name is found in the following title, written in gold within an illuminated border on the first page: كتاب غرر الخواص :

الواضحة وعرر النقايس الفاضحة تأليف الشيخ العلامة جمال الدين محمد بن ابراهيم ابن يحيى ابن علي الكتبي المعروف بابن المغربي تغمده الله بالرحمة والرضوان

He is also known as al-Warrāḳ (another name for al-Kutubi, the book-seller) and as

al-Waṭwūṭ. He was born A.H. 632, and died in Ramaḍān, A.H. 718. His works are:

1. مناهج الفكر ومباهج العبر; 2. فتي الفتوة ومراة المروة; 3. الدرر (see the Arabic Catalogue, p. 183b); 4. Notes to the Kāmil of Ibn al-Athir. See al-Durar al-Kāminah, Or. 3044, fol. 48a, where the title of the present work has been added in the margin.

The work is divided, as stated in the preface, into sixteen Bābs, treating respectively of eight virtues, and of the opposite vices. Each Bāb consists of three Faṣls. The preface is followed by an introduction containing moral maxims, and a full table of contents, foll. 4a—8a. The headings of the Bābs are given by Aumer, Munich Catalogue, no. 604, and by Flügel, who describes in the Vienna Catalogue, vol. i., no. 388, an abridgment entitled خصائص الغرر ونقايس العرر. Another compendium will be noticed further on, Or. 3630, II. See also Rosen, Institut, no. 107; Haj. Khal., vol. iv., p. 319; and "Mission Scientifique en Tunisie," p. 11.

The present copy agrees exactly with the edition printed in Bulak, A.H. 1284.

Copyist: محمد بن احمد التكروري

On the title-page are notes of several successive owners, dated A.H. 965, 1005, 1038, and a large seal stating that the volume was made a Waḳf, A.H. 1056, for the benefit of students of law and Hadith. The signature of the donor has been partly obliterated; but ابن شاه محمد is still faintly visible.

748.

Or. 3692.—Foll. 335; 8¼ in. by 5¾; 19 lines, 4 in. long; written in Neskhi; dated 1st Muḥarram, A.H. 1225 (A.D. 1810).

[BUDGE.]

The same work, without author's name.

The copyist, Yāsīn al-'Umari al-Mausili, is the author of a history of Mosul brought down to A.H. 1226. See the Arabic Catalogue, p. 577*b*. A table of contents occupies three pages at the beginning.

749.

Or. 3190.—Foll. 313; $8\frac{1}{2}$ in. by 6; 17 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi, about A.D. 1850. [KREMER, no. 199.]

The same work, with a title in which the author is called Abu 'Abdallah Muh. B. Ibrāhīm B. Yahya B. 'Ali al-Waṭwāṭ al-Kutubi al-Miṣri.

750.

Or. 3119.—Foll. 58; $7\frac{3}{4}$ in. by 5; 21 lines, 3 in. long; written in small and close Neskhi, after A.H. 1000 (A.D. 1592). [KREMER, no. 129.]

معيد النعم ومبيد النقم

A moral treatise by Tāj al-Dīn [Abd al-Wahhāb B. 'Ali] al-Subki, who died A.H. 771.

Beg. اما بعد حمد الله معيد النعم ومبيد النقم. بمزيد الشكر ومديد الكرم . . . فقد ورد على سوال هل من طريق لمن سلب نعمة دينية او دنيوية اذا سلكها عادت اليه

The author's object is to show by what means men may recover such worldly blessings as have been taken from them. The means are thankfulness, prayer, and faithful discharge of duty. This is shown in one hundred and twelve instances (مثال), applicable to various conditions of men.

The work is mentioned among the writings of al-Subki in *Husn al-Muhādḍarah*, vol. i.,

p. 183. See Haj. Khal., vol. v., p. 642; Pertsch, no. 848; the Paris Catalogue, no. 2447; and the Khedive's Library, vol. vi., p. 199, vol. vii., pp. 233, 661.

Copyist: عبد اللطيف بن الحاج علي المجدلاوي
مسكنا الرفاعي طريقة

In the colophon, وكان الفراغ من هذه المذاكرة . . . والف من الهجرة النبوية, the first numeral has been erased.

Mathematics.

751.

Or. 1514.—Foll. 174; 9 in. by 5; 17 lines, $2\frac{3}{4}$ in. long; written in neat Persian Nestalik, with diagrams; dated (foll. 89, 117, 144, 163) from Safar, A.H. 886, to Dul-ka'dah, A.H. 888 (A.D. 1481—3).

[SIR HENRY C. RAWLINSON.]

الحاق ابي اسحق

A commentary upon the geometry of Naṣīr al-Dīn al-Tūsī, known as تحرير اصول اقليدس

Beg. الحمد لله الذي يتلأأ على صفحتي الليل والنهار تبشير آثار قدرته . . . اما بعد فظالما يدور في خلدي ولم يقات لي في بلدي ان اجمع من اصول الهندسة والحساب

The author, who designates himself only by his Kunyah, Abu Ishāk, had long contemplated writing a treatise of geometry and arithmetic, as a help to astronomical observations. When Sultan Ya'kūb Bahādur Khān obtained the sovereign power, and, although only sixteen years of age, surpassed all princes in merit and virtue, the author

willingly complied with his royal desire, by writing for him the present work.

Ya'kūb Beg B. Hasan Beg, the greatest ruler of the Ak-ḡuyunlu dynasty, ascended the throne at the age of sixteen, A.H. 883, and died A.H. 896. See Lubb al-Tawārikh, Or. 140, fol. 64, and Ta'rikh Elchi Nizām-shāh, fol. 438.

The commentary appears to have been left unfinished. It extends only to the first five of the fifteen Maḡālahs of the text, and breaks off in the course of the explanation of the 14th figure, الشكل الرابع عشر, of Maḡālah V.

The five Maḡālahs begin respectively as follows: I. fol. 5a; II. fol. 89b; III. fol. 117b; IV. fol. 144b; V. fol. 164b.

Prefixed to the MS. is a leaf containing a eulogy upon the work and the author, as well as upon the latter's royal patron, by the famous al-Dawānī, Abu 'Abdallāh Muḡammad B. As'ad, who prays that the author may live to complete the work. The eulogy is dated Tebrīz, 27 Dul-ka'dah, A.H. 887.

The commentary contains the entire text of the Taḡrīr. The latter work has been printed in Rome, A.D. 1594, and in Constantinople, A.H. 996. For MSS. see the Arabic Catalogue, pp. 443b, 618b; Uri, nos. 949, 1012; Aumer, no. 848; Loth, nos. 736—40; the Paris Catalogue, no. 2465; the Khedive's Library, vol. v., p. 193, &c.

752.

Or. 3129.—Foll. 99; 7 in. by 5; 21 lines, 3¼ in. long; written in fair Neskhi, in the 16th century. [KREMER, no. 139.]

تحفة الطلاب في شرح نزهة الحساب

A commentary by Abu'l-Faḡl Muḡammad

B. Aḡmad B. Ayyūb, called Ibn Imām al-Naḡḡasiyyah, al-Shāfi'i, upon the arithmetical treatise entitled Nuzhat al-Ḥussāb fi 'Ilm al-Ḥisāb, نزهة الحساب في علم الحساب

Beg. . . . الحمد لله سريع الحساب جزيل الثواب وبعد فقد كنت في حال الطفولية والشباب اشتغلت بعلم الفرائض والحساب

The author of the Nuzhat al-Ḥussāb is called by the commentator Shihāb al-Dīn Abu'l-'Abbās Aḡmad B. Muḡ. B. 'Imād al-Ḳarāfi, commonly called Ibn al-Hā'im, al-Maḡdisi al-Shāfi'i. (He died in Jerusalem, A.H. 815; see the Arabic Catalogue, p. 773a, ad p. 200b).

The Nuzhat al-Ḥussāb is an abridgment of the Murshidat al-Ṭalīb by its author, Ibn al-Hā'im; v. Haj. Khal., vol. vi., p. 325. For MSS. see Pertsch, no. 1479, 2, and the Khedive's Library, vol. v., p. 191.

The commentator had applied himself in his youth to the study of the law of inheritance and of arithmetic. Returning to the latter after an interval of thirty years, he found his knowledge of it unimpaired. He states at the end that he commenced the commentary on the 7th of Duḡḡijjah, A.H. 889, and that, although engaged all the time in giving legal opinions, in teaching, and in writing other works, he completed it on the 7th of Duḡḡijjah, A.H. 890.

At the end are three Samā's, or certificates of reading, the earliest of which was written by 'Alī B. Nāṣir al-Dīn al-Ṭarābulusi al-Dimashḡi al-Ḥanafī, Imām of the Jāmi' al-Umawi, Damascus, A.H. 978.

On the first page is a short notice of Ibn al-Hā'im from the Ṭabaḡāt of al-Suyūṭī, and a note showing that the MS. originally contained, in addition to the above work, اللع في الحساب, and its commentary, by Sibṭ al-Māridīni (see Pertsch, no. 1483).

753.

STOWE, Or. 10.—Foll. 159; 9 in. by 7; about 20 lines, 4 in. long; written by several hands, mostly about the close of the 16th century.

I. Foll. 1b—12a. مراسم الانتساب في معالم الحساب. A treatise on arithmetic, by Ya'ish B. Ibrāhīm B. Yūsuf B. Sammāk al-Umawī.

Beg. العبد الفقير الى رحمة ربه . . . يعيش بن ابراهيم بن يوسف بن سماك الاموي لطف الله به اما بعد الحمد لواهب العقل باسط النعمة

This copy, dated Dimyāt, Safar, A.H. 991 (A.D. 1583), is said to have been transcribed from the author's autograph MS.

II. Foll. 12a—14b. رفع الاشكال في مساحة. A short treatise on mensuration, by the same author, also transcribed from his original draft.

Beg. المساحة تجزية الشئ المجهول بشئ معلوم والتكسير ضرب طول المساحة في عرضها

It is followed by some notes on magic squares, with diagrams.

III. Foll. 20a—27b. اللمعة الماردينية في شرح الياصمينية. A commentary by Muḥammad B. Muḥ. Sibṭ al-Māridīnī, upon the versified treatise of algebra, entitled al-Yāsaminīyyah.

Beg. الحمد لله الذي احصى كل الاشياء عددا . . . وبعد فيقول فقير رحمة ربه محمد بن محمد سبط المارديني هذا تعليق على الارجوزة المسماة الياصمينية في علم الجبر

The author of the poem is Abu Muḥ. 'Abdallāh B. Muḥ. B. Ḥajjāj al-Ishbīlī, called Ibn al-Yāsamin, who died A.H. 600. For copies of the same commentary see Uri, no. 965, 6; Pertsch, no. 1475; Ahlwardt, Verzeichniss, 1871, no. 405; and the Khedive's Library, vol. v., pp. 190 and 214.

IV. Foll. 28—45b. شرح اشكال التأسيس. A commentary by Mūsā B. Muḥ., called Kāḍi-zādah al-Rūmī (who died about A.H. 840; v. Persian Catalogue, p. 456) upon the Ashkāl al-Ta'sīs, a treatise of geometry by Shams al-Dīn Muḥ. B. Ashraf al-Samarḳandī, who died about A.H. 600.

Beg. الحمد لله الذي خلق كل شئ بقدر وقدر له ما يليق به من اشكال وصور

This copy is dated 15 Rajab, A.H. 998 (A.D. 1590). For other MSS. see the Arabic Catalogue, pp. 186a, 618a; Aumer, no. 849; Pertsch, no. 1498; and the Khedive's Library, vol. v., p. 196.

V. Foll. 47a—59b. كشف القناع في رسم الارباع. A treatise on the construction of quadrants; by Abu 'Abdallāh Muḥammad B. Muḥ. B. Aḥmad B. Muḥ. B. al-'Aṭṭār (alias al-Baiṭār) al-Bakrī al-Shāfi'i.

Beg. قال الشيخ الامام العالم العلامة ابو عبد الله محمد بن محمد بن احمد بن محمد بن العطار البكري الشافعي رحمه الله تعالى الحمد لله المعطي لمن اطاع . . . وبعد فهذه ديباجة لطيفة سميتها بكشف القناع الخ

The work is divided, as noticed by Haj. Khal., vol. v., p. 213, into a Muḥaddimah, two Kisms, and a Khātimah. At the end the author says that the contents were derived, A.H. 830, from the teaching of his master, Nūr al-Dīn al-Naḳḳāsh B. 'Abd al-Kādir.

For MSS. see the Khedive's Library, vol. v., p. 269; Journal Asiatique, 1862, I., p. 124; and the Paris Catalogue, no. 2546.

The above tract is followed by some astronomical tables and cabalistic squares.

VI. Foll. 67—75b. A treatise on the construction and use of the celestial globe, in sixty-five Bābs, by Afanṭā B. Lūkā, with

رسالة افنطا بن لوقا في العمل بالكرة ذات
الكرسى وهي مرتبة على خمسة وستين باب

Beg. الباب الاول في معرفة رسوم الكرة واسماؤها
الكرة آلة مولفة من نفس الكرة الحلقة الثانية [الثابتة]
علم عليها الكرسى الحامل

An anonymous tract noticed by De Slane,
Paris Catalogue, no. 2544, 11°, has the same
beginning.

VII. Foll. 76b—79b. A short tract in
explanation of the fact that the stars are
visible at night, and disappear in day-time;
without author's name.

Beg. وبعد الحمد لله والثنا عليه كما هو اهله
ويستحقه فان السلطان المعظم غياث الدنيا الذي قد
جمع الله فيه ما تفرق في عظماء الملوك

It was written in answer to a question
put by a princely personage, only designated
by the title Ghiyāth al-Dunyā [wal-Din].

VIII. Foll. 80—122a. كتاب السبعيات في
مواظب البريات. A work treating of the holi-
ness of number seven, and of the memories
and traditions attached to each of the seven
days of the week; by Abu Naṣr Muḥammad
B. 'Abd al-Raḥmān al-Hamdānī.

Beg. الحمد لله الملك لجبار المهين الستار . . . قال
الشيخ الامام الاجل الاستاد ابو نصر محمد بن عبد
الرحمن الهمداني رضى الله عنه اعلم ان الخالق البارئ
جلت قدرته وعلت كلمته . . . زين الاشياء السبعة
بالاشياء السبعة

After mentioning such instances as the
seven heavens, the seven earths, the seven
hells, the seven verses of the Fātiḥah, &c.,
the author divides his work into seven
Majlis, which treat respectively of the seven
days of the week, and contain numerous

apocryphal traditions relating to the Prophets
of old, to Muḥammad and to 'Ali.

The seven Majlis begin respectively at
foll. 81a, 90a, 97b, 105b, 110b, 115b, and 121a.

The work is mentioned under the above
title by Haj. Khal., vol. iii., p. 579. For
other copies see Uri, nos. 127, 2, 156, and
420; Aumer, no. 156; Pertsch, no. 829;
the Khedive's Library, vol. ii., p. 161; and
the Vienna Catalogue, no. 1672, where the
contents are fully stated.

IX. Foll. 123—159b. The Alfīyah of Ibn
Mālik, written A.H. 1167 (A.D. 1754) by al-
Sayyid 'Alī Naḥīb-Zādah.

754.

Or. 3693.—Foll. 43; 8½ in. by 6½; written
by two hands, A.H. 904 and 1095.

[BUDGE.]

I. Foll. 1—10; about 30 lines, 3½ in. long;
written in small, sparingly pointed, Neskhi;
dated 17 Shawwāl, A.H. 904 (A.D. 1499).

A commentary by Shibāb al-Dīn al-
Sirājī al-Shāfi'ī upon the metrical treatise of
algebra, called al-Yāsaminīyyah (see no.
753, III.): شرح الياصمينية في الجبر والمقابلة :
للعلامة شهاب الدين السيرجي الشافعي تغمده الله
برحمته

Beg. الحمد لله رب العالمين . . . فان ارجوزة الشيخ
الامام العالم الحاسب ابي محمد عبد الله بن الحجاج
الشهير بابن الياصمين صغيرة الحجم غزيرة المعنى قد حوت
معظم الفن غير انها خالية عن التمثيل وعن تكملة
القوانين

The prologue of the Yāsaminīyyah is left
out. The commentary on the next following
line, على ثلثة يدور الجبر, begins thus: قدم الشيخ

رحمه الله ذكر الاله فالا هم اذ الاله هنا ما يتوصل به الى فهم عبارات اهل الفن وهي ثلثة

Copyist: . . . ابو بكر تلميذ شيخ الاسلام المفتي . . . محمد بن حسن الرمادى

Foll. 11—43; 21 lines, $4\frac{3}{4}$ in. long; written in cursive, but distinct, Neskhi, A.H. 1095 (A.D. 1684), contain the following treatises:

II. Foll. 11-12. A short anonymous tract on the use of the quadrant, called al-Maḥṭū' al-Shimālī, divided into a Muḥaddimah and seven Bābs.

Beg. وبعد فهذه رسالة مختصرة في معرفة العمل بالربع المقطوع الشمالى وهي مشتملة على مقدمة وسبعة ابواب اما المقدمة ففي تسمية رسومه

III. Foll. 12b—16. A short anonymous tract on the sinuated quadrant, consisting of a Muḥaddimah and fifteen Bābs.

Beg. هذه رسالة مختصرة ايضا على الربع المجيب وهي مشتملة على مقدمة وخمسة عشر بابا اما المقدمة ففي تسمية رسومه

Copyist: ابراهيم بن ملا محمود بن احمد شعبان

IV. Foll. 16b—17. Verses of Sībawaih on the syntax of pronouns when preceded by انا, and verses of Ibn al-Hājib on nouns of feminine gender without feminine terminations.

V. Foll. 17b—43. The commentary of Mūsa B. Muḥ., called Kāḍi Zādah, upon the Ashkāl al-Ta'sīs (see no. 753, IV.), to which is prefixed this title: تحفة الرئيس في شرح اشكال التأسيس

Astronomy.

755.

Or. 1407.—Foll. 107; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 35 lines, 4 in. long; written in small and neat Neskhi; dated Wednesday, 12 Ramaḍān, A.H. 1074 (A.D. 1664).

صور الكواكب

Description of the fixed stars, by Abu 'l-Husain 'Abd al-Raḥmān B. 'Umar al-Sūfi (who died A.H. 376), with the following title:

كتاب صور الكواكب الثابتة وهو الثمانية واربعين صورة من فلك البروج تاليف الشيخ الإمام عبد الرحمن بن عمر المعروف بابي الحسين الصوفي لاجل عضد الدولة والتاج الملة رحمه الله تعالى

قال عبد الرحمن بن عمر المعروف بابي الحسين Beg. الصوفي بعد ان حمد الله واثنى عليه وصلى على رسوله المصطفى انى رايت كثيرا من الناس يخوضون في طلب معرفة الكواكب

The twin figures of the constellations, drawn in outline, and partly coloured, occupy a whole page each. To some of the constellations the Latin names have been added in Arabic characters, as Ursa Minor, اورسا مينور, Ursa Major, اورسا مايور, &c. The MS. has been collated, as appears from numerous corrections in the margins. The work has been translated by Schjellerup, "Description des étoiles fixes," St. Petersburg, 1874. See also Caussin de Perceval, Notices et Extraits, vol. xii., p. 236, and, for other copies, the Arabic Catalogue, p. 188a; Mehren, Copenhagen Catalogue, no. 83; Upsala, no. 325; Rosen, Institut, no. 185; Marsigli Collection, no. 422; the Paris Catalogue, nos. 2488—92, &c.

756.

Or. 1997.—Foll. 262; 13 in. by $8\frac{1}{2}$; 31 lines, 7 in. long; written in fine large Neskhi, but sparingly provided with diacritical points; dated Baghdad, Rabī' I., A.H. 570 (A.D. 1174). [SIR HENRY M. ELLIOT.]

القانون المسعودى

Al-Kūnūn al-Mas'ūdi, the great astronomi-

cal work of Abu'l-Raiḥān al-Bīrūnī, who died A.H. 440 (v. supra, no. 457).

المسعود من سعد بالله وتقر بقاءه اياه عن Beg.
الاشكال والاشياء

The preface contains a dedication to Sultan Mas'ūd Ghaznawī, from whom the work takes its name. He is designated by the following titles: الملك الاجل السيد المعظم ظهير خليفة الله وناصر دين الله وحافظ عباد الله المنتقم من اعداء الله ابي سعيد مسعود بن يمين الدولة وامين الملة محمود اطل الله بقاءه, and is said to have come out victorious, by the grace of God, from a struggle with those who opposed his succession to the hereditary throne. A condensed translation of the preface has been given by Prof. Sachau in his own preface to Alberuni's *India*, pp. xii.—xiv. The work comprises eleven books (Maḳālah), divided into chapters (Bāb), some of which are again subdivided into sections (Faṣl). A full table of contents concludes the preface, and occupies seven pages, foll. 2a—5a.

The date of composition is not explicitly stated. The work appears to have been written in Ghaznah, some time after A.H. 422, the year in which Sultan Mas'ūd established his rule in that capital. The table of the Abbaside Khalifs, fol. 32a, is brought down to al-Ḳā'im, who was proclaimed at the close of the same year. On the other hand, the Ḳānūn Mas'ūdi must have been completed before A.H. 427, for it is included in the list of al-Bīrūnī's writings, which was drawn up by the author in that year. (See "Chronologie Orientalischer Völker," Einleitung, p. 46.)

Only four copies of the Ḳānūn Mas'ūdi are known to exist in European libraries. One, the contents of which have been fully stated in the Bodleian Catalogue, vol. ii.,

pp. 360—3, is dated A.H. 475, but contains only the first half of the work, with considerable lacunae. The contents of the other copies have not yet been described in detail. Another MS., apparently complete, and dated A.H. 1040, is noticed in the Catalogue of the Mulla Firuz Library, p. 35, no. 65.

As the present MS. bears an early date, and contains, with a trifling exception, the entire work, it will not be superfluous to give the headings of the chapters in full. In the following list the Roman numbers indicate the Maḳālahs, and the Arabic figures the Bābs:

- I. 1. Fol. 5a. في الاخبار عن هيئة الموجودات
الكلية في العالم باجمال وايجاز للتوطية
2. Fol. 5b. في ذكر الدلائل على مبادئ الصناعة
باختصار
3. Fol. 11a. في اقتصاص الدواير السماوية وصفة
القابها للتعريف في الاستعمال
4. Fol. 12b. في تحديد الايام والليل منها والنهار
5. Fol. 13a. في ذكر الشهر والسنة الطبيعيين
والوطنيين
6. Fol. 13b. في ذكر سنى الامم وشهورهم مرسلة
ومعللة
7. Fol. 14b. في انواع الايام وما ويجال اليه
اليوم وضعا
8. Fol. 15a. في تحويل هذه الاجزا من جنس
الى آخر
9. Fol. 16a. في جماعة السنين المطلقة التي
تسبب الكثرة وغيرها
10. Fol. 16b. في المجامعات التي تسبب كبس
السنين الشمسية

- Fol. 17a. 11. في الجماعات التي تكبس
السنين القمرية
- Fol. 18a. II. 1. في نقل التواريخ الثلاثة
بعضها الى بعض
- Fol. 22b. 2. في تمييز ما يفرض من التواريخ
مختلط الاجزا
- Fol. 23b. 3. في ذكر تخاليف في التواريخ الثلاثة
المستعملة لتحل منها الشبه العارضة فيها
- Fol. 24b. 4. في تواريخ اخر غير الثلاثة
مستعملة في هذه الصناعة
- Fol. 27a. 5. في ساير التواريخ المشهورة
- Fol. 33a. 6. في تواريخ الهند واستخراجها من
التواريخ الثلاثة والثلاثة منها
- Fol. 34b. 7. في سنى اليهود وشهورهم واعيادهم
واستخراجها والتواريخ الثلاثة بعضها من بعض
- Fol. 43a. 8. في استخراج صوم النصارى
- Fol. 44b. 9. في صيام النصارى واعيادهم
- Fol. 48a. 10. في الايام المعظمة في الاسلام من
شهور العرب
- Fol. 49a. 11. في اعياد الفرس وايامهم
المشهورة في مجوسيتهم
- Fol. 50b. 12. فيما لغيرهم من امثاله وان لم يحقق
تحقيق اشكاله
- Fol. 52a. III. 1. في امهات الاوتار واستخراجها
- Fol. 53b. 2. في توابع امهات الاوتار
- Fol. 54b. 3. في التمثل لاستخراج وتر التسع
- Fol. 55b. 4. في التمثل لاستخراج وتر الجزو
الواحد من ثلثاية وستين
- Fol. 57b. 5. في النسبة التي بين القطر
وبين الدور
- Fol. 58a. 6. في اختيار عدد القطر يكون
تقطيع الاوتار بحسبه
- Fol. 61b. 7. في التجيب والتقويس
- Fol. 62b. 8. في اظلال الاشخاص في الضيا
وتعريف انواع الظل واستعماله
- Fol. 64b. 9. في الشكل القطاع الكرى النسب
الواقع بين حيوبه
- Fol. 65a. 10. في النسب الواقعة في القطاع
بين الجيوب والاطلال
- Fol. 66a. IV. 1. في مقدار زاوية تقاطع
معدل النهار مع منطقة البروج وهي الميل الاعظم
- Fol. 67a. 2. في تقطيع الميل الاعظم ومعرفة
حصص درجات البروج منه
- Fol. 69a. 3. في مطالع خط الاستوا مع فلك
البروج وعكسها بالحساب والجداول
- Fol. 71a. 4. في استخراج بعد الكوكب ذى
العرض عن معدل النهار
- Fol. 71b. 5. في معرفة الدرجة التي تمر مع
الكوكب ذى العرض على خط وسط السما
- Fol. 72a. 6. في معرفة درجة الكوكب وعرضه
من قبل بعده عن معدل النهار ودرجة ممره اذا عرف
بالرصد
- Fol. 72b. 7. في معرفة عروض البلدان بارتفاعات
الاشخاص الطالعة الغاربة على فلك نصف النهار
- Fol. 73a. 8. في معرفة عروض البلدان بارتفاعات
الاشخاص الابدية الظهور فيها على فلك نصف النهار
- Fol. 74a. 9. في معرفة عروض البلدان من
ارتفاعات الاشخاص في افلاك نصف نهارها وفلك
نصف نهار بلد اخر معلوم العرض

- Fol. 74b. 10. في معرفة الارتفاع في فلك نصف النهار
- Fol. 76b. 11. في معرفة ظل نصف النهار
- Fol. 78b. 12. في سعة المشارق والمغارب واستخراجها ومعرفة عرض البلد منها
- Fol. 78b. 13. في معرفة سمت من قبل الارتفاع
- Fol. 79b. 14. في معرفة الارتفاع من قبل سمت
- Fol. 80a. 15. في معرفة خط نصف النهار بعدة طرق وتصحيحه
- Fol. 81b. 16. في معرفة عروض البلدان وميل الشمس من قبل ارتفاعين لها متواليين مع سمتيهما
- Fol. 82a. 17. في تعديل النهار وقوس النهار والليل ومعرفة عرض البلد منه
- Fol. 83a. 18. في مطالع البروج ومغاربها في البلاد
- Fol. 85a. 19. في درجتى طلوع الكواكب وغروبها
- Fol. 85b. 20. في معرفة الماضي من النهار من قبل ارتفاع الشمس وعكس ذلك
- Fol. 86b. 21. في معرفة الماضي من النهار من قبل سمت الرأس وعكسه
- Fol. 87b. 22. في معرفة الوقت من الليل بقياس الكواكب الثابتة
- Fol. 88b. 23. في استخراج الاوتاد* الاربعة للوقت المعلوم بالمطالع
- Fol. 89a. 24. في استخراج الاوتاد بعرض اقليم الروية اذا عدمت مطالع البلد
- Fol. 89b. 25. في تحويل الوقت والطالع من افق اخر
- Fol. 90b. 26. في صفة قبة الارض واستخراج طالعها
- Fol. 91b. V. 1. في تصحيح اطوال البلدان بالكسوفات
- Fol. 92b. 2. في تصحيح اطوال البلدان بما بينهما من المسافات
- Fol. 93a. 3. في استخراج المسافة بين بلدين معلومى الطول والعرض
- Fol. 93a. 4. في معرفة طول بلد وعرضه من قبل المسافة بينه وبين اخرين معلومى الطول والعرض
- Fol. 94a. 5. في معرفة سموت البلاد بعضها من بعض
- Fol. 95a. 6. في الطريق الصناعى لمعرفة سمت القبلة وغيرها
- Fol. 95a. 7. في معرفة دور الارض بالاجزا الاصطلاحية
- Fol. 96a. 8. في ذكر خواص المدارات الموازنة لحظ الاستوا
- Fol. 97a. 9. في صفة المعمورة باجمال وتحديد اقاليمها طولاً وعرضاً
- Fol. 99a. 10. في اثبات اطوال البلدان وعروضها في جداول
- Fol. 105b. 11. في مسايل المطارحة للتدريب
- Fol. 109b. VI. 1. في تحويل التاريخ من بلد الى اخر
- Fol. 110a. 2. في تصحيح طول غزنه والاسكندرية

* The cardinal points. In the table of chapters, fol. 3a, and in the Oxford MS., this word is wrongly written اوتار.

- Fol. 111a. 3. فى كيفية الوقوف على اوقات الاعتدالات والانقلابات وسائر المواضع المفروضة من فلك البروج
- Fol. 112b. 4. فى الحاجة الى الافلاك الخارجة المراكز وكيفية تصويرها فى كرة الشمس
- Fol. 114a. 5. فى تصور الحركة فى الافلاك التى يظن فيها انها متقاطعة
- Fol. 115a. 6. فى حركة الشمس الوسطى والطريق الذى استخرجها به بطليموس*
- Fol. 116b. 7. فى ان اوج الشمس متحرك
- Fol. 118b. 8. فى مقدار حركة الاوج
- Fol. 123b. 9. فى تصحيح وسط الشمس واستخراج اصله
- Fol. 127a. 10. فى تقطيع التعديل وتقويم الشمس
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- Fol. 160b. 2. فى اجتماع الشمس والقمر واستقبالها وسائر الاوضاع الحاصلة من بعد ما بينهما
- Fol. 161b. 3. فى صفة الكسوفين وتصورها والفرق بينهما وبين اشكال نور القمر قبل الاستقبال وبعده
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* The beginning of this chapter is lost. The above heading is taken from the table of contents, fol. 3b.

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6. فى ابعاد الكواكب واجرامها وهو فصلان Fol. 233a.
7. فى تصور الهيئة التى بها تستقيم حركات الكواكب فى اكرها Fol. 235a.
8. فى اقتصاص الحركات التى بها تميل الكواكب الى الشمال والجنوب Fol. 235b.
9. فى حكاية طريق بطلميوس فى افراد صنفى العرض Fol. 236b.
10. فى جداول عروض الكواكب واستعمالها Fol. 237a.
11. فى ظهور الكواكب المتخيرة واستخفايها وهو فصلان Fol. 240b.
12. فى اقترانات الكواكب وستر بعضها بعضا Fol. 241b.
13. فى ستر القمر الكواكب Fol. 242a.

* The Khayāl al-Kusūfain is the subject of a separate work by al-Bīrūnī. See India, English translation, vol. ii., p. 208.

Fol. 242b. XI. 1. فى طريق تسوية البيوت وهو فصلان

Fol. 245a. 2. فى اتفانات المواضع وهو ثلاثة فصول

Fol. 246a. 3. فى [استخراج] البعد عن الاوتاد

Fol. 246b. 4. فى مطارح الشعاعات وهو ثلث فصول

Fol. 249a. 5. فى اعمال التسييرات وهو خمسة فصول

Fol. 252b. 6. فى معرفة وقت بلوغ الكوكب موضعا مفروضا من فلك البروج

Fol. 253a. 7. فى تحاويل سننى العالم والموايد وشهورها

Fol. 253b. 8. فى انتهات الموايد وادارتها للسنين وما دونها

Fol. 258a. 9. فى معرفة النطاقات من كل واحد من فلكى الارج والتدوير ولوازمها

Fol. 260a. 10. فى صعود الكواكب وهبوطها وهو فصلان

Fol. 261a. 11. فى ذكر قرانات الكواكب العلوية

In the table of contents a twelfth Bāb is added, which does not appear in the text. It has the heading : فى الالوف ونوب الازمنة

The colophon is as follows : تمت المقالة لخامسة عشر وتم بتمامها القانون المسعودى تصنيف ابي الریحان البيرونى ولله الحمد والمه بهديده السلم بغداد فى شهر ربيع الاول من سنة سبعين وخمس مائة هجرية والحمد لله رب العالمين

By the side of the colophon is a note, stating that the MS. had been collated with the original in Muḥarram, A.H. 571.

On the first page are several 'Arz Didahs, with seals bearing the names of the Indian emperors, 'Ālamgīr and Ferrukhsiyar.

757.

Or. 1740.—Foll. 172 ; 9 in. by 5½ ; written about A.D. 1850.

[SIR HENRY M. ELLIOT.]

Miscellaneous extracts from various MSS., described in the Persian Catalogue, p. 1012. The following is Arabic :

Foll. 53—97 ; 11 lines, 3¼ in. long ; written in rude and incorrect Neskhī. Extracts from a MS. of the Kānūn Mas'ūdī, which is described at the end as consisting of 313 leaves, with 21 lines per page. They include the preface and table of chapters, short passages from Maḳālah I., and the tables of longitude and latitude from Maḳālah V., Bāb 10.

758.

Or. 1750.—Foll. 162 ; 8¼ in. by 5¼ ; written in fair Nestalik, about A.D. 1850.

[SIR HENRY M. ELLIOT.]

Miscellaneous extracts, described in the Persian Catalogue, p. 1016. The following is Arabic :

Foll. 77—106. The tables of longitude and latitude, from Kānūn Mas'ūdī, Maḳālah V., Bāb 10 ; in two drafts.

On the first page is the following pencilled note by Sir H. Elliot : "Taken from Maḥaraja Rutun Sing's copy. The names marked + have been entered on my map constructed from al-Biruni" [Or. 2046].

759.

Or. 1941.—Foll. 47; $9\frac{1}{2}$ in. by 7; written about A.D. 1850.

[SIR HENRY M. ELLIOT.]

Miscellaneous extracts, described in the Persian Catalogue, p. 1036. The following is Arabic:

Foll. 27—29. Longitudes and latitudes of Indian towns, extracted from the *Ḳānūn Mas'ūdi*, with this note in Sir H. Elliot's handwriting: "Copied from the Lucknow MSS."

760.

Or. 4323.—Foll. 79; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 18 lines, $2\frac{3}{4}$ in. long; written in small and neat Neskhi; dated Saturday, 8 Rajab, A.H. 1059 (A.D. 1649).

[BUDGE.]

شرح الملخص

The commentary of Mūsa B. Maḥmūd, called *Ḳāḍi Zādah*, upon the treatise of astronomy entitled *al-Mulakhkhaṣ*, by Maḥmūd B. Muḥ. al-Jaghminī, who wrote it A.H. 618. (See the Leyden Catalogue, no. 1083.)

Beg. الحمد لله الذى جعل الشمس ضياء والقمر نورا

The author of the commentary, Ṣalāḥ al-Dīn Mūsa Ḳāḍi Zādah, lived at the court of Ulugh Beg in Samarḳand, and died some time after A.H. 823. (See the Persian Catalogue, p. 456.)

For other copies see the Arabic Catalogue, p. 190*b*; Nicoll, no. 276; the Leyden Catalogue, no. 1086; Mehren, no. 84; Casiri, no. 953; Aumer, no. 854; Loth, no. 751; the Paris Catalogue, no. 2503-4; the Khedive's Library, vol. v., pp. 223, 224, vol. vii., p. 43; Houtsma, no. 504, &c.

Foll. 77—79 contain the commencement of a Turkish translation by Aḥmad Dā'i, of Naṣīr al-Dīn Ṭūsī's treatise on the calendar, known as *Si Faṣl*.

761.

Or. 2436.—Foll. 160; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 14 lines, $2\frac{1}{4}$ in. long; written in flowing Nestalik, A.D. 1701-2, with the exception of foll. 149—160, which are written in Neskhi, probably in the 18th century.

[Presented by COL. S. B. MILES.]

I. Foll. 1—148*b*. شرح الملخص فى الهيئة. The same commentary.

This copy is dated A.H. 1113 (A.D. 1701-2).

II. Foll. 149—158*a*. A tract on the times of prayer prescribed in the Coranic verse (*Sūrah xvii.*, v. 80): اقم الصلوة لدلوك الشمس: الى غسق الليل وقران الفجر, by Ḥusain al-Ḥusaini al-Khalkhālī.

Beg. الحمد لله رب العالمين . . . اما بعد فقال
الكمال المحقق والفاضل المدقق . . . استاذنا افضل
المتقدمين فخر المتأخرين مولانا حسين الحسيني الخالخالى
. . . لما كانت اشرف الطاعات بعد الايمان هو
الصلوة امر الله تعالى بها وعين وقتها

Sayyid Ḥusain al-Khalkhālī, a disciple of Ḥabīb Allah Mirzā Jān al-Shīrāzī, died A.H. 1014. (See *Khulāṣat al-Athar*, vol. ii., p. 122, and *Haj. Khal.*, vol. iii., p. 437.)

The date of composition given at the end is the first of *Sha'bān*, فى الرسالة, evidently by mistake for غرة شعبان سنة ١١٨٠, A.H. 981.

III. Foll. 158*b*—160*a*. A short tract on the distances and volumes of the planets, said to be translated from Persian.

Beg. الحمد لله الذى اسكن الارض بلا وتد . . . وبعد فان هذه رسالة فى معرفة الابعاد والاجرام بينه
بالرصد والحساب العلماء الاعلام قد كانت فارسية عربتها
بإشارة بعض الخالخالين

The original is probably the work of 'Abd al-'Alī al-Birjindi, رسالة شريفه در باب ابعاد اجرام, mentioned in the Ḥabīb us-Siyar, vol. iii., Juz 4, p. 117.

762.

Or. 3787.—Foll. 115; 8½ in. by 5¾; 25 lines, 3¾ in. long; written in neat Neskhi, about the 17th century. [GLASER, no. 72.]

Gloss of 'Abd al-'Alī al-Birjindi on the above-mentioned commentary of Kāḍī Zādah Rūmi (no. 760).

Beg. بذكر الله تنتج الامور وبمحمده يشرح الصدور
والحمد لله رب المشارق والمغرب . . . وبعد فهذا تعليقات
على المباحث المفضلة وتنبيهات على المواضع المشككة من
شرح الملخص

The author's name appears in the colophon: تمت الحواشي السنية لافضل المهندسين مولانا
عبد العلى البرجندى على شرح الجفمىنى

'Abd al-'Alī B. Muḥ. al-Birjindi lived in Herat, and died some time after A.H. 930. See the Persian Catalogue, p. 453b. His gloss on Sharḥ al-Mulakhkhaṣ is mentioned, but with a slightly different beginning, by Haj. Khal., vol. vi., p. 114. For other copies, see the Petersburg Catalogue, p. 111; Loth, no. 754; the Khedive's Library, vol. v., pp. 221, 224, and Houtsma, no. 504.

763.

Or. 1560.—Foll. 109; 8 in. by 4¾; 15 lines, 2¾ in. long; written in small and neat Persian Neskhi; dated سنة ١٠٥٤, probably for A.H. 1054 (A.D. 1644).

[SIR HENRY C. RAWLINSON.]

I. Foll. 4—14b. تشرح الافلاك. The astronomical treatise of Bahā al-Dīn Muḥammad B. Ḥusain al-'Āmili, who died A.H. 1031

(see the Persian Catalogue, p. 25, and Khulāṣat al-Athar, vol. iii., p. 440), with diagrams and marginal notes. For other copies, see the Arabic Catalogue, pp. 244, 632; Loth, no. 1043, vi.; and Houtsma, Brill's Catalogue, no. 515.

II. Foll. 15—63b. Arabic translation of an astronomical treatise written in Persian, by Naṣīr al-Dīn al-Tūsī, and designated by the unknown translator as الزبدة, al-Zubdah.

Beg. الحمد لله فاطر السموات ومدورها . . . وبعد
فان الاستاد المحقق . . . نصير الملة والحق والدين
الطوسى قدس الله نفسه وطيب رسمه املا مختصرا في
علم الهيئة سماه الزبدة

This is a popular exposition of astronomy, divided into thirty Bābs. It is mentioned as رسالة زبدة در هیئت in the list of Naṣīr al-Dīn's works, Majālis al-Mūminīn, Add. 16,716, fol. 397b. Haj. Khal. gives the title زبدة فى الهيئة, vol. iii., p. 537, without author's name.

A copy of the Persian original, entitled زبدة الهيئة, and consisting, like the present translation, of thirty Bābs, is described in the Leyden Catalogue, vol. iii., p. 150. The headings of the first five Bābs of the present version are as follows:

1. فيما يجب معرفته قبل الشروع فى هذا العلم
2. فى هيئة اجرام العالم وترتيبها على سبيل الاجمال
3. فى بيان الحركة الاولى والثانية والدوائر الحادثة منها
4. فى الدوائر التى تحدث بقياس الافلاك الى البقاع
5. فى ذكر الثوابت واختلاف اوضاع تحدث بسبب الحركتين الاوانتين

The MS. breaks off at the fourth page of Bāb 28, the heading of which is *في السنة والشهر* في السنة والشهر. There are some diagrams, and a few marginal notes.

III. Foll. 64—101a. A Persian treatise on astronomy, without title or author's name.

Beg. الحمد لله رب العالمين . . . اما بعد اين كتاب مشتملست بر مقدمة و دو مقاله

It consists of two parts, called *Maḳālāhs*. The first treats of the heavenly bodies, in six Bābs. The second expounds the shape of the earth, its division into seven climes, &c., in eleven Bābs.

It is the *رسالة* of 'Ali Kūshi. (See the Persian Catalogue, p. 458a, and *Ethé*, no. 1534.)

IV. Foll. 101b—103a. A short astronomical tract in Persian, beginning : *بدانكه ميل از اعتدال بانقلاب اكرچه متزايد است*

V. Foll. 104b—108a. *الصفحة*. A treatise on the astrolabe, by Bahā al-Din Muḥammad al-Āmili. (See art. I.)

Beg. ارتفعت درجات جبروتك عن احاطة افهامنا

The author called it *Safḥah*, or "plate," because the whole of it may be written on a plate of the astrolabe : *سميتها بالصفحة لامكان رسمها على صفحة الاسطرلاب*

In another copy, Arabic Catalogue, p. 622b, the title is *الصفيحة*, which conveys the same meaning.

Copyist : ابن محمد بن صفر عبد الرضا

764.

Or. 1197.—Foll. 118 ; 7 in. by 5 ; 13 lines, 3½ in. long ; written in fair Neskhi ; dated

(fol. 109b) Wednesday, 14 Muḥarram, A.H. 854 (A.D. 1450). [ALEX. JABA.]

I. Foll. 1—11b. A treatise on the astrolabe and its use, by 'Alā al-Dīn 'Ali B. Sharaf al-Dīn 'Īsā, with the following title : *كتاب في علم الاسطرلاب تأليف الشيخ الامام العالم علاي الدين على بن الشيخ شرف الدين عيسى نفع الله المسلمين ببركته في الدنيا والاخرة*

Beg. اول ما يحتاج اليه معرفة العزادة بالاسطرلاب و معرفة منطقة البروج

The work consists of an introduction, containing a summary of necessary notions, and 63 short Bābs, numbered with the letters of the alphabet.

Haj. Khal. mentions 'Ali B. 'Īsā among the authors who wrote on the astrolabe ; v. vol. iii., p. 365. Treatises on that subject by the same author are noticed by Uri, no. 967, art. ii., and by Casiri, no. 972, 3. The latter calls him 'Ali B. 'Īsā al-Ishbili, and gives A.H. 736 as the date of the MS.

II. Foll. 12a—65b. An astronomical treatise, without title, preface, or author's name, with the heading : *كتاب فيه مجموع الفوايد*

Beg. باب اس زحل وهو ان ناخذ ما زاد على سنة خمس مائة والباقي نطرحه ل

It treats, in a series of unnumbered chapters, of the calculation of the positions of the planets, of various eras and their reduction, of the influences of the lunar mansions, of the hours of the day and signs of the zodiac, and of some astronomical observations by means of the quadrant.

The author appears, from his use of the era of the martyrs and of the Coptic months, to have lived in Egypt. The date of composition may be inferred from a passage, fol. 14a, in which he says that 324 solar

years had elapsed from the date of the Suwar of 'Abd al-Rahmān al-Sūfi, *i.e.*, the year 1276 of Alexander, to the present time. This would give the year 1600 of Alexander (= A.D. 1238, A.H. 687) for the date of composition.

III. Foll. 66a—71b. A short tract, in seventeen questions, مسئلة, upon the use of the quadrant; by Aḥmad B. 'Abdallāh al-Bardīnī.

Beg. الحمد لله رب العالمين . . . وبعد فانه يقول
العبد الفقير الى الله تعالى احمد ابن عبد الله البردني
عفا الله عنه جمعت هذه المسائل من كلام المشايخ

The author compiled the work for the use of his son. At the end the author's name is written, الشيخ البركديني. A MS. of the same work is noticed by Pertsch, no. 1395.

IV. Foll. 72a—109b. كشف الريب في العمل بالجيب. A treatise on the use of the sinuated quadrant; by Shams al-Dīn Muḥammad B. Aḥmad B. 'Abd al-Rahmān al-Mizzi; wanting the first page of the preface.

The author was born before A.H. 690, studied in Cairo, and settled in Damascus, where he invented some ingenious and highly valued astronomical instruments. He died there A.H. 750. See al-Durar al-Kāminah, vol. ii., fol. 52, where the present work is mentioned. It is also noticed by Haj. Khal., vol. iii., p. 388, and vol. v., p. 207. For other copies, see the Leyden Catalogue, vol. iii., p. 110; the Paris Catalogue, no. 2547, art. 13; the Bodleian Catalogue, vol. ii., p. 606b; and the Khedive's Library, vol. v., pp. 269, 308.

The treatise consists of a preliminary chapter and 145 Bābs. This copy was written for Amīr Jamāl al-Dīn Yūsuf B. Korkmās al-Saifi.

V. Foll. 111a—117b. دورة الافكار. A versified tract in the form of a Kasidah, on the method of determining by observation the hours of day and night.

Beg. الحمد لله الذي زين السما
ذات البروج بالكواكب في العلا

The author, who designates himself at the end only by the name of 'Ali, is, according to Haj. Khal., vol. iii., p. 200, Abū 'l-Bakā 'Ali B. 'Uṭhmān Ibn al-Ḳāṣiḥ al-'Uḍri, and died A.H. 801. He is also the author of a commentary entitled سراج القارى, upon the Hīrz al-Amānī of al-Shāṭibī, copies of which are noticed by Uri, p. 263, no. 1269, and by Ahlwardt, Berlin Catalogue, no. 609. Compare Haj. Khal., vol. iii., p. 44, and vol. vii., p. 1031, no. 1171.

The poem, which is said at the end to consist of 150 Baits, is divided into fifteen Bābs. The author's use of the Coptic months shows that he lived in Egypt.

765.

Or. 2437.—Foll. 78; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; about 20 lines in a page; written by various hands, in the 18th century.

[Presented by COL. S. B. MILES.]

I. Foll. 1—4b. A tract on the use of the quadrant called الربع المقطوع الشمالى, in a Muḳaddimah and seven Bābs, without author's name (see no. 754, II.).

Beg. وبعد فهذه رسالة مختصرة في معرفة العمل بالربع
المقطوع الشمالى وهى مشتملة على مقدمة وسبعة ابواب

II. Foll. 4b—10a. A tract on the sinuated quadrant, in a Muḳaddimah and fifteen Bābs, without author's name (see no. 754, III.).

Beg. هذه رسالة مختصرة على الربع المجيب وهى
مشتملة على مقدمة وخمسة عشر بابا اما المقدمة ففى
تسمية رسومه

III. Foll. 12b—20b. A tract on the designs of the astrolabe and their use, in a Muḳaddimah, fifteen Faṣls, and a Khātimah, without author's name.

Beg. الحمد لله حمدا يليق بجلاله . . . وبعد فهذه رسالة مختصرة اذكر فيها اسماء الرسوم المرسومة على الآلة المسماة بالاسطرلاب الشمالى ذات الصفايح وبعض اعمالها

This copy was completed on the 21st of Jumāda II., A.H. 1157 (A.D. 1744), in the Madrasat al-Khusrawiyyah, by Aḥmad B. Maḥmūd B. 'Abd al-Ḳādir. Another copy dated A.H. 1115, also anonymous, is noticed in the Petersburg Catalogue, no. 130, 6.

Prefixed are two diagrams, the second of which is dated A.H. 1198. Fol. 21a contains a table of the longitude and latitude of the principal cities in Persia and the Turkish empire.

IV. Foll. 22b—26a. A tract on the use of the bridged quadrant, in a Muḳaddimah and ten Faṣls; by Shihāb al-Dīn Aḥmad B. Muḥ. al-Majdi, who died A.H. 850 (v. Haj. Khal., vol. iii., p. 528).

Beg. قال الشيخ الامام . . . شهاب الدين احمد بن محمد المجدى رحمه الله الحمد لله حمد الشاكرين . . . وبعد فهذه رسالة فى العمل بالربع الموسوم بالمقنطرات

For other copies, see Leyden, vol. iii., p. 126; Aumer, no. 856; Pertsch, no. 1417; the Paris Catalogue, no. 2547, 3; and the Khedive's Library, vol. v., pp. 248, 302, 306.

This copy was written by the same hand as art. III., at the end of the same month.

V. Foll. 27a—51a. شرح اشكال التأسيس. The commentary of Ḳāḍi Zādah on the Ashkāl al-Ta'sīs. (See above, no. 753, IV.)

VI. Foll. 52a—68a. Glosses upon the

preceding commentary, by Abu 'l-Faṭḥ Muḥammad al-Hādī Abu Naṣr B. Abi Sa'īd al-Ḥusaini al-'Irāqī, called Tāj al-Sa'īdi, who was, according to Haj. Khal., vol. i., p. 322, a disciple of Ḳāḍi Zādah.

Beg. الحمد لله مقدر مقادير الاشياء بحكمته . . . اما بعد فيقول ابو الفتح محمد الهادى ابو نصر ابن ابى سعيد الحسينى العرافى المدعو بتاج السعيدى

VII. Foll. 69a—74a. Glosses of Bahā al-Dīn Muḥ. B. Ḥusain al-'Āmili (d. A.H. 1031) on the eighth Bāb of his own work, خلاصة الحساب, treating of algebra. (See the Arabic Catalogue, p. 622b, and Loth, no. 758.)

Beg. تم لنا بتوفيق الله تعالى وتأييده واعانة الله تعالى وتسديده تعليقات شريفة وتحقيقات لطيفة على الباب الثامن فى الجبر والمقابلة من كتاب خلاصة الحساب

VIII. Foll. 75a—77b. Rule for the algebraic calculation of undefined quantities: قاعدة فى بيان استخراج بعض المبهمات بالحساب من غير ان يرجع الى المقر

766.

Or. 2411.—Foll. 38; 8 in. by 5 $\frac{3}{4}$; 21 lines, 4 in. long; written in rather rude Neskhi, apparently in the 17th century.

[Presented by G. CERIONI, OF ALEXANDRIA.]

حاوى المختصرات فى العمل بربع المقنطرات

A treatise on the use of the quadrant called Rub' al-Muḳanṭarāt, by Muḥammad B. Muḥ. B. Aḥmad Abu 'l-Maḥāsīn Badr al-Dīn al-Shāfi'i, Muwaḳḳit of Jāmi' al-Azhar, Sibṭ Jamāl al-Dīn al-Māridīnī, who was born A.H. 826, and composed the present work A.H. 844. (See the Khedive's Library, vol. v., pp. 243, 302.)

قال الشيخ الامام العالم العلامة محمد بن محمد Beg. بن احمد ابو المحاسن بدر الدين الشافعى الموقت بالجامع الازهر سبط الشيخ . . . جمال الدين الماردينى . . . الحمد لله الذى بفعلمته تتم الصالحات . . . اما بعد فلما كان علم الوقت من اجل القرب وافضل الطاعات

The treatise is divided into a Muḥaddimah, thirty Bābs, and a Khātimah. It is noticed by Haj. Khal., vol. iii., p. 11. For MSS. see Casiri, no. 26, e; Mehren, no. 86; and the Paris Catalogue, no. 2541, art. 6.

The date of the author's death is not known; but he appears to have been still alive in A.H. 897. See the Paris Catalogue, no. 2519, art. 7.

767.

Or. 1573.—Foll. 137; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in Neskhi, probably in the 19th century.

[SIR HENRY C. RAWLINSON.]

This MS., which has been described in the Persian Catalogue, p. 459, contains the following Arabic tract.

Foll. 113b—131a. رقائق الحقائق فى حساب الدرج والدقائق. A treatise on the computation of degrees and minutes in astronomical operations, by the same Muḥammad Sibṭ al-Māridīnī.

الحمد لله حمد الشاكرين . . . وبعد فيقول Beg. فقير رحمة ربه محمد سبط الماردينى الموقت الشافعى . . . ليس فى حساب الاعمال الفلكية احسن من طريق حساب النسبة الستينية وهى المستعملة فى عصرنا

The best work written on the sexagenary method of calculation, says the author, was the كشف الحقائق فى حساب الدرج والدقائق, by Shihāb al-Dīn Aḥmad Ibn al-Majdī (d. A.H. 850). As it contained many references to

the method of the ancients, and was in parts so concise as to become obscure, the author wrote the present improved recension, in which the difficult passages are fully elucidated. It is divided into a Muḥaddimah, ten Bābs, and a Khātimah.

See Haj. Khal., vol. v., p. 205, and the Khedive's Library, vol. v., p. 247, where the title is wrongly written رقائق الحقائق. The correct form is found in other copies, as Uri, no. 967; Lee, no. 52; Landberg, no. 447; and Pertsch, no. 1390. The Paris Catalogue, nos. 1390, 2541, and 2560 15, gives رقائق الدقائق

768.

Or. 3624.—Foll. 199; $11\frac{3}{4}$ in. by 8; 25 lines, $5\frac{1}{2}$ in. long; written in fair bold Neskhi; dated Saturday, 13 Shawwāl, A.H. 1007 (A.D. 1599). [DR. JOHN LEE.]

الزيج المختار من الازياج

المفصّل بالمعامل به الى اوضح طريقة ومنهاج

A treatise on the art of calculating dates and taking astronomical observations, with copious chronological and astronomical tables.

الحمد لله الذى خلق السبع الطبايق ورفع Beg. سمكها فسوّاها . . . اما بعد فانه سال بعض الاصحاب ان نضع له كتابا مختصرا كافيا فى الحساب فاجبتنا الى ذلك

It is divided into two Maḥalah. The first consists of forty-five Bābs, containing a detailed account of the eras of Alexander, Augustus, Diocletian, and Yazdagird, and showing how they are to be reduced to each other and to the years of the Hijrah. It contains further ample directions for various astronomical observations. The second Maḥalah, which occupies the last two-thirds

of the volume, foll. 70—199, consists of comparative tables of the above eras, with the years of the Hijrah, brought down to A.H. 1200, and of a large number of astronomical tables.

The tables are calculated for the longitude of Cairo, where the work was written. The author does not give his name in the preface, but he appears to be designated as Abu 'l-'Ukūl in the following heading of a table of the planetary motions, fol. 70 : هذا ما ذكره ابن يونس في زيج المعروف بالحاكمي وقرره ابو العقول في زيج المعروف بالمختار

On the title-page is a note stating that the MS. was given as a Waḳf to the library of al-Azhar by Aḥmad al-Damanhūrī (d. A.H. 1192). It is noticed in the catalogue of Dr. John Lee, no. 54.

769.

Or. 3748.—Foll. 67; 9 in. by 6½; about 35 lines, 4 in. long; written in small and imperfectly pointed Neskhi; dated Sunday, 22 Muḥarram, A.H. 1284 (A.D. 1867).

[GLASER, no. 32.]

غاية اتقان الحركات للسبعة الكواكب السيارات

Astronomical tables, with an introduction, by 'Abdallāh B. 'Abdallāh B. Aḥmad al-Sharjī.

الحمد لله الذي رفع سبع سموات بقدرته Beg. . . . وبعد فيقول العبد الفقير الى الله تعالى عبد الله المثنى بن عبد الله بن احمد السرحى انى منذ افادنى شيخى واخى احسن بن عبد الله السرحى بلدا والقرشى نسبا

The author's Nisbah is written on the

title-page السرحى; but in another MS. he is called al-Sharjī. See no. 772. He had studied astronomy, he says, under his late brother al-Ḥasan B. 'Abdallāh السرحى, and had contributed his share to the latter's work entitled بغية الطالب المستفيد. Having carried on personal observations for a long period, and finding the tables current in Yemen inaccurate, he determined to write the present work, which he completed on the 10th of Rabī' I., A.H. 1081.

The introduction, divided into 42 Bābs, occupies foll. 1—22. The tables fill the remaining space.

Calendar.

770.

Or. 3849.—Foll. 16; 12½ in. by 9; written in Neskhi; dated Jumāda I., A.H. 1201 (A.D. 1787). [GLASER, no. 137.]

Tables showing the correspondence of the Arabic and Syrian months for the years A.H. 1201—1300, with a preface, and an appendix on the positions of the sun and the moon.

Beg. . . . وأشهد ان لا اله الا الله وبعد فانها لما ظهرت لى قواعد الجداول رغبت ان اجعل جدولا من السنة الاولى بعد اثنى عشرماية

The author, whose name is supplied by the following MS., says that he followed the system of his predecessors, Shaikh al-Ṣiddīq Muḥammad al-Ḥanafī, and Sayyid al-Ḥusain B. Zaid Jaḥḥāf, who had compiled similar tables respectively for the 11th and 12th centuries of the Hijrah.

The MS. was written for Imam al-Manṣūr billah ('Alī B. al-'Abbās).

771.

Or. 3717.—Foll. 15; 13 $\frac{3}{4}$ in. by 9; written in Neskhi, apparently about the close of the 18th century. [GLASER, no. 1.]

The same work, with the following title, in which the author is called Fakih Jamāl al-Dīn 'Alī B. al-Ḥasan B. Muḥ. al-Akwa':

هذی الجداول المفید الناهج لسالكه منهم الصواب . . .
اعتنى بتالیفه وتصحيح اطرافه الفقيه جمال الدين وعمدة
شعبة الال الاكرمين الفقيه على بن الحسن بن محمد
الاكوع شكر الله سعيه واصلم في الدارين امرة

772.

Or. 3732.—Foll. 36; 11 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$; 31 lines, 6 in. long; written about A.H. 1215 (A.D. 1800). [GLASER, no. 16.]

Tables showing the correspondence of the days of the Arabic, Syrian, and Persian months for A.H. 1215—1230, with a short introduction; by Muḥammad B. Aḥmad B. al-Imām.

The following title is prefixed : النسخة النديه
في توالى ايام الشهور العربية والرومية والفارسية تاليف
العبد الحقير محمد بن احمد بن الامام

Underneath is a note, stating that the author died on the 23rd of Sha'bān, A.H. 1217.

Beg. الحمد لله الغفور التواب الذى جعل فى خلق
السموات . . . وبعد فانه لما اختلف اهل اوانا

After referring to the discrepancies of the tables of Kadi Ibrāhīm B. Yaḥya al-'Alafī, and of Fakih 'Alī B. Ḥasan al-Akwa' (v. no. 771), the author says that he extracted the present tables from the Ghāyat of Shaikh 'Abdallāh al-Muthanna B. 'Abdallāh B. Aḥmad al-Sharjī (v. no. 769).

773.

Or. 3747.—Foll. 26; 9 in. by 6; about 40 lines, 5 in. long; written in small and cursive Neskhi; dated Rabi' II., A.H. 1275 (A.D. 1858). [GLASER, no. 31.]

I. Foll. 2—11. بلغة المقتات فى معرفة الاوقات.
A treatise on the solar and lunar months, and the solar and lunar mansions, with tables for the years A.H. 1263—1300, by Fakhr al-Islām 'Abdallāh B. Ḥamzah, فخر
الاسلام وزينة الايام عبد الله بن حمزة

الحمد لله الذى جعل العلم شمسا . . . وبعد
فان الهم قد تقلص ضلها وبعد عن معدل الحق ميلها

It is divided into a Muḥaddimah, three Bābs, and a Khātimah.

II. Foll. 13—15. Table of the solar months, with astronomical and agricultural notices for each day, extracted from the Zīj of Abu 'l-'Uḡūl (v. no. 768): جدول اليواقيت
فى معرفة الموقيت والطلع والراغب وحلول الشمس فى
البروج ومعالم الزراعة مستخرج من زيج ابى العقول

III. Fol. 16. A metrical treatise on the solar months, and the articles of food suitable for each, by Shaikh 'Afīf al-Dīn 'Abdallāh B. As'ad al-Yāfi'i (d. A.H. 768).

Beg. تعلم فنون العلم تسمو وتهتدى
فما العلم الا خير هاد ومرشدى

IV. Foll. 18—25. A treatise on the lunar mansions, and the divisions of time, entitled كتاب الايضاح الشافى بالاتقان فى معرفة المنازل والزمان, without author's name.

Beg. الحمد لله الذى خلق الانسان وعلمه البيان . . . وبعد
فانه سالنى من يتعين على اجابته ويتأكد على
طاعته

774.

Or. 3848.—Foll. 39; 13 in. by 9; written by several hands, in the 18th century.

[GLASER, no. 136.]

I. Foll. 1—24. Tables showing the correspondence of the lunar and solar months, the stations of the sun, and the times of prayer, for A.H. 1181—1253, with this title:

هذه الاوراق مشتملة لمعرفة اوقات الصلوة بالاقدام ومعرفة
اول شهر من السنين المستقبلة ومعرفة كم كل فصل من
الثمانية والعشرين النجم . . . من غير ذكر جامع مؤلف
ذلك

II. Foll. 26—32. بلغة المققات في معرفة الاوقات.
A treatise on the times of prayer, by 'Abd-
allah B. Hamzah, with tables for A.H. 1257
—1301. For another copy see no. 773, I.

III. Foll. 34—39. A calendar for A.H. 1293, showing the corresponding days of the solar months, and the times of prayer.

Astrology.

775.

Or. 3540.—Foll. 227; 8½ in. by 6; 17 lines, 3½ in. long; written in rather rude and cursive Neskhi, apparently in the 18th century.

[SIDNEY CHURCHILL.]

A treatise of astrology by Abu 'l-'Anbas Ahmad B. Muhammad al-Šaimari, with the following title:

كتاب اصل الاصول في خواص
النجوم واحكامها واحكام المواليد للحكيم ابي العنيس احمد
بن محمد الصيمري

الحمد لله ذي المحامد الفاخرة والعزة القاهرة
... قال ابو العنيس الصيمري ان مما وجدته مما عبر
لنا من كلام الاولين

The Nisbah of the author is derived from Šaimarah, the name of a group of villages near Baṣrah. Notwithstanding the discrepancy of the names, he is probably identical with Abu 'l-'Anbas Muḥammad B. Ishāq al-Šaimari, who died A.H. 275, and left several astrological works. See Yāqūt, vol. iii., p. 443, and the Fihrist, pp. 151 and 278. He is wrongly called by Haj. Khal., vol. i., p. 327, ابو العنيس الصيمري. Compare Casiri, vol. i., p. 409b, where the name is written ابو العنيس الصيمري.

The main divisions of the work are as follows: Signs of the Zodiac and their influences, fol. 3b. The twelve mansions, البيوت الاثني عشر, fol. 28b. Temperaments (Mizāj) of the seven planets, fol. 37b. Their figures in each of the zodiacal signs, fol. 70b. Lucky and unlucky influences, fol. 74b. Twenty Faṣls, entitled الفصول والاسرار, fol. 89b. Keys of the seven gates, مفاتيح الابواب السبعة, fol. 104b. The proper times for various purposes, في الاوقات على وجوه شتى, fol. 130a. Directions for answering divers questions put to astrologers, ابواب المسائل, fol. 133b. Horoscopes, المواليد, fol. 196a.

For another copy, see the Khedive's Library, vol. v., p. 228, where the author, Abu 'l-'Anbas al-Šaimari, is stated to have been born in Šaimar, A.H. 213.

776.

Or. 1346.—Foll. 155; 12 in. by 7; 29 lines, 4¼ in. long; written in small and neat Turkish Neskhi, with red-ruled margins; dated Tuesday, 12 Dulka'dab, A.H. 1179 (A.D. 1766). [SIR CHARLES A. MURRAY.]

الجامع الشاهي

The astrological works of Ahmad B.

Muhammad B. 'Abd al-Jalil al-Sinjari, collected in one volume under the title of al-Jāmi' al-Shāhi (see the same title, Arabic Catalogue, p. 624, *passim*).

The author's Nisbah is uncertain, being read by some Sijzi, by others Sinjari, two forms easily confounded in the Arabic writing. His date is apparently fixed by an autograph MS., containing several of his mathematical tracts, and purporting to have been written by himself in Shirāz, A.H. 358. See Woepeke, *Mémoires de l'Académie*, tom. xiv., p. 662; *Algèbre d'Omar Khayyām*, p. 117; Sédillot, *Notices et Extraits*, tome xiii., p. 128; and De Slane, *Paris Catalogue*, no. 2457. If that date is genuine, the author must have lived on to a much later period; for in a treatise translated by Woepeke, *Algèbre*, p. 117, we find him quoting propositions of Abu'l-Raiḥān al-Bīrūnī, who was born A.H. 362.

Several of the works included in this volume are dedicated to the author's royal patron, al-Malik al-'Ādil Abu Ja'far Aḥmad B. Muḥ., Maula Amīr al-Mūminīn (see foll. 3b, 30b, 58b, &c.), a prince who has not been identified. One is dedicated to 'Aḍud al-Daulah, who reigned A.H. 338—372.

Haj. Khal., who notices several of the astrological treatises of al-Sinjari, gives his name under two different forms, viz., 1. Abu Sa'id Aḥmad B. Muḥ. al-Sinjari (vol. i., p. 169, vol. ii., p. 46), and 2. Aḥmad B. 'Abd al-Jalil al-Sinjari (vol. i., pp. 171, 198, vol. iii., p. 366).

The treatises, which bear separate titles, and are to a great extent drawn up in tabular form, are as follows:

I. Fol. 3. Introduction to astrology, كتاب المدخل

Beg. الحمد لله رب العالمين . . . ان الله جل

جلاله وعظم فعاله لما قدر للامير السيد الملك العادل ابي جعفر احمد بن محمد مولى امير المؤمنين اطال الله بقاءه كرم الاصل والاعراق

II. Fol. 17. تحصيل القوانين. See the Arabic Catalogue, p. 198a, IX.

Beg. قال احمد بن محمد بن عبد الجليل السنجري رحمه الله تعالى نريد ان نذكر تعديد القوانين التي يستعملها النجوم في استنباط القضا على النجوم

III. Fol. 19. منتخب كتاب الموالييد. An abridgment of the Kitāb Aḥkām al-Mawālid, or book of horoscopes, of Abu Ma'shar, in 23 Bābs.

Beg. قال احمد . . . اني لما نظرت في كتاب احكام الموالييد من كتب ابي معشر ووجدته باسهاب والاطناب مهلوا

IV. Fol. 27. كتاب الزايرجات في الهيلاج. the Book of the Zā'irjāt, &c.

Beg. قال احمد . . . اني لما وجدت اقصى غاية المطلوب في النجوم واحكامها علم الموالييد والوقوف على معرفة الهيلاج والكخداه

V. Fol. 30. كتاب جوامع كتاب تحويل سنن الموالييد. An abridgment of the Tahwil Sanī 'l-Mawālid, by Abu Ma'shar (v. Haj. Khal., vol. i., p. 171), in 17 Bābs. See Uri, no. 948, and the Paris Catalogue, no. 2588.

Beg. الحمد لله رب العالمين . . . ان الذي ظهر من فضل الامير السيد الفاضل الملك العادل

VI. Fol. 58. Tables showing the temperaments of the planets, مزاجات الكواكب.

Beg. قال احمد . . . اني لما نظرت الى حركات الكواكب ومواضعها من افلاكها ومزاجاتها باجتماعها

VII. Fol. 70. On the rise and fall of
3 y

prices, كتاب الاسعار. See the Arabic Catalogue, p. 198a, X.

VIII. Fol. 72. كتاب الاختيارات. On astrological elections, in three Faṣls.

Beg. ان المعرفة بالدلالة من الاشياء العلوية الدائمة على الاشياء الجزوية الدائرة

IX. Fol. 81. منتخب من كتاب الالوف. An abridgment of the Kitāb al-Ulūf (by Abu Ma'shar; Haj. Khal., vol. v., p. 50).

Beg. الحمد لله خالق الاشياء . . . اما بعد فان الله تعالى شرف العلم واهله

X. Fol. 92. كتاب المعاني في احكام النجوم. On the meanings of the astrological judgments, in eight sections (قول).

Beg. الحمد لله رب العالمين . . . اما بعد انى لما فرغت من الكتب الثلاثة التى هى كتاب المدخل وكتاب التحصيل فى القوانين وكتاب الدلائل ابتدأت بكتاب وسميته بالمعاني فى هذا العلم

XI. Fol. 113. كتاب الدلائل فى احكام النجوم. On the proofs of astrological judgments. See the Arabic Catalogue, p. 198a, VIII.

Beg. قال . . . انى لما نظرت فى كتاب الاوائل فى صناعة احكام النجوم

XII. Fol. 128. كتاب معرفة فتح الباب.

Beg. الحمد لله . . . اما بعد اعلم ان القمر اذا صار مع الشمس دقيقة بدقيقة

XIII. Fol. 131. كتاب حلول الكواكب للبروج الاثنى عشر

Beg. الحمد لله . . . اما بعد اذا نزل زحل فى الحمل ولم يقارنه نجم

XIV. Fol. 140. A treatise without title, the subject of which is thus described:

هذه جداول مثبتة فيها دلائل اجزاء الفلك لثلاثمائة وستين جزوا وما يطلع فى كل جزو منها من الصورة

XV. Fol. 153. A short treatise on talismans, without title.

Beg. واذ قدمنا ما يجب تقديمه فلقوى على سبيل اللغز والتمثيل للاشياء التى كان القدماء يكتمونها

Some Turkish verses at the end conclude with a chronogram for A.H. 1179, the date of transcription. A table of contents is prefixed to the volume.

777.

Or. 3577.—Foll. 339; 7½ in. by 5; 17 lines, 3¼ in. long; written in neat Nestalik; dated 12 Jumāda I., A.H. 1079 (A.D. 1668).

[SIDNEY CHURCHILL.]

A collection of astrological treatises and extracts, compiled in Cairo, A.H. 759, by Ibrāhīm al-Ḥāsib al-Maliki al-Manṣūrī al-Nāṣirī (so called from al-Malik al-Nāṣir Ḥasan, who reigned A.H. 748—762).

The contents are thus stated by the collector: كتاب فيه مختصر كتاب الالوف والادوار: ودلائل الراس والذنب وذوات الدواب فى تحاويل السفين وطوالع البوادي والقرانات لابي معشر محمد البلخي رحمه الله وكتاب الجوهر المكنون واللولو المنظوم فى اسرار احكام النجوم للهند واليونان والعجم وجميع اقاويل الحكماء الاوائل فى صناعة الاحكام وما يرتب للملوك من السفين والشهور والايام وسائر العمال واحكام الكسوف الشمسى والخسوف القمرى فى البروج الاثنى عشر والحكم على طولهم وتأثيراتهم فى الاقاليم والمدن والقلاع والنوادر لابي معشر والحاويل وامثله فى القتال والحروب وانقاذ الجيوش والعساكر والسرايا والقرانات ودلايلها لما شاء الله والنكت لابي معشر وكل فن

غريب للهند والفرس واليونان وما يتعلق باختيارات
الملوك والسلاطين

وذلك مما جمعه واهتم بتأليفه العبد الراجى عفو
ربه الغفور ابراهيم الحاسب الملكى المنصورى الناصرى
نفعه الله فى سنة ٧٥٩ لهجرة سيدنا رسول الله ...
بمدينة القاهرة المصرية صانها الله

مختصر الاستاد الاجل ابو العباس التنوخى Beg.
رحمه الله لكتاب الالوف والادوار لابى معشر النجم البلخى

The contents are chiefly from the following
works of Abu Ma'shar:

1. كتاب الالوف والادوار, abridged by Abu 'l-
'Abbās al-Tanūkhī, fol. 36 (see Haj. Khal.,
vol. v., p. 50; Fihrist, p. 277; Paris Cata-
logue, no. 2581-2).

2. كتاب القرائن, in eight Bābs, foll. 33b—
150b (Fihrist, *ib.*; Haj. Khal., vol. v., p. 136;
Paris Catalogue, no. 2580, 3).

3. كتاب الامثال وهو كتاب النوادر فى تحاويل
السنين, fol. 189a.

There are also extracts from works of the
following writers: al-Kindi, foll. 150b, 244b;
Abu ['Alī] al-Khayyūṭ, fol. 202a (Fihrist,
p. 276); Hermes, fol. 208a; Māshā'llah,
fol. 216b (Arabic Catalogue, p. 624, Fihrist,
p. 273); al-Faḍl B. Ḥātim al-Nairizī, fol.
301a (Fihrist, p. 279, Casiri, i., p. 421);
Aḥmad B. Kathīr al-Ḥāsib, الصغرى (al-
Farghānī?), fol. 314a; and Sind B. 'Alī,
author of كتاب القواطع, fol. 328b (Fihrist,
p. 275, Haj. Khal., vol. iii., p. 466, and
Casiri, i., p. 439).

حاجى على الرازى Copyist:

Natural History.

778.

Or. 2784.—Foll. 258; 9¼ in. by 6; 9 lines,

4¼ in. long; written in fine, large, fully
vocalized Neskhi; with gilt 'Unwāns and
coloured drawings, apparently in the 13th
century.

كتاب نعت الحيوان ومنافعه

A treatise on animals and on the medicinal
properties of the various parts of their
bodies, compiled from the works of Aristotle
and of 'Ubaid Allah B. Jabra'il B. Bakhtishū.

The composition of the work is thus stated
by the anonymous compiler, fol. 95: قال جامع
هذا الكتاب لنفسه لما شاهدت ما قاله الحكيم
ارسطاطاليس فى كتابه نعت الحيوان ووجدته لم يذكر
منافعها احببت ان [here a line is lost] بن بختيشوع
من منافع الحيوان ... كل هذا الكتاب وبدات فيه
بكتاب ارسطاطاليس ... مت عليه بكتاب بن بختيشوع
فكلما فيه من كلام ارسطاطاليس فهو نعت وكلما فيه من
كلام بن بختيشوع فهو منفعة وفى هذين الوسعين كفاية
عن تذكرا اسمهما

The description of animals is accordingly
taken from the work designated as نعت الحيوان
and ascribed to Aristotle, and the statement
of their medicinal properties is extracted
from the منافع الحيوان of Ibn Bakhtishū.

The first of the above works is probably
abridged from Aristotle's book on the nature
of animals (Arabic Catalogue, p. 215a). It
is mentioned by Ibn Abi Uṣaibi'ah, vol. i.,
p. 69, under the title of كتاب نعت الحيوانات
also by Haj. Khal. under a similar title, vol. iii., p. 121, and
again, under the title of نعت الحيوان, vol. vi.,
p. 362. See also Fabricius, 4th edition,
vol. iii., p. 242; the Leyden Catalogue,
vol. iii., p. 211; and Wenrich, De Auctorum
Græcorum Versionibus, p. 148.

The author of the second work, Abu Sa'id 'Uba'id Allah B. Jabr'il B. 'Uba'id Allah B. Bakhtishū', a friend of Ibn Buṭlān, died some time after A.H. 450. He left, among other works, one entitled كتاب طبائع الحيوان وخواصها ومنافع اعضائها, which must be the book above referred to. See Ibn Abi Uṣaibi'ah, vol. i., p. 148; Wüstenfeld, Arabische Aertzte, no. 35; and Hāj. Khal., vol. iv., p. 125. A MS. entitled منافع الحيوان لابن بختيشوع is noticed in the Paris Catalogue, no. 2782.

After the above preamble comes an introduction ascribed to Aristotle, and beginning as follows:

كتاب الحكيم ارسطاطاليس
اعلم ان جميع الخلائق مطبوعة في جميع احوالها التي
تصير اليها من المطاعم والمشارب والسقاة وغيره على طبائع
مختلفة جبلت عليها وغرايز لا تتعداها الى غيرها وليس
شى منها يتعلم شيئا ما هو عليه غير طبيعته ولا يتكلفه الع

Remarks on animals in general and their habits are followed by an account of the lion, foll. 99, with the heading نعمت الاساد. Further on, fol. 101b, is found the preface of Ibn Bakhtishū', which begins as follows:

[قال] الحكيم عبد الله بن بختيشوع انه لما امرني الامير
سعد الدين ان اجمع كتابا يحوى على ذكر منافع الحيوان
وطبائعه وخواص افعاله وان يكون ذلك مرتبا بحسب
ما يختص منها به البرى والاهلى والطاير والساج والدياب
والزحاف ذوات الخنزف والاصداف فامتثلت ذلك
وجمعت هذا الكتاب من كتب المتقدمين الموثوق
بقوالهم وقد قدمت امام ذلك ذكر الانسان وما
خصه الله به من الطبائع العجيبة والخواص الطريفة الع

The account of man and of his properties is followed, fol. 108a, by that of the domestic quadrupeds, القول في الحيوان الاهلى من ذوى الاربع

viz., sheep, goat, ox, buffalo, camel, elephant, horse, mule, ass, and pig; after which comes, fol. 162b, an account of wild quadrupeds, القول في الحيوان الوحشى, namely, the Iyyal or mountain-goat, hare, hyena, bear, dog, fox, cat, weasel, ape, &c.

This section breaks off at fol. 213, and there is great confusion in the arrangement of the remaining leaves, as well as in the early part of the volume, foll. 4—94, where the sections relating to birds, crustaceans, fish, and reptiles are considerably mixed up.

Fol. 94 contains, within a gilt border, the colophon of the first Juz, as follows: تم الحزب الاول من كتاب نعمت الحيوان لارسطاطاليس ومناعه لعبيد الله جبرئيل بن بختيشوع ويتلوه في الحزب الثاني نعمت الحجل وهوان من عجائب الحجل الع

The second Juz, which ought to follow, is found at the beginning of the volume, foll. 4b—70a. It comprises accounts of the partridge (درج and حجل), of the goose and duck, of the pigeon, &c., and is continued in foll. 214—234. It includes also bats, locusts, wasps, bees, flies, and gnats, foll. 56—70. The section on fish and other aquatic animals begins fol. 70b, with the heading: انقول في اصناف السمك وما يدخل معه. The chapter on crustaceans and shells begins at fol. 81a, القول في الحيوان من حيوان الماء, and the section on reptiles at fol. 240, القول في الدباب والزحاف.

There are throughout the volume numerous drawings of animals in gold and colours; also two miniatures, one representing Aristotle and Alexander (fol. 96), the other Ibn Bakhtishū' and Amīr Sa'd al-Dīn (fol. 101b). There are, besides, four whole-page miniatures at the beginning of the volume.

779.

STOWE, Or. 11.—Foll. 126; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 31 lines, 5 in. long; written in fair small Neskhi; dated Saturday, 30 Ramadan, A.H. 1090 (A.D. 1679).

حياة الحيوان

The first volume of *Hayāt al-Hayawān*, a zoological dictionary by Kamāl al-Dīn Muḥammad B. Mūsā al-Damīri, who died A.H. 808. See the Arabic Catalogue, p. 215b.

الحمد لله الذي شرف أنواع الانسان بأصغريه
القلب واللسان

The preface agrees with that of the edition printed in Cairo, A.H. 1284, with the exception that it does not give the title of the work. But the text of the dictionary is not so full as the printed edition, and appears to hold an intermediate place between the large and the short recensions.

The MS. is endorsed *الجزء الاول من حياة الحيوان الكبير*, as though it contained the large recension; but the word *الكبرى* has been struck out, and the correction *بل الوسطى*, "nay, the medium-sized edition," has been added by another hand.

An intermediate recension is also noticed by Pertsch, no. 2070.

The last article in the present volume is *ضيوان*, which occurs in the second volume of the Cairo edition, p. 105.

For other copies and editions see the Vienna Catalogue, no. 1441; Loth, no. 1003; Pertsch, no. 2068; Mehren, no. 105; Paris, no. 2783; the Khedive's Library, vol. vi., p. 135, &c.

780.

Or. 4325.—Foll. 98; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 25 lines,

$3\frac{1}{2}$ in. long; written in small and distinct Neskhi, apparently in the 17th century.

[BUDGE.]

A zoological dictionary, endorsed *خواص الحيوان*

الحمد لله رب العالمين وصلى الله على سيدنا
وعلى آله وصحبه اجمعين باب الهمزة الاسد من السباع
معروف وله اسماء كثيرة قال ابن خالويه للاسد خمسمائة
اسم وصفة . . . قال المصنف رحمه الله انما ابتدانا به
لانه اشرف الحيوان

It is evidently abridged from the *Hayāt al-Hayawān* of al-Damīri, with which it agrees textually as far as it goes, but from which it differs by considerable omissions.

A similar, perhaps identical work, entitled *خواص الحيوانات*, is ascribed to al-Damīri himself in the Khedive's Library, vol. vi., p. 137.

781.

Or. 1198.—Foll. 60; $6\frac{3}{4}$ in. by 5; 13 lines, $3\frac{3}{4}$ in. long; written in neat Neskhi; dated 15 Jumāda II., A.H. 799 (A.D. 1397).

[ALEX. JABA.]

A treatise on precious stones, by Aḥmad B. Yūsuf al-Tifāshī.

قال العبد الفقير الى الله عز وجل احمد بن
يوسف التيفاشى عفا الله عنه هذا كتاب غريب الوضع
عجيب الجمع عظيم النفع ضمنته ذكر الاحجار الغ

The author, who derives his Nisbah from Tifāsh, or Tipasa, a town of the Province of Constantine (v. Yāqūt, vol. i., p. 907), wrote this work, as stated in some copies, A.H. 640, and died, according to Haj. Khal. (ii., p. 654, iii., p. 582), A.H. 651. The title, which does not appear in this copy, is *ازهار الانكار في جواهر الاحجار*

The text differs materially, both by additions and omissions, from the edition printed in Florence, 1818, by A. Raineri, but is, on the whole, shorter. For other copies see the Arabic Catalogue, pp. 214, 402; the Leyden Catalogue, vol. iii., p. 217; Upsala, no. 339; Pertsch, no. 2110; the Paris Catalogue, nos. 2773-8; and Houtsma, no. 584.

Alchemy.

782.

Or. 4041.—Foll. 99; $7\frac{1}{2}$ in. by 5; 25 lines, $3\frac{3}{4}$ in. long; written in small and fair Neskhi, apparently in the 14th century.

[GLASER, no. 343.]

كتاب الخواص الكبير

A work on alchemy, by Abu Mūsa Jābir B. Hayyān al-Ṣūfī.

المقالة الاولى من كتاب الخواص الكبير لجابر بن حيان الصوفي الحمد لله كما هو اهله ومستحقه الكريم الجواد الفعال لما يريد . . . من كان حافظا لقاعدة كتبنا هذه وترتيبها وما عليه موضوعها فسيعلم علما يقينا انا وعدنا ان نذكر في جملة كتبنا شيئا مفردا في علم الخواص

Jābir was a disciple of Imam Ja'far al-Ṣādiq, who died A.H. 148 (v. Ibn Khallikān, vers. De Slane, vol. i., p. 300; Fihrist, pp. 354—8; and Wüstenfeld, Aertzte, no. 25). His name is repeated, with the Kunyah Abu Mūsa, at the beginning of each of the 71 Maḳālahs of which the work consists. The same Kunyah is given him by al-Rāzi, Fihrist, p. 355, and by Ibn Khallikān, *i.e.*, although he is more generally called Abu 'Abdallah.

The present work is mentioned under the title of كتاب الخواص, in the Fihrist, p. 356,

line 10. Haj. Khal., who notices it under the above title, vol. v., p. 81, gives the same beginning and the same number of Maḳālahs. The Kitāb al-Khawāṣṣ of Jābir is mentioned by 'Ali Beg al-Iznīkī as the work which revealed to him the great secret. (See Ahlwardt, Berlin Catalogue, no. 4189.)

The MS. is slightly imperfect at the end. The 71st Maḳālah, which begins, fol. 99a, as follows: الحمد لله المتفضل بتمام الاحسان . . . من استوعب ما قدمنا علم علما يقينا ان المزاج له خاصيتان احدهما التي يقال لها المزاج الكلى breaks off at the end of the 2nd page, which is partly obliterated.

783.

Or. 3892.—Foll. 35; $11\frac{3}{4}$ in. by 8; 21 lines, $5\frac{1}{2}$ in. long; written in fair large Neskhi, with ruled margins, apparently in the 17th century.

[GLASER, no. 178.]

Some chapters of the work entitled المصباح by Aidamir B. 'Ali al-Jildaki, who died about A.H. 750 (see Notices et Extraits, tom. iv., p. 108).

الجملة الثالثة من السفر الاول من كتاب المصباح في اسرار علم المفتاح وبالله الاعانة على تأليف الارواح والاشباح

The sections included are Jumlahs 3—12 of the first Sifr. (See Haj. Khal., vol. v., p. 581.)

The author enumerates in the third Jumlah the works he had previously written on the same science, viz.: نهاية الطلب في شرح التقريب (Berlin Catalogue, no. 4184); المكنسب (Paris Catalogue, no. 2617); غاية السرور في شرح ديوان صاحب الشذور (Pertsch, no. 1291, Berlin, no. 4183); البرهان في اسرار

علم الميزان (Arabic Catalogue, p. 745, Berlin, no. 4185); كنز الاختصاص في علم الخواص (Berlin, no. 4186).

For MSS. of the *Miṣbāḥ*, see the Leyden Catalogue, vol. iii., p. 208; Rosen, Institut, no. 200; the Paris Catalogue, no. 2615; and the Khedive's Library, vol. v., p. 396. In the last-named work the author is wrongly called 'Ali B. Aidamir B. 'Ali al-Jildaki, and is stated to have died A.H. 762. This arose from a confusion of the author with an Amīr called 'Ali B. Aidamir, who died in Damascus at the above date. (See *al-Durar al-Kāminah*, Or. 3044, fol. 6.)

Magic.

784.

Or. 3751.—Foll. 82; 8½ in. by 6; 17 lines, about 3 in. long; written in Neskhi, probably in the 17th century.

[GLASER, no. 35.]

I. Foll. 1—28. Extracts from a treatise on white magic entitled 'Uyūn al-Ḥaḳā'ik.

Beg. هذه نواید من کتاب عیون الحقائق وهو مشتمل على ثلاثين بابا

The full title of the work is *عیون الحقائق* and the author is Abu 'l-Kāsim Aḥmad B. Muḥ. al-'Irāqī, who lived about A.H. 850. The contents are fully stated in the Bodleian Catalogue, vol. ii., no. 378. For MSS., see the Arabic Catalogue, p. 619b; Pertsch, no. 1274; Rosen, Institut, no. 210; and the Khedive's Library, vol. v., p. 348.

II. Foll. 29—76. An alchemical treatise entitled *کتاب المکتسب فی علم الکاف*.

Beg. الحمد لله الاول لا اول قبله . . . اما بعد فانی صفت هذا الكتاب ذاکرا فيه علم صناعة الطب والحكمة وعملها من الهيولى التي لا يمتنع العمل بها

It contains five Jumlaḥs, comprising nineteen Faṣls. The title *al-Muktasab*, which appears on the title-page and in the colophon, is also mentioned by Haj. Khal., vol. vi., p. 98, who adds that in one copy Abu 'l-Kāsim al-'Irāqī was named as the author. Another title, however, is found in the preface at the end of the table of chapters: *وسميته كتاب العلم في صناعة الذهب لابن الفرض*

Copies of the same work, with the title *العالم المكتسب في زراعة الذهب*, are noticed in the Paris Catalogue, no. 2611, 4, and in the Khedive's Library, vol. v., pp. 390, 396. For al-Jildaki's commentary upon *al-Muktasab*, see the Berlin Catalogue, no. 4184; the Leyden Catalogue, no. 1272; the Vienna Catalogue, no. 1495; &c.

III. Foll. 77—81. Commentary by Aidamir B. 'Ali al-Jildaki upon the initial verses of the alchemical treatise entitled *Shuḍūr al-Dahab*, by Abu 'l-Ḥasan 'Ali B. Mūsa B. al-Kāsim al-Anṣārī al-Andalusī al-Majrīṭī. The following title is prefixed: *تلايد النحور في شرح صدر ابیات الشذور*.

Beg. قال الشيخ ایدمر بن علی بن ایدمر الجلدکی . . . لما من الله تعالى على وجعلنى ممن يحب للحكمة

The same commentary is entitled in another copy, Arabic Catalogue, p. 465b, XIX., *مطلع البدور بقلايد النحور*. The author of the poem, who is known as Ibn Arfa' Rās, died, according to *al-Maḳḳari*, vol. ii., p. 410, A.H. 593.

Medicine.

785.

Or. 3366.—Foll. 181; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 21 lines, $4\frac{3}{8}$ in. long; written in large and bold Neskhi, with vowels; dated Baghdad, Thursday, 10 Rabi' I., A.H. 735 (A.D. 1334).

كتاب ديسقوريدس في مواد العلاج

The work of Dioscorides on materia medica.

According to Ibn Juljul, quoted by Ibn Abi Uṣaibi'ah, vol. ii., p. 46, the work was translated into Arabic in Baghdad, under the Abbasides, by Stephen, son of Basil (died circa A.H. 240; Wüstenfeld, Arab. Aertzte, no. 58), whose version was corrected by Ḥunain B. Ishāk. See also Wenrich, De auctorum Græcorum versionibus, pp. 216—220. It is called كتاب الحشايش in the Fihrist, p. 293, and by Haj. Khal., vol. v., p. 75. See also vol. v., p. 37, and vol. vi., p. 35.

The present volume contains two of the five books (Maḳālah) of which the work consists, namely:

1. Maḳālah III., commencing abruptly in the middle of the article Agaricon (الاغاريقون), and ending with the article headed جامانيطس وهو الكماتيپوس

2. Maḳālah IV., which begins, fol. 116b, as follows:

المقالة الرابعة من كتاب ديسقوريدس
انا قد ذكرنا ايها الحبيب اريوس في الثلاث مقالات
التي سلفت من هذا الكتاب الافاويه والادهان
والطيب والشجر والحيوان والبقول والنبات والعصارات
والبزرور ونحن اخذون في هذه المقالة في الكلام فيما بقي
علينا من النبات واصول النبات

The plants are designated by their Greek names, written in the Arabic character, mostly without diacritical points, to which are added, in most cases, Arabic equivalents. They are depicted in neat coloured drawings, which, as appears from the colophon, are due to the transcriber; but several blank spaces reserved for such drawings have not been filled.

The colophon is as follows: تمت المقالة الرابعة من ديسقوريدس من نسخها ونقشها يوم الخميس عاشر ربيع الاول من سنة خمس وثلاثين وسبعمائة على يدى العبد الضعيف الحاج النقاش بمدينة السلم بغداد حامدا ومصليا ومسلما

For other MSS., see Casiri, vol. i., p. 283; Uri, no. 573; Leyden, vol. iii., p. 227; Rosen, Marsigli Collection, no. 424; the Paris Catalogue, no. 2849; and Nobles, Madrid Catalogue, no. 125.

786.

Or. 2600.—Foll. 17; $10\frac{1}{2}$ in. by $6\frac{1}{4}$; from 19 to 21 lines, $5\frac{1}{4}$ in. long; written in large and bold Neskhi, almost destitute of diacritical points; dated Mosul, Dulḳa'dah, A.H. 348 (A.D. 960). [SHAPIRA.]

كتاب الغاذى والمغتذى

A treatise on the nourishment of the various parts of the human body, by Aḥmad B. Muḥammad B. Muḥammad, known as Ibn Abi 'l-Ash'ath.

The author, whose Kunyah was Abu Ja'far, came from Persia, his native country, to Mosul, where he acquired great renown by successful cures, and where he died, at an advanced age, shortly after A.H. 360, leaving several valuable medical works. (See Ibn Abi Uṣaibi'ah, vol. i., p. 245; Wüstenfeld, Arabische Aertzte, no. 107; and Leclerc, Hist. de la médecine arabe, vol. i., p. 379.)

The work is divided, according to Ibn Abi Uṣaibi'ah, into two Maḳālahs. The present fragment contains only the last five of the six sections (Jumlah) into which Maḳālah II. is divided. It begins abruptly in the middle of Jumlah 2, Bāb 6, which treats of the nourishment of the organ of smell. Bāb 7, treating of the eye, begins as follows: الباب السابع فى العين العينان عضوان أليان من آلات الروح النفسانى يدرك بهما الاجسام ذوات الالوان دون ما ليس بذى لون

Bāb 8 treats of the organ of hearing, and Bāb 9 of the nerves.

Jumlah 3 (fol. 5a) treats, in five Bābs, of the liver, spleen, kidneys, bladder, and stomach.

Jumlah 4 (fol. 6b) treats, in three Bābs, of the testicles, womb, and breast.

Jumlah 5 (fol. 12a) treats, in two Bābs, of the hand and foot.

Jumlah 6 (fol. 13b) treats, in ten Bābs, of bones, cartilage, muscle, soft flesh, tendons, ligaments, membranes, adeps (شحم), fat (سمن), and skin.

Ibn Abi Uṣaibi'ah says that the author finished this work in the fortress of Barkī, in Armenia, in the month of Ṣafar, A.H. 348. This statement is fully confirmed by the following subscription of our MS.: تمت المقالة الثانية من كتاب الغاذى والمغتذى وفيها يذكر الغذاء والاغتذاء صنعه احمد بن محمد بن محمد المعروف بابن ابي الاشعث والحمد لله رب العالمين وعمل دستور هذه المقالة بقلعة برقي من ارمينية فى صفر سنة ثمان واربعين وثلاثماية ونقلت بالموصل فى ذى القعدة من هذه السنة

A facsimile of fol. 2b is included in the Oriental Series of the Palaeographical Society, Pl. xcvi.

787.

Or. 3343.—Foll. 241; 9½ in. by 6; 20 lines, 4½ in. long; written in fine large Neskhi, with occasional vowels; dated Monday, 25 Jumāda II., A.H. 525 (A.D. 1131). Bound in ornamental stamped leather covers.

[SIDNEY CHURCHILL.]

A volume of the Canon of Avicenna, containing the last seven Fanns of Kitāb III., and corresponding with the first volume of the Roman edition, from p. 489 to p. 610.

Contents: Fann XVI. Diseases of the bowels, fol. 2b. Fann XVII. Diseases of the anus, fol. 71a. Fann XVIII. Diseases of the kidneys, fol. 81b. Fann XIX. Diseases of the bladder, fol. 104a. Fann XX. Diseases of the male sexual organs, fol. 131a. Fann XXI. Diseases of the female sexual organs, fol. 152a. Fann XXII. External diseases, fol. 214b.

The latter part of Fann XX., and the initial part of Fann XXI., are wanting. The lacuna, which occurs after fol. 151, corresponds with the printed text, from p. 563, line 12, to p. 568, line 28.

788.

Or. 3689.—Foll. 285; 8¼ in. by 6½; 13 lines, 4½ in. long; written in large and bold Neskhi, with occasional vowels, probably in the 12th or 13th century. [BUDGE.]

A volume of the Canon of Avicenna, imperfect at beginning and end.

The contents correspond with pp. 434—503 of the first volume of the Roman edition of 1593. The first rubric, fol. 1b, is علاج المزاج اليابس للمعدة (Kitāb II., Fann XIII., Maḳālah 1). The last, fol. 285b, is: تدبير الاسهال الجمرانى (Fann XVI., Maḳālah 2).

789.

Or. 1282.—Foll. 392; $11\frac{3}{4}$ in. by $5\frac{1}{4}$; consisting of two MSS. of different dates, bound together.

I. Foll. 1—219; from 19 to 21 lines, $3\frac{3}{8}$ in. long; written in close Neskhi; dated Saturday, 25 Sha'bān, A.H. 733 (A.D. 1333).

The first book, or Kulliyāt, of the Canon of Avicenna, corresponding with the first volume of the Roman edition, from the beginning to p. 112.

Copyist : محمود بن محمد بن الحسن خليفه

II. Foll. 225—392; 18 lines, $3\frac{3}{8}$ in. long; written in fair Nestalik; dated Monday, 3 Rabi' I., A.H. 1113 (A.D. 1701).

The second book of the Canon, corresponding with the first volume of the same edition, from p. 113 to p. 280.

Copyist : محمد شفيع الحسينى

790.

Or. 1283.—Foll. 533; $9\frac{1}{4}$ in. by $7\frac{1}{4}$; from 23 to 26 lines, 5 in. long; written in fair Neskhi; dated middle of Shawwāl, A.H. 1104 (A.D. 1693).

A volume of the Canon of Avicenna, containing Books III.—V. The contents correspond with the Roman edition, from vol i., p. 281, to vol. ii., p. 268.

The rubrics are mostly wanting. The twenty-two Fanns of Kitāb III. begin respectively as follows: I. fol. 1b; II. fol. 39b; III. fol. 47b; IV. fol. 65a; V. fol. 71a; VI. fol. 77b; VII. fol. 81b; VIII. fol. 86a; IX. fol. 87a; X. fol. 93a; XI. fol. 122a; XII. fol. 133a; XIII. fol. 135b; XIV. fol. 178a; XV. fol. 205b; XVI. fol. 215b;

XVII. fol. 244b; XVIII. fol. 249a; XIX. fol. 259a; XX. fol. 270b; XXI. fol. 282b; XXII. fol. 307b.

Kitāb IV. contains seven Fanns, beginning as follows: I. fol. 319b; II. fol. 355a; III. fol. 372a; IV. fol. 390a; V. fol. 410b; VI. fol. 426a; VII. fol. 447a.

Kitāb V. comprises a Maḳālah, fol. 470a, and two Jumlaḥs, beginning respectively fol. 471a and fol. 519a.

Copyist : ابن محمد مومن محمد صالح التونى

791.

Or. 3654.—Foll. 286; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 33 lines, $4\frac{1}{2}$ in. long; written in a minute and neat Persian character, leaning to Nestalik, with a tasteful 'Unwan; dated Tuesday, 19 Šafar, A.H. 754 (A.D. 1353). [S. CHURCHILL.]

شرح كليات القانون

A commentary upon the Kulliyāt of the Canon, by Muḥammad B. Maḥmūd al-Āmuli.

Beg. الحمد لله الذى دقت حكمته فى خلقه الانسان . . . وبعد فان احوج خلق الله اليه محمد بن محمود الاعلى حقق امله يقول لما تطابقت الاراء واتفقت العقلاء على ان اشد العلوم حاجة النح

Al-Āmuli (chiefly known as the author of the vast encyclopædia entitled Nafā'is al-Funūn) describes his commentary as mainly based upon that of Kuṭb al-Dīn al-Shīrāzi, which he condensed, and, in some parts, also supplemented. He states at the end that he completed the work on Saturday, middle of Muḥarram, A.H. 753 (i.e., three years before his death, which took place A.H. 756). See the Persian Catalogue, p. 435; the Arabic Catalogue, pp. 222 and 774a; and Loth, no. 780.

This copy was transcribed, as stated in the colophon, from the rough draft of the author, فرغ الكاتب من نقل المسودة الى هذا البياض. It was written for a prince, whose regal style and titles appear in an illuminated inscription on the first page, but whose proper name has been obliterated. The inscription begins as follows: بخزانة المولى الاعظم سلطان سلاطين العرب والعجم مالك نواصى ملوك الامم ظل الله على الارضين النخ

792.

Or. 2793.—Foll. 93; 12½ in. by 9½; about 25 lines, from 7½ to 8 in. long; written in fair Neskhi, with Kufic headings; dated Baghdad, 16 Dulhijjah, A.H. 527 (A.D. 1133).

[GHANDOUR BEY.]

I. Foll. 1—42. A treatise of Hygiene, by al-Mukhtār B. al-Ḥusain [al-Ḥasan] B. 'Abdūn B. Buṭlān, with the following title, written partly in large Kufic: كتاب تقويم الصحة تصنيف المختار بن الحسين بن عبدون بن بطلان الطبيب رضى الله عنه

Ibn Buṭlān, a Christian physician of Baghdad, is stated by Abulfaraj (p. 244) to have died A.H. 444; but Ibn Abi Uṣaibi'ah (vol. i., p. 241) says that he was still alive and writing A.H. 455. See also Wüstenfeld, Arabische Aertzte, no. 133, and Leclerc, vol. i., p. 489.

The work, which is drawn up in the form of synoptical tables, begins, without any doxology, as follows: تقويم الصحة بالاسباب الستة التى لا بد لكل انسان يواظب على صحتها من تعديلها واستعمالها

The contents have been stated by Nicoll, Bodleian Catalogue, p. 162. (For other copies, see the Arabic Catalogue, p. 222a;

Uri, nos. 554, 633; Aumer, no. 821; and the Paris Catalogue, nos. 2945, 2947, s.)

Copyist: حبش بن ابراهيم الجامع التفليسى

II. Foll. 43—93. A medical treatise on the regimen of the body, drawn up, like the preceding, in tabular form; by Yahya B. 'Isa B. Jazlah, with the following title: كتاب عظيم النفع ورفيع الشأن المسمى بتقويم الابدان بمداواة الامراض المجتمعة فى ثلاثة اجناس متشابهة وآلية وانفصال الاتصال واسباب كل مرض وعلاماته وتدبيره وما يكثر فيه من الامزجة والاسنان والازمنة والبلدان مرتب ذلك بحسب القسمة العقلية للخزانة المقتدية اعلى الله شأنها واعز سلطانها

الحمد لله الذى خلق فسوى وقدر فهدى وامرض
فشفى

Abu Jazlah, a Christian physician of Baghdad, embraced Islamism A.H. 466, and died A.H. 493. (See Ibn Khallikān, De Slane's translation, vol. iv., p. 151; al-Wāfi bil-Wafayāt, Add. 23,359, fol. 344; Ibn Abi Uṣaibi'ah, vol. i., p. 255; Wüstenfeld, no. 145; and Leclerc, vol. i., p. 493.)

For other copies, see Uri, no. 549; Stewart, p. 109, no. 17; Upsala, no. 346; Paris, no. 2947; Hammer, Bibliot. Ital., vol. 49, p. 22, no. 247; Biblioth. Medic. Laurent., no. 214; Houtsma, no. 563; and the Khedive's Library, vol. vi., pp. 10, 36.

A note at the end states that this copy had been collated with the original MS. of the author.

793.

Or. 1347.—Foll. 44; 12½ in. by 9½; about 25 lines, 8 in. long; written in fair Neskhi, with ruled margins, and with illuminated borders enclosing the first five and the last two pages; dated Jumāda II., A.H. 610 (A.D. 1213). [SIR CHARLES A. MURRAY.]

3 z 2

Another copy of the *Takwīm al-Ṣiḥḥah* by Abu'l-Ḥasan al-Mukhtār Ibn Buṭlān (no. 792, I.).

This copy was written (as stated in the following title written in gold on the first page) for al-Malik al-Zāhir Ghiyāṣ al-Dīn Ghāzi, son of Saladin, who held the kingdom of Aleppo from A.H. 582 to his death in A.H. 613 (v. Ibn Khallikān, De Slane's version, vol. ii., p. 443).

تقويم الصحة تأليف ابى الحسن بن بطلان
خدم به خزنة مولانا السلطان السيد الاجل الملك
الظاهر العالم العادل المرباط المشاعر غياث الدنيا والدين
ملك الاسلام والمسلمين سيد الملوك والسلاطين ابى
المظفر غازى بن يوسف بن ايوب ناصر امير المؤمنين
عمرها الله بدوام العز ونفاذ الامر
الملوك عبد الله بن محاسن الهاشمي

794.

Or. 3645.—Foll. 104; 9 in. by $6\frac{3}{4}$; about 20 lines, $5\frac{3}{4}$ in. long; written in an archaic angular character; dated Jumāda I., A.H. 534 (A.D. 1139). [SIDNEY CHURCHILL.]

A compendium of medicine, by Abu'l-Ḥasan Sa'id B. Hibat Allah B. al-Ḥasan, with the title: كذاب المغنى في تدبير الامراض
ومعرفة العلل والاعراض

Beg. . . . ابو الحسن سعيد بن هبة الله بن الحسن
الفيلسوف ان اولى ما نطق به اللسان وثبت برهانه في
الجنان . . . وبعد فالرغبة الى الله تعالى في اقامة ايام من
خصه من خلقه بتدبير الامم

The author was physician to the Khalifs al-Muqtadi (467—487) and al-Mustazhir, to the first of whom the present work is dedicated. He was born A.H. 436, and died on the 6th of Rabi' I., A.H. 495. (See Ibn

Abi Uṣaibi'ah, vol. i., p. 254; Wüstenfeld, Arabische Aertzte, no. 143; and Leclerc, Médecine Arabe, vol. i., p. 492.)

The work is partly in tabular form. The contents have been stated by Nicoll, Bodleian Catalogue, p. 164. (For other copies, see Uri, p. 143, no. 611; Aumer, no. 822; Pertsch, no. 1953; Rosen, Institut, no. 172; and the Paris Catalogue, nos. 2957-8.)

795.

Or. 2185.—Foll. 174; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; about 20 lines, $5\frac{1}{2}$ in. long; written in a rather coarse Neskhi, apparently in the 14th century.

The same work.

The folios are numbered with Coptic numerals.

796.

Or. 2805.—Foll. 282; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; consisting of two MSS. of different dates, bound together. [SIDNEY CHURCHILL.]

I. Foll. 1—110; 23 lines, $4\frac{1}{4}$ in. long; written in a cursive Persian character, leaning to Nestalik; dated 1 Jumāda II., A.H. 988 (A.D. 1580).

The *Ḳarābādīn*, or Pharmacopœia, of Badr al-Dīn al-Ḳalānisi, قرابادين بدر الدين القلانسي

Beg. الحمد لله الحكيم القاهر العزيز القادر . . . اما
بعد فقد دعاني الى جمع هذا المختصر انى رايت جل
القرابادينات مشحونة من نسخ الادوية المركبة التي يندر
وتوع الحاجة اليها

The author quotes his authorities in the following passage: وانتقظتها من الكتب المشهورة
المعتمدة عليها وهي القانون والحاوي والكمال والمنصوري

والذخيرة والكفاية وفردوس الحكمة وامثالها واوردت فيه ذروا من نسخ الامام العالم قوام الدين قدوة الفضلا صاعد المهيني ومن نسخ الامام الفاضل شرف الزمان المارستاني

Badr al-Dīn Muḥammad B. Bahrām B. Muḥ. al-Ḳalānisi al-Samarḳandi appears to have lived about A.H. 600. He is mentioned by Ibn Abi Uṣaibi'ah (d. A.H. 688), vol. ii., p. 31, and is quoted by al-Suwaidi (d. A.H. 690). See Leclerc, vol. ii., p. 128.

The author describes various compound medicaments, in forty-nine Bābs, a full table of which is given in the preface.

For another copy see the Paris Catalogue, no. 2946, 3.

Copyist : عبد الله بن مولا عرب كحال

II. Foll. 112—282 ; 25 lines, 5½ in. long ; written in fair Persian Neskhi ; dated Ardabil, 8 Ramaḍān, A.H. 976 (A.D. 1569).

The second volume of al-Mukhtār, a compendium of medicine, by Muḥaddib al-Dīn Abu 'l-Ḥasan 'Alī B. Aḥmad Ibn Hnbal al-Baghdādī, المجدد الثاني من المختار تصنيف الشيخ العالم مهذب الدين ابي الحسن على بن احمد بن هبل البغدادى

A leaf, or more, is lost at the beginning. The first chapter extant begins as follows : فصل في السكتة السكتة اصعب من الصرع واخطر لان السدة الواقعة في مبادى الاعصاب المانعة لسريان الروح الحساس

The last chapter treats of evil symptoms, في العلامات الردية

The author, who is also called al-Khilāṭī, from his residence in Khilāt, was born in Baghdad, A.H. 515, but spent most of his life in Mosul, where he died A.H. 610. He

composed the Mukhtār A.H. 560. (See Ibn Abi Uṣaibi'ah, vol. i., p. 304 ; Wüstenfeld, no. 202 ; and Leclerc, vol. ii., p. 141.)

A MS. described as unique in the Leyden Catalogue, vol. iii., p. 252, contains the entire work divided into three books, treating respectively of generalities, of medicaments, and of diseases. The present copy contains the main part of the third book. Two MSS. are noticed in the Khedive's Library, vol. vi., p. 38.

The present MS. was collated, as stated at the end, with a copy dated Baghdad, Rajab, A.H. 601 (in the life-time of the author).

Copyist : پير پاشاه ابن پاشاه ليسارى

797.

Or. 2601.—Foll. 88 ; 6¾ in. by 4½ ; made up of three fragments of different dates.

[SHAFIRA.]

I. Foll. 1—38 ; 14 lines, 3¾ in. long ; written in Neskhi, apparently in the 14th century.

Medical recipes extracted from a work entitled Minhāj al-Ṭibb, كتاب فيه احزا من منهاج الطب

Beg. اشياف ابيض صغنه [صفته] صغ عربى ونشاد كثيرة من كل واحد درهمين

The word اشياف designates here an ointment to be applied to the eye. Further on are found the following headings : الباب الباب الثاني عشر في الاشربة fol. 15b, and السابع في الاشربة fol. 25a. This shows that the work designated as منهاج الطب is not to be identified with a similarly entitled pharmacopeia, منهاج الدكان, the divisions of which are quite different. (See no. 801, II.)

II. Foll. 39—78; 14 lines, 3½ in. long; written in a rather stiff and angular Neskhi, almost entirely devoid of diacritical points; probably in the 13th century.

Fragment of a medical work in four Maḳālahs, without title or author's name.

Beg. المقالة الثالثة في حفظ الصحة ومداواة الامراض

The first five pages are occupied by a table of contents, the beginning of which is lost. It gives the headings of the fifty chapters (Faṣl) of Maḳālah I., which treats of the general rules of the medical art, المقالة الاولى. The rest of the fragment contains the first thirty-eight of the above chapters, the last of which is imperfect at the end.

The work is evidently the treatise entitled الارشاد لمصالح الانفس والاجساد, by the Jewish physician of Saladin, al-Muwaffik Shams al-Riyāsah Abu 'l-'Ashā'ir Hibat Allah B. Zain, commonly called Ibn Jamī'. (See Ibn Abi Uṣaibi'ah, vol. ii., p. 112; al-Wāfi bil-Wafayāt, Add. 23,359, fol. 185; Wüstenfeld, no. 183; and Leclerc, vol. ii., p. 53.) For other MSS., see the Arabic Catalogue, p. 632a; Uri, no. 589; Pertsch, no. 1934—6; and the Paris Catalogue, no. 2963.

III. Foll. 79—83; 11 lines, 3 in. long; written in Neskhi, probably in the 14th century.

The tale of a girl called Zain al-Mawāṣif, and of her lover, Masrūr al-'Aṭṭār, حكاية زين الموصف وما جرا لها مع مسرور العطار والقاضى والشهود وهى تغلبهم ولم يذالوا منها مقصود

It is imperfect at the end. The story has been lithographed in Cairo, A.H. 1299 and 1302, with the title: قصة مسرور التاجر مع معشوقته زين الموصف. (See the Khedive's Library, vol. v., p. 110.)

798.

Or. 3131.—Foll. 309; 10½ in. by 7; 25 lines, 5 in. long; written in fair large Neskhi, by several hands; dated Thursday, 15 Shawwāl, A.H. 852 (A.D. 1448).

[KREMER, no. 141, I.]

الجامع

The dictionary of simple medicaments, by Ibn al-Baiṭār.

Beg. الحمد لله الذى اقام بلطيف حكمته بنية الانسان

Ḍiyā al-Dīn Abu Muḥ. 'Abdallah B. Aḥmad al-Mālaḳī, known as Ibn al-Baiṭār, a native of Malaga, became physician to al-Malik al-Kāmil, and afterwards to his son al-Malik al-Ṣāliḥ (A.H. 637—647), by whose desire the present work was compiled. He died in Damascus, A.H. 646. (See Ibn Abi Uṣaibi'ah, al-Wāfi bil-Wafayāt, Add. 23,358, fol. 24; Wüstenfeld, no. 231; and Leclerc, Médecine Arabe, vol. ii., pp. 225—37, and in the preface of his translation of the Jāmi', Notices et Extraits, tomes xxiii.—xxvi., p. vi.)

Al-Jāmi' is the title which the author gives to the work in the preface. On the title-page of the present copy it is called الكتاب الجامع لقوى الادوية والاغذية. Ibn Abi Uṣaibi'ah designates it as الجامع فى الادوية المفردة. It is also frequently called, as in the next MS., Mufradāt Ibn al-Baiṭār.

The work has been printed in four voll., Bulak, A.H. 1291. The German translation of Sontheimer has been severely criticized by Dozy, Zeitschrift der D. Morg. Ges., Band xxiii., and by Leclerc, l.c., p. xiii. For MSS., see the Arabic Catalogue, p. 691a; the Leyden Catalogue, vol. iii., p. 257; Pertsch, no. 2001; Leclerc, Notices et Extraits, xxiii., p. xiv.; the Paris Catalogue,

no. 2976—89; the Madrid Catalogue, nos. 17, 22, 54; and the Khedive's Library, vol. vi., p. 12.

The present volume contains the first half of the work, from the beginning to the end of letter ز. It corresponds with the first two volumes of the Bulak edition.

Copyist: الحاج علي بن احمد بن حسن الشهير بالشلبى

799.

Or. 3132.—Foll. 321; 10½ in. by 7; 23 lines, 4½ in. long; written in fair Neskhi; dated Monday, 20 Rabi' II., A.H. 995 (A.D. 1587).
[KREMER, no. 141, II.]

The second volume of the same work, extending from the beginning of letter س to the end, and corresponding with the last two volumes of the Bulak edition.

The first 136 folios have been supplied by a later hand.

800.

Or. 2408.—Foll. 287; 10½ in. by 7½; 15 lines, 4¾ in. long; written in fine large Neskhi; dated Jumāda II., A.H. 851 (A.D. 1447).
[SHAPIRA.]

كتاب المغنى

A treatise on simple medicaments, by the same Ibn al-Baitār.

Beg. الحمد لله الذى انزل لكل داء دواء فاستحق
بوجود نعمائه على عباده حمدا وثناء

The author, who here calls himself 'Abdallah B. Aḥmad B. Muḥ. al-Mālākī al-'Ash-shāb, known as Ibn al-Baitār, dedicates the work to al-Malik al-'Ādil Saif al-Dīn Abu Bakr B. al-Malik al-Kāmil, who reigned A.H. 635—7. It is therefore earlier than

the Jāmi', which was written for al-Malik al-Sāliḥ, brother and successor of that prince. The Mughni is divided into twenty Bābs, enumerated in the preface, in which the medicaments are classed under the diseases for which they are to be used. The subjects of those sections have been stated by Uri, p. 132.

The present volume contains only the first eight Bābs, as follows: I. Diseases of the head, fol. 5a. II. Diseases of the eye, fol. 59a. III. Diseases of the ear, fol. 89b. IV. Diseases of the nose, fol. 101b. V. Diseases of the tongue, fol. 105b. VI. Diseases of the throat and chest, fol. 129a. VII. Diseases of the stomach and liver, fol. 180a. VIII. Diseases of the bowels, fol. 236b.

For other copies, see the Leyden Catalogue, vol. iii., p. 257; Pertsch, no. 2004; Upsala, no. 350; Rosen, Institut, no. 174; and the Paris Catalogue, nos. 2990-1.

Copyist: ويس ابن عوض

801.

Or. 3691.—Foll. 100; 8 in. by 5½; 15 lines, 3½ in. long; written in fair Neskhi, probably by a Christian scribe, apparently in the 17th century.
[BUDGE.]

I. Foll. 1—34. A metrical treatise of medicine, imperfect at beginning and end.

It is the well-known Urjūzah (الرجوزة في الطب) of Abu 'Ali Ibn Sinā, a copy of which, Add. 7556, is noticed in the Arabic Catalogue, p. 408a, III. (See also the Leyden Catalogue, no. 1325; Pertsch, nos. 2027 and 2032, 3; the Khedive's Library, vol. vi., p. 2; the Paris Catalogue, no. 2942; &c.)

It begins abruptly with this line:

يسيرة للحفظ والاتقان في اقرب الاوقات والازمان

It is the thirty-third verse of a prologue found in Add. 7556 (fol. 35b), but wanting in most copies.

The copy also ends abruptly with this line:

وكلما يفسد ما يغير من شدة تحرق او تحذر

which is the ninth after the rubric, معرفة البرودة (Add. 7556, fol. 70a, line 10).

Singles leaves are wanting after foll. 5, 14, 20, 26, and about twelve at the end.

The Urjūzah has been lithographed in Lucknow, A.H. 1261. A Latin translation by Blasius, entitled *Cantica Avicennae*, has been often printed.

II. Foll. 35—100. منهاج الدكان. A treatise on drugs and medicinal preparations, imperfect at the beginning, and without author's name.

The complete work, which has been printed in Cairo, A.H. 1287 and 1301, consists of 25 Bābs, and is ascribed on the title-page to Abu 'l-Muna B. Abi Naṣr al-ʿAṭṭār al-Isrā'īlī al-Hārūnī.

According to the Khedive's Catalogue, vol. vi., p. 44, the title is منهاج الدكان ودستور الاعيان, and the author's name, ابو المني بن ابي النصر بن حفاظ المعروف بالكهيل العطار الاسرائيلي الهاروني

Haj. Khal., vol. vi., p. 202, calls the author Abu 'l-Muniri B. Abi Naṣr B. Ḥaffāz al-Kūhin al-ʿAṭṭār, and says that he composed the work for his son in Cairo, A.H. 658. For other copies, see the Leyden Catalogue, vol. iii., p. 258; Uri, no. 585; Aumer, no. 833; Petersburg, no. 232; Paris, nos. 2965, 2993; and Pertsch, no. 2005. The contents are fully stated in the Bodleian Catalogue, vol. ii., p. 155, and by Leclerc, vol. ii., p. 215.

The present copy wants a few lines at

the beginning, the greater part of Bāb I., and Bābs XI., XV.—XVII., XIX., and XXI.—XXV. The remaining Bābs have consecutive numbers, and are considerably shorter than in the printed text. At the end, foll. 78b—100b, and under the rubric الباب السادس عشر, there is a chapter comprising pious and moral admonitions, addressed apparently by the author to his son. It is divided into eleven sections, called اصحاح.

802.

Or. 4324.—Foll. 112; 8 $\frac{3}{4}$ in. by 6; 15 lines, 4 in. long; written in a cursive hand; dated A.H. 1280 and A.D. 1864. [BUDGE.]

Another copy of the Minhāj al-Dukkān, no. 801, art. II.

الهم وفق من اصبح غائصا في فكرته منشرحا
قلبه للفكر في مصنوعة خالفة [خالقه]

The above words are found in the eighth line of the first page of the Bulak edition. The present MS. has been evidently transcribed from a copy which had lost the first leaf. It comprises only the first half of the work, ending abruptly in the beginning of the 11th Bāb (p. 69 of the Bulak edition).

803.

Or. 3690.—Foll. 180; 9 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$; 17 lines, 4 $\frac{1}{2}$ in. long; written in large and elegant Neskhi, with frequent addition of vowels, apparently in the 13th or 14th century. [BUDGE.]

جامع الغرض في حفظ الصحة ودفع المرض

A complete treatise of hygiene and diet, by Abu 'l-Faraj B. Ya'qūb, known as Ibn al-Kuff, the Christian.

قال الفقير الى الله تعالى ابو الفرج بن يعقوب Beg.
المعروف بابن القف المسمى الحمد لله مقدس الصفات
والاسما مقدر الداء والدواء

After dwelling on the importance of the art of preserving health, the author describes his work in the following terms: ووضعت مختصرا في حفظ الصحة قل حجمه وجل علمه واستقرت قواعده وعمت فوايده يقتصر في علم حفظ الصحة عليه ويفتقر في تدبير الامزجة اليه واقبلت فيه على الاختصار واعرضت عن الاطالة وجعلته في نهاية الاجاز Then follows a dedication to the Wazir Fakhr al-Din Muhammad B. al-Wazir Bahā al-Din 'Ali: مولانا ملك الوزرا وسيدها ومدبر المملكة وموئدها: Ali: صاحب فخر الدين محمد ولد المقر العالي المولوى الصاحبى الوزيرى البهاى بها الدين على

The author, whose full name is Amīn al-Daulah Abu 'l-Faraj B. Muwaffiq al-Din Ya'kūb, was a Christian born in al-Karak, A.H. 630. He became a pupil of Ibn Abi Uṣaiḇi'ah, who was an intimate friend of his father, Muwaffiq al-Din Ya'kūb, and he practised the healing art in Damascus, where he died A.H. 685. Ibn Abi Uṣaiḇi'ah, who survived him, mentions among his works two books on hygiene, without stating their titles. (See 'Uyūn al-'Anbā, vol. ii., p. 273; the Arabic Catalogue, pp. 632b, 595a; Wüstenfeld, Aertzte, no. 241; and Haj. Khal., vol. ii., p. 560.)

Fakhr al-Din Muhammad, to whom the work is dedicated, was a son of Bahā al-Din 'Ali B. Muḥ. B. Salīm Ibn Ḥinnā, who filled the post of Wazir under Sultan Baibars, and died A.H. 677. See Fawāt al-Wafayāt, vol. ii., p. 95, and Orientalia, vol. ii., p. 264. Fakhr al-Din appears to have died before his father. See Quatremère, Histoire des Sultans Mamlouks, vol. i., p. 166.

The preface is followed by a table of fifty-nine chapters (Faṣl), foll. 6a—7b, which begins as follows:

الفصل الاول في كيفية تكون الجنين وغيره
الفصل الثانى في الاسنان وامزجتها
الفصل الثالث كلام كل في حفظ الصحة

But in the body of the work the 59th chapter, treating of the purchase of slaves, fol. 176a, is followed, fol. 179b, by a sixtieth chapter treating of physiognomy, the الفصل الستون في امور ماخوذه من الفراسة, which, however, is imperfect at the end.

804.

Or. 1348.—Foll. 178; 10½ in. by 7; from 35 to 45 lines, 5½ in. long; written in small and close Neskhi; dated Friday, 6 Shawwāl, A.H. 787 (A.D. 1385).

[SIR CHARLES A. MURRAY.]

كتاب الاصول في شرح الفصول

A commentary upon the Aphorisms of Hippocrates, by Abu 'l-Faraj B. Ya'kūb al-Masiḥi al-Maliki, called Ibn al-Ḳuff. (See the preceding no.)

قال الشيخ الفاضل ابو الفرج بن يعقوب المسمى Beg.
الملكى المتطبب المعروف بابن القف الحمد لله خالق
الخلق ومبديه وباسط الرزق ومنميه

The author wrote it, as stated in the pre-
amble, at the request of a student of the medical art, who had asked him to explain the Aphorisms and, at the same time, to refute the strictures of al-Rāzi and others. The commentary is divided into seven Maḳālahs.

Ibn Abi Uṣaiḇi'ah mentions Ibn al-Ḳuff's commentary in the notice devoted to him, which concludes his work, vol. ii., p. 273.

See also Wüstenfeld, no. 241, and Leclerc, vol. ii., p. 203, who both (following Haj. Khal., vol. iv., p. 438) give improperly to the author the name of his father, Ya'qūb. The *Sharḥ al-Fuṣūl* is noticed in the Arabic Catalogue, p. 632*b*.

For other copies, see Pertsch, nos. 1894—96; the Paris Catalogue, no. 2842; and the Khedive's Library, vol. vi., p. 4.

The present copy has the following title written in gold on the first page : كتاب شرح
الفصول لابن قراط تاليف الشيخ الفاضل ابو الفرج بن
يعقوب المسيحي المتطبيب المعروف بابن القف

Copyist : خليل بن عبد الله بن سليمان المتطبيب

805.

Or. 2794.—Foll. 161; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{4}$ in. long; written in cursive Neskhi, leaning to Nestalik; dated end of Jumāda II., A.H. 863 (A.D. 1459).

[GHANDOUR BEY.]

الموجز في علم الطب

A compendium of medicine, abridged from the *Kānūn* of Ibn Sīnā, by Abu 'l-Ḥasan 'Alā al-Dīn 'Alī B. Abi 'l-Ḥazm al-Ḳurashi (or al-Ḳarshi).

الحمد لله رب العالمين . . . قال الشيخ رئيس
الحكما ابو الحسن علام الدين على بن ابي الحزم القرشي
المتطبيب رحمه الله وبعده قد رتبت هذا الكتاب على
اربعة فنون

The author, commonly called Ibn al-Nafis, studied medicine in Damascus, and settled afterwards in Cairo, where he rose to the first rank of his profession, and died an octogenarian in Dulka'dah, A.H. 687. He left, besides the present work, a commentary

upon the Canon, and other medical and legal works. (See al-Isnawi, fol. 163; Ta'rīkh al-Islām, Or. 53, fol. 55; Ṭabaḳāt Ibn Ḳāḍi Shuhbah, fol. 86; Ḥusn al-Muḥāḍarah, vol. i., p. 313; and Wüstenfeld, Arab. Aertzte, no. 244.)

The present work, which has become the text of numerous commentaries, has been printed in Calcutta, 1828 and 1832, and in Lucknow, 1878. For MSS. see the Leyden Catalogue, vol. iii., p. 239; Pertsch, nos. 1921—4; Aumer, nos. 826—7; Houtsma, nos. 557—8; the Paris Catalogue, nos. 2919—23; and the Khedive's Library, vol. vi., pp. 33, 45. It is stated in the last work that the author's Nisbah is al-Ḳarshi, from Ḳarsh, a town in Māwarā-annahr.

The margins contain numerous corrections and some additions.

Copyist : ابراهيم بن الشيخ عبد الله

806.

Or. 1849.—Foll. 500; $9\frac{1}{2}$ in. by 6; 21 lines, $3\frac{1}{2}$ in. long; written in neat Nestalik; dated Shamākhī, Shirwān, Friday, 8 Muḥarram, A.H. 982 (A.D. 1574).

[SIR CHARLES A. MURRAY.]

المغنى في شرح الموجز

A commentary on the *Mūjiz*, by Sadīd al-Dīn al-Kāzarūnī.

الحمد لله الذى ابدع بقدرته جواهر عقلية مجردة
. . . اما بعد فلما كان احتياج عموم الناس الى الاحكام
الطبية والقواعد العلاجية

The author's name does not occur in the text; but it is implied by the word al-Sadīdī in the title written on the first page : الكتاب
السديدي شرح الموجز. The principal authorities

followed by the author are two commentaries upon the *Kānūn*, namely, those of *Ḳuṭb al-Dīn [Maḥmūd] al-Shīrāzi B. Diyā al-Dīn Mas'ūd al-Kāzarūni*, and of 'Alī al-Dīn 'Alī B. Abi'l-Ḥazm al-Ḳurashī, called *Ibn al-Nafīs*, and lastly, the oral teaching of the author's master, *Burhān al-Dīn al-Ḥusain al-'Ubrī*. In a MS. described by *Rosen, Institut*, nos. 169-70, it is stated that the commentary was completed A.H. 779.

The present MS. has copious marginal notes. It was written, as appears from the colophon, by a physician called *Darwīsh 'Alī B. Ghulām 'Alī al-Mutaṭabbib*, for his son, *Najīb al-Dīn 'Abdallah*.

The commentary of *Sadīd al-Dīn* has been lithographed in *Calcutta*, A.H. 1244. For other copies, see the *Catalogues of Leyden*, vol. iii., p. 240; *Pertsch*, no. 1925; *Aumer*, no. 828; the *Paris Catalogue*, nos. 2924-9; *Hammer, Bibliot. Ital.*, vol. 49, p. 22, no. 250; and the *Khedive's Library*, vol. vi., p. 42.

807.

Or. 3738.—Foll. 153; 11 in. by 8; 26 lines, $5\frac{3}{4}$ in. long; written in imperfectly pointed *Neskhi*, probably in the 15th century.

[GLASER, no. 22.]

كتاب المعتمد في الادوية المفردة

A dictionary of simple medicaments, by *al-Malik al-Ashraf 'Umar B. Yūsuf B. 'Umar B. 'Alī B. Rasūl*.

الحمد لله الذي اوجد الاشياء بحكمته وابتدع
المخلوقات اظهارا لقدرة . . . وبعد فاني اختصرت هذا
الكتاب من كتب كبار

The author's name does not appear in the text. It is found in the following title, written at the beginning of the second of the two parts (*Juz*) into which the work is

divided, fol. 99a: الجزء الثاني من كتاب المعتمد في الطب تأليف المقام الاعظم السلطان الملك الاشرف عمر بن يوسف بن عمر بن علي بن رسول رحمه الله

Al-Malik al-Ashraf, of the *Rasuli* dynasty of *Yemen*, reigned A.H. 694-6. (See the *Arabic Catalogue*, p. 673a, and *Johannsen, Historia Jemanae*, p. 158.)

In a short preface the author states his authorities, and the abbreviations adopted to refer to them. They are: 1. *al-Jāmi'*, by *Ibn al-Baitār*; 2. *al-Minhāj* [or *Minhāj al-Bayān*], by *Ibn Jazlah*; 3. the work of *Abu'l-Faḍl Ḥubaish B. Ibrāhīm al-Tiflīsī* [a physician of the sixth century (*Persian Catalogue*, p. 852), who wrote *تقويم الادوية المفردة*, v. *Uri*, no. 535]; 4. *ابدال الزهرى* [probably by *Abu Bakr B. Abi'l-Ḥasan al-Zuhri*, of *Sevilla*, a disciple of 'Abd al-Malik Ibn *Zuhr*; v. *Uṣaibi'ah*, vol. ii., p. 80]; 5. *ابدال [رسالة في ابدال الادوية]* by *Aḥmad B. Abi Khālid*, called *ابن الحارر* [i.e., *Abu Ja'far Aḥmad B. Ibrāhīm B. Abi Khālid*, called *Ibn al-Jazzār*, a physician of *Ḳairawān*, who died about A.H. 395; see *Ibn Abi Uṣaibi'ah*, vol. ii., p. 37; *De Slane*, translation of *Ibn Khallikān*, vol. i., p. 672; and *Wüstenfeld, Aertzte*, no. 120].

The latter part of the MS., foll. 143-153, is by a later hand. A few lines are wanting at the end; the MS. breaks off in the article headed *ينبوت*.

For another copy see the *Khedive's Library*, vol. vi., p. 41.

808.

Or. 3519.—Foll. 366; 9 in. by $5\frac{1}{2}$; 24 lines, $3\frac{1}{2}$ in. long; written in small, close, and cursive *Persian Neskhi*; dated *Jumāda II.*, A.H. 802 (A.D. 1400). [AMÉLINEAU.]

4 A 2

الحاوى

A treatise of medicine, by Najm al-Dīn Maḥmūd B. Ḍiyā al-Dīn Ilyās al-Shirāzi.

Beg. الحمد لله الواحد الماجد السبوح خالق الجن والانس . . . قال المولى المعظم الامام الاعظم . . . راس صدور الحكماء ورئيس فحول الاطباء اكمل الائمة الراشدين استاذ افاضل المحققين نجم الحق والملة والدين . . . محمود بن الامام الهمام قدوة افاضل الانام ضياء الملة والدين الياس الشيرازى

The author, yielding, he says, to the instances of some of his friends, described in this compendium the ordinary and indispensable remedies that should be kept in store, or carried about in travelling; ويذكر الادوية التى لا بد منها فى علاج الامراض لتدخر. Nothing is known of the author's life, or of his precise date. He cannot, however, have written this work later than A.H. 737; for a copy bearing that date exists in the Gotha Library. (See Pertsch, no. 1943.)

The full title, as stated by Haj. Khal., vol. iii., p. 11, is الحاوى فى علم التداوى. The work is divided into five Maḳālahs, as follows: I. Diseases of the several parts of the body, from the head to the foot, in 125 Bābs, fol. 5a. II. Fevers, in 27 Bābs, fol. 150a. III. External diseases, in 109 Bābs, fol. 190a. IV. Simple medicaments in alphabetical order, fol. 273a. V. Compound medicaments, in 50 Bābs, fol. 304b.

Another copy is noticed in the Leyden Catalogue, vol. iii., no. 1376.

Copyist: محمد بن فقيه روزبهان محمد

809-10.

Or. 1350 and 1351.—Two uniform volumes containing a continuous text, consisting re-

spectively of 500 and 238 foll.; 13 in. by 9½; 23 lines, 5½ in. long; written in large and rather rude Neskhi, with red-ruled margins, apparently early in the 19th century.

[SIR CHARLES A. MURRAY.]

تذكرة اولى الالباب والجامع للعجب العجائب

A system of medicine, by Dā'ūd al-Anṭāki.

Beg. سبحانك مبدع مواد الكائنات بلا مثال سبق

The author, Dā'ūd B. 'Umar, called al-Baṣīr, or the blind, the last of the great Arab physicians, was born in Antioch, but took up his abode in Cairo, and died in Mecca, A.H. 1008. See his life in Khulāṣat al-Athar, vol. ii., pp. 140—9, and in 'Iḳd al-Jawāhir, Add. 16,647, foll. 244—7. Compare Wüstenfeld, no. 275; and Leclerc, vol. ii., p. 304.

The Tadkirah has been printed in Cairo, A.H. 1281, in three volumes, the first two containing the author's own work, and the third a continuation (ذيل) due to his disciples. It was reprinted in Cairo, A.H. 1294; and another edition in four voll. was printed in Bulak, A.H. 1282.

It is divided, according to the preface, into a Muḳaddimah, four Bābs, and a Khātimah, the subjects of which have been stated by Nicoll, Bodleian Catalogue, p. 158, and by Leclerc, *l.c.*, p. 304. The fourth Bāb was left unfinished by the author, who did not write the Khātimah.

Contents: Muḳaddimah, on sciences in general, and on the place of medicine among them, fol. 3b. Bāb I. Generalities of medicine, fol. 9b. Bāb II. Preparation of medicaments, fol. 22b. Bāb III. Simple and compound medicaments, in alphabetical order, fol. 43b. Bāb IV. Diseases, also arranged alphabetically in the order called Abjad, from fol. 500b to Or. 1351, fol. 234a.

The author did not carry on this last Bāb beyond the letter ط, the ninth of Abjad.

The latter part of Or. 1351, foll. 106—238, is hastily and slovenly written. At the end, foll. 234b—243b, is a treatise on birds, especially on hunting birds, their diseases and treatment, without author's name.

Beg. بركة [بزره] علم باحوال ما يطير من الحيوان المقصود اصالة النفع بمقتنيه

It is divided into a Muḥaddimah, three Mabāḥith, and a Khātimah.

For other copies of the Taḍkirah, see the Arabic Catalogue, pp. 459a, 633b, 744b; the Leyden Catalogue, vol. iii., p. 270; Pertsch, no. 2009; Loth, no. 793; Aumer, nos. 836-7; Mehren, no. 110; Rosen, Institut, no. 179; the Paris Catalogue, nos. 1031—3; and the Khedive's Library, vol. vi., p. 8.

811.

Or. 3832.—Foll. 90; $8\frac{1}{4}$ in. by 6; written by several hands, mostly in the 17th and 18th centuries. [GLASER, no. 120.]

I. Foll. 1—18. Extracts (relating mostly to medicaments) from the following works:

1. كتاب الموصل لقضى الاغراض في مداواة الامراض للمشرع المشهور, a work on the treatment of diseases, ascribed to "the renowned al-Mushri" (?); 2. منهاج البيان, i.e., منهاج, by Yahya B. 'Isa Ibn Jazlah (Arabic Catalogue, p. 222b); 3. المعتمد في الادوية المفردة, i.e., المعتمد (v. no. 807).

II. Foll. 19—30. Recipes for diseases of the ears, the teeth, the eyes, &c.

III. Foll. 31—40. Extract from كتاب الرحمة في الطب والحكمة (v. Haj. Khal., vol. iii., 351; Nicoll, no. 193; the Leyden Catalogue,

no. 1371; and the Madrid Catalogue, no. 183), dated Ramaḍan, A.H. 1000 (A.D. 1592).

IV. Foll. 41—57. The first and second Maḳālah of the work on simple medicaments entitled الاعتماد في الادوية المفردة (by Aḥmad B. Ibrāhim Ibn al-Jazzār, who died about A.H. 395; v. Haj. Khal., i., p. 349).

V. Fol. 60—63. Fragment of a collection of edifying stories in prose and verse. The stories are headed عقيقة. The work is probably the عقائق المرافق of Ibn al-Jauzi; v. Haj. Khal., iv., p. 228.

VI. Foll. 64—67. A collection of precepts and Hadiths relating to hygiene.

Beg. قال الحكماء في عمل الاكل والشرب ينبغي ان يصلح حارة بباردة وحلوه بحامضه النع

VII. Foll. 67b—76. A short dictionary of drugs, without author's name.

Beg. الحمد لله رب العالمين . . . وبعد فهذا تفسير اسما الادوية والالفاظ على حروف المعجم ح حرف الالف ابريشم هو الحرير

VIII. Foll. 82—85. Fragment of a treatise on the lunar mansions, with diagrams, beginning with منزلة البسطين, and ending with منزلة بطن الحوت.

The remaining portions of the MS. contain miscellaneous poetical and astrological extracts. A versified enumeration of the Syrian months (الارجوزة الحميرية في الشهور), fol. 81, is dated Damār, A.H. 1081 (A.D. 1670).

812.

Or. 3137.—Foll. 196; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, 3 in. long; written in Neskhī, with red-ruled margins; dated Friday, 25 Shawwāl, A.H. 1243 (A.D. 1828).

[KREMER, no. 146.]

آمال الذكر والفرج وتسهيل الانفاق والخرج

A treatise on sexual intercourse.

Beg. الحمد لله الذى خلقنا من نفس واحدة وخلق منها زوجها . . . اما بعد فهذه اوراق لخصتها من كتاب مواسم الافراح ومعاهد الانس والانشرار فيما يتعلق بوصال الاحباب واحوال النكاح للفاضل المرحوم محمد بن محمد بن على بن زين الدين المطار

The author, whose name does not appear, abridged it, as stated above, from a work entitled *Mawāsim al-Ifrāḥ*, &c., by Muḥammad B. Muḥ. B. 'Alī B. Zain al-Dīn al-'Aṭṭār.

It is divided into a Muḥaddimah and five Bābs, as follows :

Fol. 2a. المقدمة فى استحباب النكاح وفضل النيك بل وجوبه

Fol. 9a. الباب الاول فى بيان حقوق الرجال على النساء وبالعكس واداب النيك وكيفية

Fol. 38a. الباب الثانى فى كيفية النيك ومتعلقاته

Fol. 102b. الباب الثالث فى الادوية الزائدة فى البه

Fol. 137b. الباب الرابع فى فوائده شتى من صباغات ومسمذات مما يتعلق بالنساء

Fol. 162b. الباب الخامس فى الحكايات المهمة والنوادر العجيبة

Similar works of al-Suyūṭī, namely, *الوشاح شقائق*, *نواضر الايك* فى نوادر النيك, فى فوائد النكاح, *الانفصاح* فى ايضاح النكاح, and *الترنج* فى رقائق الغنغ, are frequently quoted, as well as an earlier work entitled *رجوع الشيخ الى صباه*, the author of which is (according to the Khedive's Library,

vol. vi., p. 16) Aḥmad B. Yūsuf al-Tifūshī, who died A.H. 651. Compare Pertsch, no. 2055.

Veterinary Art.

813.

Or. 1523.—Foll. 111 ; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{3}{4}$ in. long ; written in Neskhī, with frequent omission of the diacritical points ; dated Rajab, A.H. 620 (A.D. 1223).

[SIR HENRY C. RAWLINSON.]

كتاب البيطرة

A treatise on horses, their good and bad points, their training, their diseases, and the treatment of the same ; by Aḥmad B. 'Atīk al-Azdi.

Beg. قال الشيخ الجليل احمد بن عتيق الازدى ☆ الحمد لله مبتدع الخلق بلا مثال . . . اما بعد فاني لم ازل بعد ما وهب الله لى المعرفة بآلات الفروسية واطيف النظر وشدة الفحص عن ما وصفه اهل النجدة والباس

The same author's name is found in the following title, written by a somewhat later hand, on the first page : كتاب البيطرة ما عني بجمعه وتاليفه الشيخ ابو محمد احمد ابن عتيق الازدى رحمه الله عنه. But it appears as Abu Aḥmad in the colophon : قال الشيخ ابو احمد فهذا الذى وجدته من الادوية والعلاجات وما جرى على السنة للحكماء الهندية والرومية وما التزمنا من الفروسية وآلاتها وبالله التوفيق . . . تم كتاب البيطرة بحمد الله وعونه الخ

Notwithstanding this alleged authorship, the work is virtually identical with the treatise ascribed in another MS. (Add. 23,416, Arabic Catalogue, p. 633b) to Abu Yūsuf Ya'qūb B. Akhi Ḥizām. Although the initial lines of the present MS. differ

from those of the latter, the main part of the preface is in textual agreement with it, and the entire work appears to be an abridged and condensed recension of the treatise of Ibn Akhi Hizām.

The work may be approximately assigned to the middle or latter half of the third century of the Hijrah. The author quotes in the preface some Hadiths which he professes to have received orally from al-Ḥasan B. 'Arafah al-'Abdi, a known traditionist of Baghdad, who died (as stated in al-'Ibar, Add. 23,280, fol. 84b) A.H. 257.

According to the Fihrist, p. 315, Ibn Akhi Hizām wrote his book *في البيطرة* for al-Mutawakkil (A.H. 232—247); while in the MS. Add. 23,416 he is said to have been in the service of al-Mu'taḍid (A.H. 279—289). His full name appears to have been Muḥammad B. Ya'kūb Ibn Akhi Hizām al-Jili, or al-Jabali (perhaps al-Khaili). See Haj. Khal., vol. v., p. 82, vol. vii., p. 851; the Leyden Catalogue, vol. iii., p. 284; the Vienna Catalogue, vol. ii., pp. 546, 551; and Hammer, *Denkschriften der k. Akademie*, Band vi., p. 215. Two copies of the same work, the first of which is anonymous, are noticed in the Paris Catalogue, nos. 2815 and 2823.

The present MS. contains two coloured drawings, each occupying two opposite pages, representing the horse, first with its good points, and secondly with its defects.

814.

Or. 3860.—Foll. 99; 12½ in. by 7¾; 30 lines, 4 in. long; written in fair Neskhi, with red-ruled margins; dated end of Rabī' I., A.H. 1113 (A.D. 1701). [GLASER, no. 148.]

A full commentary by al-Amīr Shams al-Dīn Abu Muḥ. Aḥmad B. al-Imām al-Manṣūr-

billah 'Abdallah B. Ḥamzah B. Sulaimān B. Ḥamzah upon a versified treatise on the horse, entitled *Al-Urjūzat al-Manṣūriyyah fi Shifāt al-Khail*, and composed by his father, al-Imām al-Manṣūr-billah.

The following title, in the handwriting of the copyist, is prefixed: كتاب شرح الارجوزة المنصورية في صفات الخيل تصنيف السيد العالم المبرجل العارف الامير شمس الدين ابي محمد احمد بن الامام المنصور بالله عبد الله بن حمزة بن سليمان بن حمزة

Beg. of the commentary: الحمد لله حمدا ابليغ به رضاء واسئله المزيد من فضله . . . اما بعد فاني لما اطللت على الارجوزة الجامعة الشافية لوالدي امير المؤمنين وامام المتقين المنصور بالله رب العالمين عبد الله بن حمزة بن سليمان بن رسول الله صلى الله عليه واله في صفات الخيل ونعوتها والوانها واصولها وسماتها وشياتها وما يحمد فيها وما يذم

The commentator divides his work into four chapters (فصول) as follows: 1. On the creation and domestication of the horse, and on those of the Prophets who were fond of horses, fol. 4b. 2. On the verses of the Coran, traditions, and legal precepts, which relate to horses, fol. 5b. 3. On the training of horses and their treatment, according to their divers temperaments, fol. 8b. 4. The commentary proper, or explanation of the *Urjūzah*, verse by verse, foll. 12b—96a.

The *Urjūzah* begins as follows:

قلن ولم ينطقن بالمقال وانما قال لسان الخال
تمن بنا الى الامام تختصم يفلح من فاز ويخزي من وصم

The entire text is given, and is written throughout in red ink. The author of the poem, al-Manṣūr-billah 'Abdallah B. Ḥamzah, was proclaimed Imam A.H. 594, and died in Kaukabān A.H. 614. His son, the author of the commentary, was called al-Amīr al-

Mutawakkil-'ala'llah Shams al-Dīn Abu'l-Ḥasan Aḥmad. He was the chief of the Banu Ḥamzah, and a sworn ally of the Rasuli Sultan, Nūr al-Dīn 'Umar B. 'Alī, who reigned A.H. 630—647. He rallied, A.H. 648, to the Zaidi Imam al-Mahdī Aḥmad B. al-Ḥusain, and continued his ally till A.H. 651. The date of his death is not known. (See Ṭirāz A'yān al-Yaman, fol. 170b.)

The margins contain considerable additions of later date, mostly extracts from al-Aḳwāl al-Kāfiyah. (See further on, no. 816.)

Copyist: أحمد بن محمد بن أبي القسم الكسّمان

The first three folios of the MS. contain three Kasidahs by the following authors:

1. Mūsā B. Yaḥya Bahrān al-Sa'dī; 2. al-Mutawakkil 'ala'llah al-Muṭahhar B. Muḥ. (died A.H. 879); 3. Muḥ. B. 'Abdallāh B. al-Imām Sharaf al-Dīn.

At the end, foll. 96b—99, is the first of seven Kasidahs in praise of 'Alī, by Ibn Abi 'l-Ḥadīd (v. no. 528, II.), with extracts from the commentary of Mufliḥ B. Ḥasan al-Ḍamri.

815.

Or. 3133.—Foll. 50; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 21 lines, 3 $\frac{1}{4}$ in. long; written in Neskhi, with red-ruled margins; dated Thursday, 11 Jumāda II., A.H. 1270 (A.D. 1854).

[KREMER, no. 142.]

A treatise on the selection of horses, and on the treatment of their diseases; in 183 Bābs.

Beg. اقرباذن في علم طب الخيل هذا كتاب مشتمل على معرفة جياذ الخيل ومعالجات امراضها وكان هذا الكتاب بالخط الارمني واخرج الى العربية

From a rather confused preamble, it appears that the work, originally written in

Armenian, was translated into Arabic with the assistance of a skilled surgeon, who had been made a prisoner, and who explained in the latter language the unknown names of drugs; that it was subsequently taken from the library of the Khalifs by a personage designated as ملك الارض, who had gone to Baghdad in the service of the accursed enemy [Hulagu], and carried the book away to Armenia, its original home. ملك الارض is apparently a clerical error for ملك الارمن, the king of Armenia.

In the next following section, الباب الاول, the work, here called اقرباذن الخيل, is said to have been edited by al-Ḥakīm Muḥammad B. al-Khalifah Ya'kūb with the aid of the philosopher Sa'd al-Dīn B. al-Zāhir al-'Ajami, and to have been translated from Armenian by Maḥbūb and Abu'l-Faraj: وذلك مما اهتم به الحكيم محمد بن الخليفة يعقوب من حسن وكان مشتركا فيه الفيلسوف سعد الدين بن الظاهر العجمي والذي اخرج من الارمني يسمى محبوب ورفيقه اسمه ابو الفرج

Further on, reference is made to the reign of al-Malik al-Zāhir Rukn al-Dīn Baibars, Sultan of Egypt (A.H. 658—676), but in what connection with the preceding passage does not clearly appear. This probably refers to the invasion of Armenia by that Sultan's army in A.H. 664 as the occasion on which the book was obtained.

Similar, although not identical, statements are found in two MSS. described by Dr. John Lee in his catalogue, no. 141, and by Pertsch, Gotha Catalogue, no. 2087. Both appear to contain the same work, although the number of chapters is stated to be 182, instead of 183, as in the present copy.

The following, evidently apocryphal, title is written on the first page: هذا كتاب الدر:

المطابق في خواص السوابق وهو مائة وثلاثون بابا في منافع الخيل ومعالجتها من الامراض الخ

816.

Or. 3830—Foll. 128; 8 in. by 5 $\frac{3}{4}$; 19 lines, 3 $\frac{3}{4}$ in. long; written in Neskhi, apparently in the 17th century. [GLASER, no. 118.]

الاقوال الكافية والفصول الشافية

A treatise on the selection, management, and training of horses, and on the treatment of their diseases, by al-Malik al-Mujāhid 'Ali B. Dā'ūd B. Yūsuf B. 'Umar B. 'Ali B. Rasūl al-Rasūli.

الحمد لله اللطيف بخلقه المتكفل لهم قبل Beg. السؤال بسايع رزقه اما بعد فاني نظرت بنظر القلب وتمييز العقل فيما انعم الله به من النعم الصافية

The author's name appears in the following title, written on the first page: كتاب الاقوال الكافية والفصول الشافية في علم البيطرة للملك المجاهد [على بن داود بن يوسف بن عمر بن على بن رسول] الرسول رحمة الله تعالى

The names in brackets have been added by another hand in the margin; but there is no doubt of their being correct. The author speaks, fol. 127a, of a fight between an elephant and a lion, which took place by order of "his father, the late Sultan al-Malik al-Mu'ayyad," والدى السلطان المرحوم الملك المويد Al-Malik al-Mu'ayyad Dā'ūd B. Yūsuf, of the Rasūli dynasty, reigned A.H. 696—721, and his son, the author of the present work, al-Malik al-Mujāhid 'Ali, reigned A.H. 721—764. See the Arabic Catalogue, p. 673a, and Johansen, Hist. Jemanae, p. 159.

In the preface, the author remarks that most of the works written on the above subject were copied one from the other, and were not

founded on personal practice and experience. After an anecdote relating to al-Aṣma'i and Abu 'Ubaidah, and to their books on the horse, he proceeds to state the scope of the present work as follows: فاحببت ان اجمع

مختصرا اودعه ما احاط به معرفة على ومعرفتي عيانا او مباشرة واذكر فيه ما يحمد منها [من الخيل] وما يذم وما يستحب وما يكره وما يجب على السائس والرائض ان يتعمده من مدارات اخلاقها ومداوات امراضها وعللها مما سابينه في مواضعه ان شا الله تعالى من الكتاب ليكون حجة لراويه وتبصرة لرائيه وكنت اولى من عنى بجمع فضائلها ولحق ذكر او اخرها بذكر اوائلها اذ كانت من خصائص العرب ومناسب اليمن ولم اقتصر على ذكر الخيل العربية منها دون غيرها بل اصبحت اليها ذكر اصناف الخيل والبراذين والبغال والحمير . . . ولحققت ايضا بها ذكر لجمال وانسابها

The author adds, further on, that he would devote a special record to the famous horses of his own, and of his forefathers.

The work is divided into six chapters (قول), with the following headings:

I. فيما جاء في فضائل الخيل في Fol. 5b. الكتاب العزيز والحديث . . . ولحق على اكرامها واول من ركبها

II. في صفاتها وخلقتها والوانها وشيائها. Fol. 12a. واسمائها ومحمودها ومذمومها ودوائرها وما يستحب منها وما يكره وما يختار اهل الهند منها وذكر عتاقها وهجانها ومقرمها

III. في ذكر حملها وتناجها وتربيتها. Fol. 48a. وسياستها وانسابها ورياضتها وسباقها واعمارها ومدة الانتفاع بها وما جاء من الاخبار في السباق في الجاهلية والاسلام

IV. في ذكر امراضها واسبابها ومداواتها. Fol. 71a.

وذكر العلة التي حدثت بها في سنة سبع وعشرين
وسبعماية باقليم اليمن

V. في ذكر اسماء الخيل المشهورة في Fol. 91b.
لجاهلية والاسلام وما جاء فيها من الاخبار وذكر ما اشتهر
في المملكة اليمنية ثم في المملكة الرسولية من خيولنا
وخيول ابائنا واجدادنا وما اتصل من اخبارها

VI. في ذكر خيول العجم والبرادين Fol. 112a.
والبغال وما يحمدها وما يذمها وذكر الجمال

The author often quotes verses, and in one instance, fol. 17b, some of his own composition. In the fourth chapter he refers to an epidemic which attacked horses in Yemen in his own time, A.H. 727.

Two copies of the same work are described, but without author's name, in the Paris Catalogue, nos. 2820-21. A Persian translation will be found in Or. 3483.

Military Arts.

817.

Or. 3134.—Foll. 33; 8 in. by $5\frac{3}{4}$; 15 lines, $3\frac{5}{8}$ in. long; written in fair vocalized Neskhī, with red-ruled margins, apparently in the 16th century. [KREMER, no. 143.]

A treatise on archery, by al-Ṭabari, without title or preface.

It begins with the following heading:
الباب الاول في الرمي وما جاء فيه من الايات والاخبار

The text begins as follows: عز الله عز وجل واعدوا لهم ما استطعتم من قوة ومن رباط الخيل
ترهبون به عدو الله وعدوكم

The author is only designated by his Nisbah al-Ṭabari, which is repeated in the words قال الطبري at the beginning of most

paragraphs. In the first chapter he adduces a number of Hadiths relating to bow-shooting, most of which he had received from a traditionist called Abu Bakr, who appears from the Isnāds to have lived about the beginning of the fourth century of the Hijrah.

The headings of the subsequent Bābs are as follows:

II. في اول من عمل القوس العربية Fol. 8b.
والفارسية

III. في اسماء ائمة الرماية Fol. 11b.

IV. في عدد اصول الرمي واختلافهم Fol. 12a.
فيه

V. في مذهب ابي هاشم في الرماية Fol. 13a.

VI. في وصف مذهب اسحاق الرضا Fol. 18a.

VII. في اخذ السهم في التدويق Fol. 18b.

VIII. في القبضة المربعة Fol. 20b.

IX. في اختلاف الائمة [في الاعتماد] Fol. 22a.

X. في مقدار نشابة الرامي Fol. 22b.

XI. في مقدار قوس الرامي Fol. 23a.

XII. في اختياره لنفسه في الرماية Fol. 24b.

XIII. فيها يحدث بسبابة من الايتار Fol. 26a.

XIV. مما يحدث لسبابة الرامي عند Fol. 26b.
الجر وما يزيله

XV. في سطع الوتر سبابة الرامي وما Fol. 27a.
يزيل ذلك

XVI. في سطع الوتر لطرف ايهام Fol. 27b.
الرامي وما يزيله

There are four more (unnumbered) chapters at the end. The great masters of the art, whose teachings are expounded and dis-

cussed, are Abu Hāshim al-Bāwardi (or al-Māwardi), Ṭāhir al-Balkhi, and Ishāq al-Raffā. The author names, fol. 24a, the masters who taught him the method of each of the above three schools. The first two were natives of Khorasan, the third of Khuwārazm.

The second Bāb contains a Kasidah on archery, by al-Ḥabr B. 'Abbās.

There are three coloured drawings of bows and other weapons on foll. 11b, 29a, and 32a.

This is apparently the work mentioned by Haj. Khal., vol. vi., p. 415, under the title of *الواضح في الرمي والنشاب للطبرى*. Compare Uri, p. 107, no. 396, and Pusey, p. 580, according to whom the title is *الواضح في رماية النشاب*. Al-Ṭabari is also mentioned by Ḥusain al-Yūnīni (c. A.H. 676) as one of his authorities. (See the Leyden Catalogue, vol. iii., pp. 293, 295.) His full name is 'Abd al-Raḥmān B. Aḥmad al-Ṭabari, and he is described as a disciple of Ṭāhir al-Balkhi. (See no. 820, fol. 289, and no. 819, fol. 56.)

818.

Or. 3135.—Foll. 23; 7 in. by $5\frac{1}{2}$; 7 lines, $3\frac{1}{2}$ in. long; written in fine large Neskhi with the vowels, apparently in the 14th century. [KREMER, no. 144.]

A short treatise on archery, by Yūsuf B. Muḥ. al-Jūkhi al-Mauṣili.

Beg. قال الاستاد يوسف بن محمد الجوخى الموصلى
عفا الله عنه ان ايمّة الرمي بعد سعد ابن ابي وقاص
رضى الله عنه ثلاثة

After naming the same three masters as are mentioned in the preceding work, the author adds that their methods had been expounded by 'Abd al-Raḥmān al-Ṭabari.

Contents: The fundamental points in bow-shooting, *الاصول*, fol. 2a. Faults in shooting, *مسئلة في عيوب الرمي*, fol. 3a. Thirty-one propositions on the principles of archery (there are only thirty in the text), compiled by 'Abdallah B. Sulaimān al-Yamani: *مسائل في اصول النشاب وهي احدى وثلاثون مسئلة الفها الفقير الى الله تعالى عبد الله بن سليمان اليمنى*, foll. 4b—23b.

819.

Or. 3136.—Foll. 45; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi with vowels, apparently in the 14th or 15th century. [KREMER, no. 145.]

A full treatise on archery, by Abu Bakr B. Yūsuf B. Abi Ishāq Bakr B. Muḥ. B. Ḥasan al-Mutaṭabbib al-Shāfi'i.

Beg. الحمد لله الذى كلت اللسن من بلوغ حده
... قال العبد الفقير الى الله تعالى المسكين الدليل
الفقير ابوبكر ابن يوسف ابن ابي اسحق بكر ابن محمد
ابن حسن المتطبب الشافى مصنف هذا الكتاب
المشيد في علم الرمي

The author, who boasts of having associated with all the most skilled archers of his time, enumerates very fully the great masters of bygone times, and describes minutely their various rules and methods in the handling of the bow.

There is a leaf or more wanting after fol. 41. The MS. is endorsed in a later hand: *كتاب في علم الرمي وقواعده*:

820.

Or. 3631.—Foll. 293; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 21 lines, 5 in. long; written in fair Neskhi, with red-ruled margins, apparently in the 15th century. [JOHN LEE.]

I. Foll. 4—260. نهاية السؤل والامنية فى تعلم اعمال الفروسية. A treatise on military art, dealing especially with the handling of weapons, cavalry practice, military tactics, and the laws of war; without author's name.

الحمد لله ناصر من اطاعه واتقاه وكاسر من حاده وعصاه اما بعد فانى لم ازل بعد ما وهب الله لى من المعرفة باللات الفروسية ما وهب

The work is twice mentioned by Haj. Khal., first under the above title, vol. vi., p. 401, secondly under an abridged and incorrect form of the same, but with the above beginning, vol. iii., p. 360. In the latter place the work is ascribed to Muḥammad B. 'Īsa B. Ismā'il al-Ḥanafī. According to a note written by Dr. Sprenger on the fly-leaf of our MS., the same author's name, with the addition of الاتقراى ابوه, is found in a Cambridge copy of the same work, dated A.H. 840.

The full name of the author is, according to Ibn Ṭūlūn's lives of Hanafites, Or. 3046, fol. 223, 'Izz al-Dīn Abu 'Abdallāh Muḥ. B. Badr al-Dīn 'Īsa B. Ismā'il al-Aḫṣarā'i. He is stated to have read the forty Hadiths of Naṣr al-Maḥḍisi in Damascus, A.H. 644, before the Ḥāfiẓ al-Bahā Aḥmad B. al-Muẓaffar al-Nābulusi.

The contents are fully stated in the Arabic Catalogue, p. 527. (For other copies, see *ib.*, p. 667a; the Paris Catalogue, no. 2828; and the Khedive's Library, vol. vi., p. 150.)

The present copy contains seventeen rude coloured drawings, representing horsemen in various fighting attitudes.

II. Foll. 261—279. A manual of the perfect horseman, treating of the handling of various weapons on horseback, and of the treatment of the diseases of the horse, by Badr al-Dīn Baktūt al-Rammāḥ al-Khā-

zindāri al-Māliki al-Zāhiri: هذا ما افه العبد الفقير الى الله تعالى بدر الدين بكتوت الرماح الخازندارى الملكى الظاهرى المعروف بالوقوف على قرايىص السرج والفرس سايق فى مشواره وهو يجود برمحه ويلعب بسيفه

After a preamble occupying the first two pages, in which the contents are fully stated, the work itself begins as follows: الحمد لله الذى اذهب عنا الخزن ان ربنا لغفور شكور اما بعد فانى لم ازل بعد ان وهب الله لى من المعرفة فى ابواب الحرب والفروسية الخ

The author's name is repeated, with the same epithets as above, further on, fol. 265a, and again at the end, with the further addition, احد رجال الحلقة المنصورة بمصر المحروسة

It is stated in the Khedive's Library, vol. vi., p. 193, that the author commenced this work in 'Akkā, in the reign of Sultan Ḳalā'ūn, A.H. 689.

We learn from al-Durar al-Kāminah, fol. 92b, that Baktūt Amīr Shikār al-Khaznadāri, so called from his master, Bailik al-Khaznadār, was Nā'ib of Alexandria, and that the canal of that city was dug at his expense. He died A.H. 711. Bailik al-Khaznadār al-Zāhiri, commander of the armies under Baibars, died A.H. 676. (See al-Wāfi bil-Wafayāt, Add. 23,357, fol. 80, and Orientalia, vol. ii., p. 262.)

The work is divided, as well as the next following, into short unnumbered Bābs.

III. Foll. 279b—293. A treatise on archery, by Rukn al-Dīn Jamshār al-Khuwārazmī.

قال الشيخ ركن الدين جمشار الخوارزمى ينقل Beg. عن المشايخ الثقات مما استخرجوه من كتاب الله

The author's name is frequently repeated at the beginning of paragraphs, and always

written جمشار. In addition to the above-mentioned three leading masters of the art, Abu Hāshim al-Bāwardi, Ṭāhir al-Balkhi, and Ishāq al-Raffā (see fol. 285b), another authority frequently quoted is 'Abd al-Rahmān B. Aḥmad al-Ṭabari (see no. 817).

On the first page of the volume there is a misleading title, ascribing the first treatise to Baktūt, as follows : هذا كتاب نهاية السؤل والامنية في تعليم اعمال الفروسية تصنيف بكتوت الرماح خازن دار الملك الظاهر

The MS. is noticed in Dr. J. Lee's Catalogue, no. 140.

821.

Or. 1358.—Foll. 223 ; 8 in. by 6 ; 11 lines, 4 in. long ; written in fair, fully vocalized Neskhi, with red-ruled margins, apparently in the 16th century.

[SIR CHARLES A. MURRAY.]

غنية الطلاب في معرفة الرمي بالنشاب

A treatise on archery, by Ṭaibughā al-Ashrafi al-Baklamishi al-Yūnāni, who lived in the latter half of the 8th century of the Hijrah.

Beg. الحمد لله العادل حكمه الشامل علمه . . . اما بعد فان الله تعالى فرض علينا رعى النشاب الجزيل الثواب

The work consists of the following four parts : 1. An introduction, dealing chiefly with traditions relating to archery, fol. 3a. 2. A metrical treatise on archery, in the form of a Kasidah, previously composed by the author, as stated at the end, fol. 34a, A.H. 770, and entitled غنية المرامي وغاية الغرام, fol. 12a. 3. A full commentary on the said poem, fol. 34a. 4. Supplementary chapters in prose, foll. 146b—223a.

Copyist : محمد الامليطى الزهرى

Another copy, containing a somewhat different and fuller text, has been described in the Arabic Catalogue, p. 667. Fragments are noticed by Pertsch, no. 1341-2. For other copies, see Uri, no. 372, artt. 3 and 4 ; the Leyden Catalogue, vol. iii., p. 296 ; the Paris Catalogue, no. 2833 ; Biblioth. Burckhardt., p. 55, no. 16 ; and the Khedive's Library, vol. vi., p. 178.

822.

Or. 3734.—Foll. 57 ; 10½ in. by 7 ; 15 lines, 5½ in. long ; written in fair, large Neskhi ; dated Sunday, 11 Ṣafar, A.H. 895 (A.D. 1490). [GLASER, no. 18.]

التدبيرات السلطانية في سياسة الصناعة الحربية

A treatise on the military art and the management of weapons, by al-Kizz Muḥammad B. Mangli.

Beg. الحمد لله راحم العباد الهادى لسبل الرشاد . . . اما بعد فان الزناد الوارى اقتبس من فيض الهى نورا يتللا بكل برق ساطع

The author's name does not appear in the preface, but he calls himself in two places (fol. 10a and fol. 39b) محمد بن منكى and محمد بن منكى القز, while at the beginning of several paragraphs he only designates himself by the first of these names, القز. He appears to have been a Mamluk in the service of the Sultan of Egypt, and to have lived in the latter half of the 8th century of the Hijrah. He refers (fol. 14a), as a late event, to the attack of Yalbughā (al-Khāṣaki) upon the Franks in Alexandria (A.H. 767), and he held, as stated fol. 8, the office of

Naḳīb al-Juyūsh in that city. He mentions incidentally three works previously written by him on cognate subjects, viz.,

اقصى الامد في الرد على منكر سر العدد
العقد المسلوك فيما يلزم جليس الملوك
المنهل العذب لورود اهل الحرب

All three are mentioned by Haj. Khal. (vol. i., p. 379, vol. iv., p. 234, and vol. vi., p. 225), who calls the author Muḥ. B. Mangli al-Miṣri. A work on chase, written by the same author, A.H. 773, is noticed in the Paris Catalogue, no. 2832.

In the present work he deals chiefly with the preparation and proper handling of weapons. In the early sections he dwells at great length on the letters which should be engraved for good luck on various pieces of armour and on weapons.

The MS. belonged (A.H. 1070) to the Zaidi Imam Amīr al-Mūminīn al-Mutawakkil 'ala'llah Ismā'il.

Music.

823.

Or. 2361.—Foll. 269; $9\frac{3}{4}$ in. by $5\frac{1}{4}$; 25 lines, $3\frac{1}{4}$ in. long; written in small and neat Nestalik, with 'Unwāns and gold-ruled margins; dated Shāhjahānābād (Delhi), A.H. 1073—75 (A.D. 1662—64).

[SAYYID 'ALI, OF HAIDARABAD.]

A collection of treatises on music, written for Shāh Kubād B. 'Abd al-Jalīl al-Ḥārithi al-Badakhshi, entitled Diyānat Khān, who collated most of the contents.

This Diyānat Khān, who was an Amīr of the Court of Aurengzib, died in Delhi A.H. 1083. (See the Persian Catalogue, p. 895a.) After him the MS. came into the

possession of his grandson, Mirza Muḥammad B. Rustam Mu'tamad Khān, author of Ta'rīkh i Muḥammadi (Persian Catalogue, *ib.*), whose name appears on foll. 2 and 18, with a seal dated A.H. 1120.

Two musical works, noticed in Éthé's Bodleian Catalogue, nos. 1844-5, were transcribed (A.H. 1077) for the same Diyānat Khān.

The contents are as follows:—

I. Fol. 2b. A Persian tract on the opinions of legists and Sufis as to the lawfulness of music; composed, A.H. 1028, by Muḥammad B. Jalāl Ridāwi.

II. Fol. 15a. A short Persian tract on the lawfulness of Samā', or spiritual music, by 'Abd al-Jalīl B. 'Abd al-Raḥmān. It is dedicated to Nawwāb Masīḥ al-Zamān, and entitled, after him, Masīḥi.

III. Fol. 18b. A treatise on music, in 15 Faṣls, designated in the subscription as الرسالة المسماة بالادوار في الموسيقى, without author's name.

الحمد لله رب العالمين . . . اما بعد فقد امرني
من يجب على امتثال اوامره . . . ان اصنع له مختصرا
في معرفة النغم ونسب ابعادها وادوارها وادوار الابقاع
وانواعه

This is the work noticed as كتاب الادوار in the Arabic Catalogue, p. 746b, and by Uri, no. 1026, artt. 1 and 3. See also Haj. Khal., tit. رسالة الادوار, vol. iii., p. 363.

The author, Ṣafī al-Dīn 'Abd al-Mūmin B. Fākhīr al-Urmawī, was living in Baghdad when that city was taken by Hulāgu, A.H. 656, and wrote another musical work entitled الرسالة الشرفية (Vienna, no. 1515) for Sharaf al-Dīn Hārūn, son of the famous Ṣāhib Diwān, Shams al-Dīn Muḥammad. (See Haj. Khal., vol. iii., p. 413; the Bodleian Catalogue, p. 601, and no. 922; Kiesewetter,

die Musik der Araber, p. ix., note 17; the Paris Catalogue, no. 2479; and the Vienna Catalogue, no. 1516, 2, where the author is not named.) A full analysis of the Sharafīyah has been given by M. Carra de Vaux, *Journal Asiatique*, 1891, II., pp. 279—355.

The present copy was written in Lahore, A.H. 1073, and was collated with three MSS., A.H. 1074.

IV. Fol. 33b. شرح الادوار, a commentary upon the preceding work, without author's name.

الحمد لله رب العالمين . . . قال ورتبته اقول. Beg. قبل الخوض في المقصد يجب ان يعلم ان لكل علم موضوعا ومبادئ ومسايل

The commentator quotes only a few words of the text, preceded by قال and followed by اقول. After an introduction dealing with sciences in general, he gives the passages of al-Fārābī on sound quoted by 'Abd al-Mūmin in al-Sharafīyah, the strictures of 'Abd al-Mūmin upon the same, and his own answers to the latter.

Collated with the original in Kashmīr, A.H. 1074.

See, for another copy, the Arabic Catalogue, p. 186b.

V. Fol. 68b. Another fuller commentary on the same work, including the entire text, ascribed in the heading to Maulānā Mubārak-shāh: شرح مولانا مبارکشاه برادوار

الحمد لله الذي اختار نوع الانسان بمزيد. Beg. اللطف والاحسان . . . اما بعد فان الهم في زماننا هذا تقاصرت عن تحقيق العلوم العقلية وتحصيلها

The author says in the preface, that, while he was engaged on the generalities of medicine, he felt the want of acquainting

himself with the principles of music, and found that the رسالة الادوار was by far the best treatise written on that science. The commentary, which includes a large number of tables and diagrams, is dedicated to the Muzaffari prince, Jalāl al-Dīn Abu 'l-Fawāris Shāh Shujā', who reigned A.H. 760—786.

Collated with the original in Kashmīr, A.H. 1074, and again, A.H. 1078, with another copy, dated A.H. 822.

VI. Fol. 153b. Glosses on the same work, Risālat al-Adwār, by Fakhr al-Dīn al-Khujandī.

قال المولى الفاضل افضل المتأخرين فخر الملة. Beg. والدين النجندى رحمة الله عليه لما كانت النسبة الموسيقية نوعا مخصوصا من النسب

Written A.H. 1075, and collated in the same year.

VII. Fol. 157a. A Persian treatise on music, forming part of the Dānish Nāmah i 'Alā'i, or philosophical encyclopædia of Ibn Sīnā, compiled after his death by 'Abd al-Wāhid Jūzjānī. (See the Persian Catalogue, p. 433.) It is designated in the heading as موسيقى حكمت علانى, and in the subscription as موسيقى كتاب دانش نامه علانى

The text agrees with the corresponding part of the Dānish Nāmah, Add. 16,830, foll. 273—283.

VIII. Fol. 165a. A treatise on music, by Ya'qūb B. Ishāq al-Kindī, designated in the colophon as رسالة يعقوب بن اسحاق الكندى في خبر تأليف الالحان

It is imperfect at the beginning, having apparently been transcribed from a mutilated copy. The lacuna has been filled up with three leaves containing tables of musical modes and intervals.

Among the seven musical works of al-Kindi enumerated in the *Fihrist*, p. 257, the fifth, *رسالته في خبر صناعة التأليف*, comes nearest to the above title. (Compare Ibn Abi Uṣaibi'ah, vol. i., 210; Casiri, vol. i., p. 358; and Hammer, *Jahrbücher*, Band xci., p. 31.)

The text begins abruptly : *وَكَلَّ إِلَى آ كَلَهُ وَثْنٌ* : *وَكَلَّ* كَلَهُ وَقَدْ بَيْنَا أَنْ فَضْلَ الَّذِي بِالْخُمْسَةِ عَلَى الَّذِي بِالْأَرْبَعَةِ كُلِّ وَثْنٍ كُلِّ فَاذْنِ بَعْدَ وَ الَّتِي هِيَ مُطْلَقُ الْمُثَلَّثِ مِنْ آ الَّتِي هِيَ أَوَّلُ دَسَاتِينَ الْمُثْنَى هِيَ الْبَعْدَ الَّذِي بِالْخُمْسَةِ

وهذا فيما سألت كافي : *كُفَاكَ اللَّهُ الْمُهْمُ مِنْ أَمْرِ دُنْيَاكَ وَأَخْرِيكَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ*

Transcribed from a MS. dated Damascus, end of Shawwāl, A.H. 621, but described as incorrect.

IX. Fol. 168b. An extensive treatise on music, without title or author's name.

Beg. *الحمد لله الذي فضلنا على كثير من عباده المؤمنين . . .* أما بعد فإني أيتها المتوخي في مسارج الانظار ما يروقك حلوته المتحرى في مطارع الانكار ما يشوقك طلاوته

The work is dedicated to the Turkish Sultan Muḥammad B. Murād (A.H. 847—49, 855—86), and the preface contains several pieces of verse in his praise. There is a lacuna between the end of these verses (fol. 169b) and the next folio, where the treatise begins abruptly as follows :

المناسبات المشهورة في هذا العلم عشرة ثلثة منها أشهر وهي المناسبة العددية والمناسبة الهندسية والمناسبة التأليفية

The next following section (fol. 172a) begins thus : *وأما القسم الأول ففي التأليف فصل*

في تعريف النغمة وما يشتمل عليه تعريفها النغمة صوت لا بث زمانا محسوسا

The next, fol. 174a, is headed : *فصل في النغمات التي مدار الالحان عليها*

The second of the two *Kisms* into which the work is divided begins (fol. 202a) as follows : *وأما القسم الثاني في الايقاع فصل في تعريف الايقاع وما يتعلق بتعريفه قال صفي الدين عبد المومن*

فهذا آخر ما اردت ايراده : *في هذه المجلة والحمد لله أولا وآخرا*

The author quotes frequently the *Shifā* of Ibn Sīnā; the two works of Ṣafī al-Dīn 'Abd al-Mūmin, viz., *Kitāb al-Adwār* and *al-Sharafīyyah*; and lastly, Khwājah 'Abd al-Kādir, author of *Maḳāṣid al-Alḥān*, whom he calls master of the modern (*شيخ المتأخرين*). This last writer, 'Abd al-Kādir B. Ghaibī al-Ḥāfiẓ al-Marāghī, finished his *Maḳāṣid* A.H. 808, and dedicated a later recension of the same work to Muḥrād II. (A.H. 824—855). (See Éthé, *Bodleian Catalogue*, nos. 1842—44; and the *Leyden Catalogue*, vol. iii., no. 1426.)

The treatise contains a great number of tables. The copy was collated with the original near Lahore, A.H. 1073.

X. Fol. 220a. A treatise on music, by Abu Maṣṣūr al-Ḥusain B. Muḥ. B. 'Umar Ibn Zailah, with the heading : *كتاب الكافي في الموسيقى لأبي منصور بن زيله*

Beg. *قال الشيخ أبو منصور الحسين بن محمد بن عمر بن زيله علم الموسيقى يشتمل على بحثين أحدهما البحث عن أحوال النغم من حيث ياتلف ويتناغم والثاني البحث عن مقادير الأزمنة المختللة بين النغم ويسمى علم الايقاع فيحصل من هذين البحثين معرفة تأليف اللحن*

The author, a disciple of Avicenna, wrote a commentary upon the *Risālat Hayy B. Yaḡzān* and a compendium of the *Physica* of the *Shifā*. He died A.H. 440. (See the Arabic Catalogue, pp. 448a, 781a.) Ibn Abi Uṣaibi'ah, vol. ii., p. 19, calls him Abu Maṣṣūr Ibn Zailā.

The work is not divided into chapters, but it consists of three parts, dealing respectively with the tones (النغم), the rhythm (الإيقاع), and the composition of melodies (تأليف اللحن). No later authors than al-Kindi and al-Fārābi are quoted.

Collated in Kashmīr, A.H. 1074.

XI. Fol. 236b. Treatise on music, by Yaḡya B. 'Alī B. Yaḡya al-Munajjim, with the heading: رسالة يحيى بن علي بن يحيى النجم مولى أمير المؤمنين المعتضد بالله في الموسيقى

Beg. نقول قد ذكرنا في كتابنا الذي قبل هذا صفة المعنى وما يجب أن يكون عليه ووصفنا ما فيه نهاية من ذلك ونصف الآن أمر النغم وعددها وما ياتلف منه ويختلف ومواقع اصبع من وتر وتر وموضع كل نغمة من كل دستان ونبين ما سماه اسحاق بن ابراهيم الموصلي المحرر في الاصوات الخ

The author, who is above designated as a freedman of the Khalif al-Mu'taḍid (A.H. 279—89), and was called al-Nadim, died A.H. 300. (See the *Kāmil*, vol. viii., p. 57.)

Collated in Kashmīr, A.H. 1074.

XII. Fol. 238b. Extract from the musical treatise of Abu Naṣr al-Fārābi called al-Madkhal, with the heading: من كتاب المدخل في الموسيقى لابي نصر الفارابي افتتاح الكتاب

Beg. وينبغي الآن نبتداً في الكتاب الاول فنقول كل صناعة نظرية فانها تشتمل على مبادئ وعلى ما بعد المبادئ

This fragment treats of the division of

music into practical and theoretical, and of the relations between the musical tones.

The Madkhal is the first part of كتاب الموسيقى, the treatise of al-Fārābi on music. See the analysis of that work by Kosegarten, *Zeitschrift für die Kunde des Morgenlandes*, vol. v., pp. 149—163, and *Liber Cantilenarum*, p. 35. Compare Haj. Khal., vol. vi., p. 256; the Leyden Catalogue, vol. iii., no. 1423; Casiri, no. 906; Nobles, Madrid Catalogue, no. 602; Hammer, *Kiesewetter*, *Musik der Araber*, pp. viii., 6, and 88; and *Jahrbücher*, Band xci., p. 32.

XIII. Fol. 240b. A Persian tract on music, by Kāsim B. Dūst 'Alī al-Bukhārī, entitled كشف الاوتار, written in India and dedicated to the Emperor Jalāl al-Dīn Akbar.

XIV. Fol. 247b. Another Persian treatise on music, endorsed رسالة كثر التحف در موسيقى, without author's name. It is divided into a *Muḡaddimah* and four *Maḡalahs*, the last of which contains drawings of musical instruments. The preface contains an allegorical account of the travels and adventures of *Fikr* (Thought) and *Khayāl* (Fancy), with verses addressed to the author's patron, Sayyid Ghiyāth al-Daulah wa'l-Dīn al-Ḥusaini. The date of composition is given at the end in a rather obscure chronogram, probably for A.H. 746. The MS. was collated, A.H. 1079, with a copy dated A.H. 784.

Another copy in the Leyden Library (Catalogue, vol. iii., p. 302) is described by Kosegarten, *Liber Cantilenarum*, p. 36.

Cabalistic Works.

824.

Or. 4326.—Foll. 114; 8½ in. by 6½; 19 lines, 4 in. long; written in fair Neskhi, apparently in the 17th century. [BUDGE.]

I. Foll. 1—8. A work on spirits and incantations, ascribed to Āṣaf B. Barakhyā.

Beg. هذا كتاب علم الروحانيات تأليف السعيد
آصف بن برخيا بن سموئيل وهو ابن خالة سليمان
بن داود ع اعلم ايدك الله تعالى وايانا بروج منه واعلم
ان طاعة الله راس كل حكمة

II. Foll. 9—113. شمس المعارف ولطائف العوارف.
A cabalistic work treating of the secret virtues of the letters and names of God, of the construction of magical squares, &c.; by Muḥyi al-Dīn, Abu 'l-'Abbās Aḥmad B. Abi 'l-Ḥasan 'Alī B. Yūsuf al-Ḳurashī al-Būnī, who died A.H. 622.

Beg. قال الشيخ الامام العالم العلامة قدوة المجتهدين
محي الدين ابو العباس احمد ابن الشيخ الامام العلامة
ابى الحسن على ابن يوسف القرشى البونى . . . اما بعد
فان اول ما اغنى به حمد الله تعالى والصلوة على نبيه
. . . الحمد لله الذى اطلع شمس المعرفة من غيب
القيامة [الحياة] ضياء للبصائر

The work is divided into unnumbered Faṣls. At the end is written a colophon transcribed from an earlier MS., and dated A.H. 651.

The text is in substantial agreement with the lithographed edition of Bombay, A.H. 1298. A much larger recension, in four volumes, entitled شمس المعارف الكبرى, was lithographed in the same place, A.H. 1296.

For other MSS., see Casiri, nos. 920, 976; Krafft, no. 351; Uri, no. 872; Leyden, vol. iii., p. 171; Pertsch, no. 1262; the Khedive's Library, vol. ii., p. 93, vol. v., pp. 345, 358; and the Berlin Catalogue, no. 4125, where the headings are given.

825.

Or. 4327.—Foll. 185; 8 $\frac{3}{4}$ in. by 6; 15 lines, 4 $\frac{1}{4}$ in. long; written in fair Neskhī, apparently in the 18th century. [BUDGE.]

I. Foll. 38—162. An extract from a cabalistic work without title or author's name.

Beg. الفصل الثالث والثلاثون فى استخدامات
الحروف على الجملة والتفصيل والله تعالى يوفق من يريد
الى الاعمال اقول . . . حرف الالف هو اول مخلوق
خلق من الحروف

The extract is from the larger recension of the Shams al-Ma'ārif (شمس المعارف الكبرى), by Abu 'l-'Abbās al-Būnī. It extends from the beginning of Faṣl 33 (Faṣl 32 of the Bombay edition) to the end of Faṣl 36, and corresponds substantially, notwithstanding considerable variations, with pp. 38—98 of the third volume of the same edition.

The remaining portion of the MS. contains miscellaneous recipes for chemical and magical operations, extracts relating to the secret virtues of letters and Coranic verses, and the following treatises.

II. Foll. 11—19. A cabalistic tract, ascribed to Sāmūr the Indian: هذا كتاب الكافى
لسامور الهندى فيه سر الله الاعظم وهو السر الربانى فى
العالم الجسمانى الذى علمه الله تعالى لادم صفيه عليه
السلام

For similar works by Sāmūr al-Hindī, see Haj. Khal., vol. v., p. 79; and Pertsch, no. 1277.

III. Fol. 170—178. Tract upon the virtues of forty names of God, by Shihāb al-Dīn (Yahya B. Ḥabash) al-Suhrawardī: شرح اسماء الله العظام لسهروردى وهذه منقولة من قطب

الاولياء . . . شهاب الدين السهروردي . . . وكان
يواظب على قرات هذه الاسماء الاربعين

These forty names are called الاسماء الادرسية.
(See Ahlwardt, Berlin Catalogue, nos. 4143—
45, and the Khedive's Library, vol. ii., p. 201.)

826.

Or. 3975.—Foll. 70; 9½ in. by 7¼; 16 lines,
5 in. long; written in rude Neskhi, ap-
parently in the 17th century.

[GLASER, no. 269.]

A work on the secret virtues of the verses
of the Coran, by al-Hakīm al-Tamīmī.

قال الشيخ الحكيم الامام التميمي رضى الله عنه
ما زلت اطوف على الامور الخفية وابحث عن الخواص
والمنافع

The preface contains a fantastical account
of the origin of the work, which, the author
alleges, was dictated to him under circum-
stances of great mystery, by a holy man
dwelling in a cave in India.

The work follows the order of the Surahs,
beginning with the Fāṭihah; but the MS. is
imperfect at the end, and several leaves
have been misplaced. Every paragraph
begins with قال الحكيم

This is probably the work mentioned by
Haj. Khal., vol. v., p. 208, under the title
كشف السر المصون والعلم المكنون في شرح خواص القرآن.
The same writer is mentioned, *ib.*, vol. vi.,
p. 141, among other authors who wrote on
منافع سور القرآن. A MS. entitled منافع سور القرآن,
also by al-Tamīmī, is noticed by Uri, p. 68,
no. 156. See further the MS. described as
مختصر لبعض الفضلاء من منافع القرآن العزيز للتميمي
Khedive's Library, vol. v., p. 370.

827.

Or. 3893.—Foll. 34; 8 in. by 5½; 13 lines,
4 in. long; written in fair Neskhi; dated
A.H. 1158 (A.D. 1745).

[GLASER, no. 179.]

I. Foll. 1—26. A tract on the secret
virtues of the Fāṭihah, by Aḥmad B. 'Abd
al-Laṭīf al-Sharjī al-Hanafī, with this title :
كتاب الطريق الواضحة الى اسرار الفاتحة جمع افقر عباد
الله . . . احمد بن عبد اللطيف الشرجي الحنفي

الحمد لله التقدير القديم للجواد الكريم . . . اما
بعد فاني لما رايت جماعة من الاخوان بقاتحة الكتاب
مشتغلين وباسرارها معجبين

A work of the same title is mentioned,
without author's name, in the Khedive's
Library, vol. v., p. 347.

II. Foll. 26b—33. A tract on the virtues
of the ninety-nine names of God, ascribed
to Shaikh al-Barzandi (?).

Beg. باب معرفة اسما الله تعالى وهي تسعة وتسعون
عن املا الشيخ الاجل العامل غوث الورا . . . البرردى
نور الله ضريحه

Divination.

828.

Or. 2333.—Foll. 70; 8½ in. by 6¼; 19 lines,
3¾ in. long; written in fair Neskhi, probably
in the 17th century.

[Presented by COL. S. B. MILES.]

A treatise on the occult meaning of the
letters of the alphabet, and their use for
divination, without title or author's name.

Beg. الحمد لله الذى اودع السر المكتوم فى طى
الحروف المرقوم

The doxology is followed by a piece of verse, in which the virtues of all the letters of the Abjad are set forth. It begins: نغمات الافلاك في الالتقاء اشهدتني حروف خط استواء

The work is largely made up of extracts from the treatise entitled الجفر للجامع والنور الساطع (also called الدر المنظم في السر الاعظم), by Kamāl al-Dīn Abu Sālim Muḥ. B. Ṭalḥah al-Naṣībī, a learned jurist, who towards his end turned to occult sciences, and died in Ḥalab, A.H. 652. (See Ibn Kadi Shuhbah, fol. 75b; al-Isnawi, fol. 163; Haj. Khal. ii., 605, iii., 193, and vi., 11; Pertsch, no. 1259; De Slane, no. 2663; the Berlin Catalogue, no. 4219; and the Khedive's Library, vol. v., p. 337.) Many pages prepared for tables have been left blank.

829.

Or. 2332.—Foll. 104; $6\frac{1}{2}$ in. by $4\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; written in Neskhī; dated Ṣafar, A.H. 1278 (A.D. 1861).

[Presented by COL. S. B. MILES.]

مدينة الاسرار ومنتهى الاخبار

A treatise on the art of divination called Ramal, without author's name.

وعنده مفاتيح الغيب ولا يعلمها الا هو الى اخرها

The above beginning is preceded by six pages, which exhibit the figures used in Ramal, consisting of various combinations of dots. The work is divided into sections, the headings of which are القول على البياض, القول على القدر, and others similar. The authorities constantly quoted are al-Shaikh Ṭamṭam al-Hindī, al-Shaikh Khalaf al-Barbarī, and al-Shaikh Abu 'Abdallah (Muḥ. B. 'Uthmān) al-Zannāti (see the

Turkish Catalogue, p. 132b, and the Bodleian Catalogue, p. 327, note a). The same names occur in a treatise by Ibrāhīm B. (Sha'bān B.) Nāfi' al-Ṣāliḥī, described in the Paris Catalogue, no. 2699, and in the Berlin Catalogue, no. 4201.

For a table of the figures of Ramal, or Geomancy, see Steinschneider, Zeitschrift der D. Morg. Ges., Band xxxi., p. 762.

Interpretation of Dreams.

830.

Or. 3922.—Foll. 317; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in fair Neskhī, probably in the 16th century.

[GLASER, no. 216.]

الذخيرة وكشف التوقيع لاهل البصيرة

A work on the interpretation of dreams.

الحمد لله مبدى احكام القدرة في دلائل الفكر . . . اما بعد فانه لما عصمت [عظمت] فائدة هذا الفن وموضعه جل بخطرته

The author, whose name is not given, does not claim to have done more than to compile the writings of his predecessors. The work consists of eight Maḳālāhs, containing together thirty Faṣls, subdivided into Bābs, a full table of which occupies foll. 4—13.

The losses of the original MS., at beginning and end have been repaired, A.H. 1171, by another hand, foll. 1—12 and 314—317. Haj. Khal. mentions the work, vol. iii., p. 332, under a somewhat different title, الذخيرة وكشف البراقع لاهل البصيرة, and with the same beginning, but also without author's name. For MSS. see the Paris Catalogue, no. 2755, and Pertsch, no. 1312.

PHILOLOGY.

Lexicography.

831.

Or. 3074.—Foll. 96; 9 in. by 7; 27 lines, 5½ in. long; written in a small and neat Maghribi character, with all the vowels, apparently in the 12th or 13th century.

[KREMER, no. 83.]

اصلاح المنطق

A lexicographical work, by Abu Yūsuf Ya'kūb B. Ishāq al-Sikkīt.

Beg.

املاء ابى يوسف

اخبرنا ابو بكر قال حدثني ابى قال حدثنا ابو محمد عبد الله بن محمد بن رستم قال قال ابو يوسف يعقوب بن اسحق السكيت

هذا باب فَعَلٍ وفَعِّلٍ باختلاف المعنى

الحَمْلُ ما كان في بطن او على راس شجرة وجمعه احمال والحَمْلُ ما كان على ظهر او على راس قال الفرا هذه امرأة حامل وحاملة اذا كان في بطنها ولد وانشد الاصمعي

The words are not in alphabetical order. They are arranged under the various normal forms of the language, and exemplified by quotations from ancient poets. The second and next following rubrics are :

باب فَعَلٍ وفَعِّلٍ باتفاق المعنى

باب فَعَلٍ وفَعِّلٍ باختلاف المعنى

باب فَعَلٍ وفَعِّلٍ باتفاق معنى

باب فَعَلٍ وفَعِّلٍ باختلاف معنى

باب فَعَلٍ وفَعِّلٍ باتفاق معنى

The work is divided into two equal parts called Sifr. At the end of the first, fol. 46a,

تم السفر الاول من كتاب الاصلاح يتلوه في الثاني ان شاء الله باب ما نطق منه بفَعَلٍ وفَعِّلٍ يقال قد سفد الطائر الانثى سفادا

The last section of the work, باب من الالفاظ, contains a large number of synonymous words and phrases.

Ibn al-Sikkīt, one of the most eminent Arab lexicographers, was put to death by al-Mutawakkil, A.H. 243 or 244. He left numerous works, among which the *Iṣlāḥ al-Mantīk* holds the first rank. For notices of his life see *Mir'āt al-Zamān*, Or. 4618, fol. 126; Ibn Khallikān, De Slane's version, vol. iv., p. 293; *Bughyat al-Wu'āt*, fol. 215; Flügel, *Grammatische Schulen*, p. 158; the *Fihrist*, p. 72; and *Kāmil*, vol. vii., p. 59. In the last two works, later dates are given for his death, viz., A.H. 246 and 245.

Abu Bakr, who in the above-quoted *Riwāyah* is stated to have handed down the work as received from his father, is named more fully in the following marginal note, fol. 41a, *بلغت القراءة على ابى بكر بن الانبارى*. He is, therefore, no other than the celebrated grammarian, Abu Bakr Muḥammad B. al-Kāsim, called Ibn al-Anbārī, who died A.H. 328, and whose father, also an eminent philologist, died A.H. 304. See Ibn Khallikān, De Slane's version, vol. iii., p. 53; *Fihrist*, p. 75; and Flügel, *Grammatische Schulen*, p. 168. According to De Goeje, *Leyden Catal.*, 2nd ed., p. 34, the anonymous writer of the above *Riwāyah*, who received the text from Abu Bakr Ibn al-Anbārī, was Abu 'Alī Ismā'il B. al-Kāsim al-Baghdādī al-Kālī, who emigrated to Spain, and who died, A.H. 356, in Cordova (v. *Bibliotheca Arabico-Hispana*, vol. iii., p. 216; and *Ta'rikh al-Islām*, Or. 48, fol. 48).

The present MS. has been described by Dr. Sprenger in the *Zeitschrift der D. Morg. Ges.*, Band xxxi., p. 750.

In the first half of the MS., the margins contain numerous corrections and additions, in the same handwriting as the text. There occurs at intervals this note, بلغت سماعا بالكرة الثانية (see foll. 9a, 10b, 12b, 15b, 21b), showing that the MS. had been twice read and revised before the master. In one instance, fol. 38a, are added these words, وسمع ابو سعيد. Several of the marginal additions are ascribed to Abu Ja'far, قال ابو جعفر

For other copies see Nicoll, no. 213; De Goeje, Leyden Catalogue, 2nd edition, vol. i., no. 46; Dérenbourg, Escorial, nos. 29, 112, 605; and the Khedive's Library, vol. iv., p. 202.

832.

Or. 3742.—Foll. 79; 8 in. by 6½; 27 lines, 5¼ in. long; written in small angular Neskhi; dated Friday, 9 Shawwāl, A.H. 658 (A.D. 1260). [GLASER, no. 26.]

ادب الكاتب

The "Secretary's Manual," a lexicographical work, by 'Abdallah B. Muslim Ibn Kutaibah, who died A.H. 276.

The work has been printed in Cairo, A.H. 1300, and an extract from it, with an English translation, was published by W. O. Sproull, Leipzig, 1877. The contents are fully stated by Flügel, Vienna Catalogue, no. 240, and by Hammer, Handschriften, no. 44.

The MS. is imperfect. It begins abruptly in the course of the section headed المسبون بالصفات وغيرها, the first name explained being الشوذب (Cairo edition, p. 29, line 5).

It was collated A.H. 659. At the end is an Ijāzah, or licence, bearing the same date,

granted by Ḥasan B. Aḥmad B. Ja'far al-Wādi' al-Ḥamdāni, who traces up his Riwayāt to the author.

For other copies see the Arabic Catalogue, p. 247a; Casiri, no. 570; Dérenbourg, no. 573; and the Leyden Catalogue, 2nd ed., nos. 48-49.

833.

Or. 3082.—Foll. 216; 9½ in. by 6½; 15 lines, 3½ in. long; written in Neskhi, with occasional vowels; dated A.H. 1294 (A.D. 1877). [KREMER, no. 92.]

A commentary, without author's name, upon the verses quoted by Ibn Kṭaibah in the preceding work.

Beg. الحمد لله والصلوة والسلام على رسول الله
قال الراجز

اريت ان سقت سياقا حسنا بمد من اباطهن الغضا
وانما وصف كعب حمارا وحشيا يسوق اتنا ويعتق
عليها في السوق

The next verse explained, and its commentary, are as follows: عشنزة جواهرها ثمان
هذا صدر بيت لحبيب بن عبد الله الهذلي وهو المعروف
بحبيب الاعلم يصف ضبعا وتنام البيت فويق زماعها
وشم حجول النح

This verse occurs in our copy of the text, Add. 7464, fol. 17a.

The MS. contains, apparently, the third part of the commentary of Abu Muḥ. 'Abdallah B. Muḥammad, called Ibn al-Sid, al-Baṭalyūsi, who died A.H. 521. Haj. Khal. states (vol. i., p. 222) that the commentary was entitled شرح ادب الكتاب الاقتضاب, and that it was divided into three Kisms, the third of which dealt with the explanation of the verses. There are two copies of this

commentary in the Escorial. (See Casiri, nos. 222 and 501; and Dérenbourg, nos. 222 and 503.) For Ibn al-Sid's life, see Ibn Khallikān, *De Slane*, vol. ii., p. 61; and Maḥḥari, vol. i., pp. 425—30. His Nisbah is spelt Baṭalyūsi by Yāḥūt, and Baṭalyausi by Ibn Khallikān.

Most paragraphs in the MS. are headed in a large character: *وانشد ابن قتيبة في هذا الباب*. The last has the heading: *وانشد في آخر الكتاب*.

Copyist: مصطفى بن محمد الشلشوني

It is stated at the end that the MS. was transcribed from a copy in the Khedive's Library (see the Catalogue, vol. iv., p. 206), and was collated with the original by 'Abd al-'Aziz Ismā'il al-Anṣārī al-Khazraji.

834.

Or. 3083.—Foll. 19; 13 in. by $4\frac{1}{2}$; written by Adolph von Kremer about A.D. 1877.

Extracts from the preceding MS., consisting of the verses with a few passages of the commentary, and extending from fol. 1 to fol. 24 of the MS.

835.

Or. 3073.—Foll. 81; 10 in. by $6\frac{1}{4}$; 25 lines, 4 in. long; written in Neskhi; dated Sunday, 7 Jumāda II., A.H. 1297 (A.D. 1880).

[KREMER, no. 82.]

A classified vocabulary, by Abu 'l-Ḥasan 'Ali B. al-Ḥasan al-Hunā'i, to which the following title is prefixed: *كتاب المنجد في اللغة*. *قَالَيف الامام العلامة ابني الحسن علي بن الحسن ابن الحسين الهنائي ثم الدوسي المعروف بكراع تغمده الله برحمته امين*

قال ابو الحسن علي بن الحسن الهنائي هذا كتاب الفتى فيما اجتمعت عليه الخاصة والعامة من الالفاظ التي عمت مرآئها [في اخرى مراتبها] وخصت معانيها وجعلته ستة ابواب الباب الاول منها في ذكر اعضاء البدن من الراس الى القدم الباب الثاني في ذكر صنوف الحيوان من الناس والسباع والبهائم والهوام الباب الثالث في ذكر الطير الصوائد منها والبعاث وغير ذلك الباب الرابع في ذكر السلاح وما قاربه الباب الخامس في ذكر السماء وما يليها الباب السادس في ذكر الارض وما يليها

The words, classed in six Bābs under the above-stated headings, are explained chiefly with regard to their secondary, or collateral, meanings, which are illustrated by numerous poetical quotations. Bāb 6, which forms the main bulk of the volume (foll. 19—81), contains miscellaneous words arranged in alphabetical order.

The real title is not *المنجد*, as written at the beginning and again in the subscription, but *المنضد* "the well-arranged." (See Suyūṭi, *Muzhir*, vol. i., p. 49.)

The author, Abu 'l-Ḥasan 'Ali B. al-Ḥasan al-Hunā'i al-Dausi, surnamed *كراع النمل*, or "ant's leg," was an Egyptian grammarian who followed the school of Kufa. He wrote the present work (as stated by al-Suyūṭi, who had seen the autograph draft) A.H. 307. (See *Bughyat al-Wu'āt*, fol. 170; *Fihrist*, p. 199; *Flügel*, *Grammatische Schulen*, p. 199; and *Haj. Khal.*, vol. vi., p. 186.)

The present MS. was transcribed for Baron von Kremer, from a copy in the Khedive's Library dated 10 Muḥarram, A.H. 775. (See the Catalogue, vol. vii., p. 280.)

836.

Or. 4179; Foll. 134; $9\frac{3}{4}$ in. by $6\frac{3}{4}$.

[LANE.]

Foll. 1—88; 23 lines, 4 in. long; written in fair Neskhi; dated Saturday, 7 Jumāda I., A.H. 1249 (A.D. 1833); contain—

I. Foll. 1—14. كتاب خلق الانسان. A vocabulary of the names of the various parts of the human body, and of adjectives relating to the same; by Abu Ishāk Ibrāhīm B. al-Sarī al-Nahīwī.

Beg. هذا كتاب يذكر فيه اسما اعضاء الانسان وصفاته على ما سميت العرب فمن ذلك الراس فجلدة الراس الظاهرة يقال لها القروة والسواة

Abu Ishāk Ibrāhīm B. Muḥ. B. al-Sarī, called al-Zajāj, a disciple of al-Mubarrad, died A.H. 310 or 311. (See Fihrist, p. 98; Ibn Khallikān, De Slane's version, vol. i., p. 28; Bughyat al-Wu'āt, fol. 94; and Flügel, Grammatische Schulen, p. 98.) His work is mentioned by Haj. Khal. among many others of the same title (vol. iii., p. 173).

According to a Riwayāh prefixed to the above beginning, the text was transmitted, A.H. 542, by Abu'l-Faḍl Muḥ. B. Nāṣir B. Muḥ., to whom it had come down, through three intermediate links, from the author. For another copy, see the Kheḍive's Library, vol. vii., p. 281.

II. Foll. 16—88. Al-Munaḍḍad, the classed vocabulary of al-Hunā'i. (See the preceding no.)

III. Foll. 89—134; 23 lines, 3½ in. long; written in small, close, and cursive Nestalik, probably about A.H. 1170 (A.D. 1757). The first portion of the Tāj al-'Arūs, in the handwriting of the author, Sayyid Muḥammad Murtaḍa, with this title: الجزء الاول من تاج العروس في شرح جواهر القاموس لكتابه مرتضى الحسيني غفا الله عنه آمين

Beg. باب الهمزة الباب لغة الفرجة التي يدخل

منها الى الدار اى هذا باب ذكر الالفاظ اللغوية التي ختمها الهمزة الاصلية التي هي لام الفعل اما المبدلة من واو او ياء قتاتى فى باب الواو والياء

This fragment extends from the beginning to the root ث, and corresponds with pp. 39—68 of the Bulak edition. The margins contain additions and corrections which do not appear in the printed text. (See Lane's Preface, p. xxi.)

837.

Or. 4178.—Foll. 60; 8 in. by 6; 17 lines, written in fine, old, carefully vocalized Neskhi, apparently in the 11th century.

[LANE.]

Fragment of an early lexicographical work.

The author is only designated by his Kunyah, Abu Bakr, in the words قال ابو بكر, which occur at the beginning of several paragraphs. His approximative date may be inferred from incidental statements, showing that he received oral information from two men who lived in the third century of the Hijrah, viz., 1. 'Abd al-Raḥmān, brother's son of al-Aṣma'i, mentioned foll. 6b and 56a (his name was 'Abd al-Raḥmān B. 'Abdallah; see Bughyat al-Wu'āt, fol. 153; Flügel, Grammatische Schulen, pp. 80, 101). 2. Abu Ḥātim, mentioned foll. 39b, 57a (i.e., Abu Ḥātim Saḥl B. Muḥ. al-Sijistāni, who died A.H. 255; v. Fihrist, p. 58; Grammatische Schulen, p. 87).

The authorities chiefly quoted are Abu 'Ubaidah (Ma'mar B. al-Muthanna, d. A.H. 210); Abu Zaid (Sa'id B. Aus, d. A.H. 215); al-Aṣma'i ('Abd al-Malik B. Kuraib, d. A.H. 213); and Abu Mālik ('Amr B. Kirkirah, Fihrist, p. 44). A later author occasionally

quoted is al-Tawwazi ('Abdallah B. Muḥ. B. Hārūn, d. A.H. 238; v. Bughyat al-Wu'āt, fol. 149).

From the above it may be safely concluded that the work belongs to the celebrated lexicographer, Abu Bakr Muḥ. B. al-Ḥasan B. Duraid, who was born A.H. 223, and died A.H. 321, and of whom it is stated that he received instruction from the above mentioned nephew of al-Aṣma'i, from Abu Ḥātim al-Sijistāni, and from al-Tawwazi. (See Fihrist, p. 61; Bughyat al-Wu'āt, fol. 17; and Grammatische Schulen, p. 101.)

The present fragment appears to belong to the latter part of Ibn Duraid's celebrated work entitled Al-Jamharah, the contents of which are stated in the Leyden Catalogue, 2nd ed., no. 52. (Compare Suyūṭi, Muzhir, p. 46; Fihrist, p. 61; Haj. Khal., vol. ii., p. 629; and the Khedive's Library, vol. iv., p. 171.)

The first portion of the MS. (foll. 1—19) deals with rare nouns, arranged under the technical names of their grammatical forms, and frequently illustrated by poetical quotations.

The first headings are:

باب ما جاء على فععللى

باب ما جاء على فعلى

باب ما جاء على فععليل

The last is: باب فعيلول

In the remaining portion of the volume the principal headings are:

Fol. 19b. باب ما كان اوله تاء

Fol. 20b. باب من المصادر على تفعلة

Fol. 21b. باب فعالة وفعالية

Fol. 22b. باب ما جاء على فعيل من مفعّل

Fol. 26b. باب جمهرة من الاتباع

Fol. 28a. باب الحروف التى قلبت وزعم قوم
من النحويين انها لغات

Fol. 29a. باب الاستعارات

Fol. 31b. باب ما اتفق عليه ابو زيد وابو عبيدة
ما تكلمت به العرب من فعلت وافعلت

[This last section, the most extensive of the present fragment, treats of those verbs which are used indifferently in the first and fourth form, a subject to which Ibn Duraid has devoted a separate work entitled كذاب فعلت وافعلت. See Fihrist, p. 61.]

Fol. 43a. باب ما لا تدخله الهاء من المونث

Fol. 46a. باب ما تذكر العرب من الاطعمة

Fol. 47b. باب ما جاء على لفظ الجمع ولا واحد له

Fol. 49b. باب النوادر

In the margins are observations ascribed to a writer designated now as Abu 'Umar, now as al-Jarmi. This is an early grammarian called Abu 'Umar Ṣāliḥ B. Ishāq al-Jarmi, who died A.H. 225. (See Grammatische Schulen, p. 81.)

838.

Or. 3075.—Foll. 91; 8½ in. by 6½; 17 lines, 5 in. long; written in a large flowing character, with all the vowels, A.H. 365 (A.D. 976). [KREMER, no. 84.]

كتاب المقصور والممدود

A special vocabulary of nouns ending in Alif, with or without Medda, with copious poetical quotations; by Abu 'l-'Abbās Aḥmad B. Muḥammad B. Wallād al-Naḥwi.

Ibn Wallād, whose full name is Abu 'l-'Abbās Aḥmad B. Muḥ. B. al-Walīd B. Muḥ. al-Tamīmī al-Miṣrī, was a disciple of al-

Zajjāj, who placed him above his other Egyptian disciple, Abu Ja'far al-Nahās. He died A.H. 332, leaving, besides the present work, a defence of Sibawaih against al-Mubarrad, الانتصار لسيبويه على المبرد. (See al-Tbar, fol. 122; Bughyat al-Wu'at, fol. 89b; Husn al-Mulāḍarah, vol. i., p. 306; Flügel, Grammatische Schulen, p. 233; and Haj. Khal., vol. v., p. 155.)

The work consists of two parts. The first, which forms the main bulk of the volume, foll. 2—68, is the vocabulary proper. It contains nouns, either Maḳṣūr or Mamdūd, arranged in alphabetical order under the initial letter, with explanations of their meanings, and of the distinction between the two forms, illustrated by quotations from classical poets. The second part, foll. 68b—91a, contains general rules relating to the distinction between the two forms, their derivation from roots, the formation of their plural, and their orthography.

The MS. is divided into two equal portions (Juz). The first ends, fol. 44a, with the letter غ of the vocabulary. It wants, apparently, three folios at the beginning, and commences with the last two pages of letter ا. It was written by Hamzah B. 'Abdallah B. al-Husain, and is dated the first of Dul-hijjah, A.H. 365: وكتب حمزة بن عبد الله بن الحسين بيده وذلك في غرة ذي الحجة من سنة خمس وستين وثلاثمائة

The title and the author's name are found at the beginning of Juz 2, fol. 46a: الجزء الثاني من كتاب المقصور والممدود تأليف ابي العباس احمد بن محمد بن ولاد النحوى

Under the above is written the name of the person for whom the MS. was copied, Abu 'Abdallah al-Husain B. 'Abdallah B. al-Husain: نسخ لابي عبد الله الحسين بن عبد الله بن الحسين نفع به وبها فيه

This 2nd Juz, the handwriting of which is similar to, but not identical with, that of the first, was written in the preceding month of the same year, by al-Hasan B. 'Abdallah B. al-Husain al-Tarābulusi, evidently a brother of the first scribe. The colophon is: وكتب الحسن بن عبد الله بن الحسين الطرابلسي بيده في ذي القعدة من سنة خمس وستين وثلاثمائة

The nature of the work is described by the author at the beginning of the grammatical appendix, fol. 68b, as follows: قال ابو العباس احمد بن محمد بن الوليد بن ولاد النحوى قد قدمنا في صدر هذا الكتاب من ذكر المقصور والممدود مما يوضح رواية وسماعا ما احاط به حفظنا وروينا عن اشياخنا ولم نرسم فيه الا ما نقلته الثقات من اهل اللغة فاما ما تركنا رسمه فهو على نحوين اما شاذ لم نر للتكثير به وجها او صحيح غير شاذ لم نخط به علما وينبغي بعد ما قدمنا ان نذكر ما يدرك علمه من المقصور والممدود مجملا بالعلامات فيستغنى فيه عن السماع مع حفظ العلامة

On the preceding page is a note, stating that the MS. had been collated, A.H. 371, with the copy of Ya'kūb B. Ishāq al-Kazzāz, which had been read and corrected, A.H. 347, before Shaikh Abu 'l-Husain 'Ali B. Almad al-Muhallabi: تمت المعارضة من نسخة يعقوب بن اسحق القزاز المصححة على الشيخ ابي الحسين على بن احمد المهلبى ايدته الله التى عليها خطه بقراته اياها عليه في شهر رمضان من سنة سبع واربعين وثلاثمائة وعارضت انا بها في صفر من سنة احدى وسبعين وثلاثمائة

This Abu 'l-Husain al-Muhallabi, to whom are due several marginal additions in the present MS., introduced by the words قال ابو الحسن, was an eminent Egyptian philologist, who died in Miṣr, A.H. 385. (See Ta'rikh

al-Islām, Or. 48, fol. 190; Bughyat al-Wu'āt, Or. 111, fol. 285b.) 'Alī B. Ḥamzah states in his Tanbihāt (no. 841, fol. 107), that al-Muballabi had wrongly appropriated the strictures of Abu 'l-Ṭayyib al-Mutanabbi upon the Kitāb al-Makṣūr wal-Mamdūd, after the latter's departure from Egypt.

A detailed description of this MS. is given by Dr. Sprenger in the Zeitschrift der D. Morg. Ges., Band xxxi., pp. 751—7.

839.

Or. 4180.—Foll. 189; 12½ in. by 8½; 21 lines, 5¾ in. long; written in fine, carefully vocalized, Neskhi, with red-ruled margins and gilt headings, apparently in the 15th century. [LANE.]

تهذيب اللغة

The second volume of the Tahdīb al-Lughah, a full dictionary by Abu Maṣṣūr al-Azhari.

The first leaf, supplied by a later hand, has this title: الجز الثاني من كتاب تهذيب اللغة: تصنيف أبي منصور الأزهرى

كتاب الها باب المضاعف الثنائى والهاء والخاء
هـ حكاية للتنعم والتفرغ

Abu Maṣṣūr Muḥammad B. Aḥmad B. al-Azhar B. Ṭalḥah al-Azhari was born in Herat A.H. 282, and died in the same city A.H. 370. (See Ibn Khallikan, De Slane's translation, vol. iii., p. 48, and Bughyat al-Wu'āt, fol. 5b.) His numerous works are stated by al-Dahabi, Ta'rikh al-Islām, Or. 48, fol. 116, and by Flügel, Grammatische Schulen, pp. 216—9. Lane describes his Tahdīb as an excellent lexicon, from which he had largely drawn. (See the Preface, p. xiii.)

The arrangement of the work is peculiar. It follows the order of letters introduced by Khalīl in his Kitāb al-'Ain, and founded on their places of utterance from the throat to the lips. (See Lane's Preface, p. xii.) Each letter is subdivided into six sections, viz., 1. الثلاثى المعتل; 2. الثلاثى الصحيح; 3. المضاعف; 4. الخاسى; 5. الرباعى; 6. اللغيف

The roots classed under each letter are those into which that letter enters, either as third, second, or first radical. The present volume begins with the letter ط, and contains also ط, beginning fol. 50a; غ, beginning fol. 90a; and ق, beginning fol. 140a. At the beginning of each of the last three letters is a Bismillah in elegant Kufi, with gilt ornaments. At the end of the volume is written: تم الجزء الثانى يتلوه حرف الكاف فى اول الجزء الثالث

The MS. has been collated, and has a few corrections in the margin.

For other copies see the Khedive's Library, vol. iv., p. 169.

840.

Or. 4193.—Foll. 96; 9½ in. by 6½; 15 lines, 4¼ in. long; written in neat and partly vocalized Neskhi, apparently in the 14th century. [LANE.]

Another portion of the same work, containing the latter part of the ث, and the main part of the ر. The title is found at the beginning of the second letter, fol. 24a, كتاب الرا من تهذيب اللغة

The MS. begins abruptly in the middle of the article relating to the root اثر. The first rubric is باب التاء واللام, belonging to the

third section (الثلاثي المعتل) of letter ث. The fragment ends with the article اير, belonging to the fourth section (اللفيف) of letter ر.

The MS. has been collated, and has a few corrections.

841.

Or. 3081.—Foll. 115; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in cursive Neskhi; dated 3 Jumāda II., A.H. 1295 (A.D. 1878).

[KREMER, no. 91.]

التنبيهات على اغلاط الرواة

Critical observations on the mistakes of philologists, by Abu 'l-Kāsim 'Alī B. Ḥamzah al-Baṣri.

Beg. ... الحمد لله حمدا يبلغ رضاء ويوجب مزيدة
قال ابو القاسم على بن حمزة البصري هذا كتاب التنبيهات
على اغلاط الرواة في كتب اللغة المصنفات لم نعد
فيهم عن سبيلهم ولم نجر عن سننهم في رد بعضهم على
بعض الغلط

Abu 'l-Kāsim (or, as he is called by al-Suyūṭī, Abu Nu'aim) Ḥamzah B. 'Alī al-Baṣri, an eminent philologist and a friend of al-Mutanabbi, received the poet in his house when he repaired to Baghdad, and wrote glosses on his Diwan (v. Arabic Catalogue, pp. 486b, 781b). He died A.H. 375. (See Ta'rikh al-Islām, Or. 48, fol. 144b, and Bughyat al-Wu'āt, fol. 172.) The present work is also called ردود, or refutations, and the single parts (رد) of which it consists are separately mentioned by Haj. Khal., vol. i., p. 328; vol. iv., pp. 333, 446; vol. v., pp. 155, 162; and vol. vi., p. 388. In the last place the author's name is wrongly written 'Alī B. 'Umar al-Baṣri.

After showing by various anecdotes, with Isnāds, that it had been a constant practice

of philologists to mutually point out and correct their mistakes, the author proceeds to his strictures on the eight following works:

1. The Nawādir of Abu Ziyād al-Kilābi al-A'rābi, fol. 5b: التنبيهات على ما في نوادر أبي زياد الكلابي الأعرابي. Abu Ziyād Yazīd B. 'Ubaid allah (or 'Abdallah) B. al-Ḥurr came to Baghdād under al-Mahdi (A.H. 158—169), and died there forty years later. (See Fihrist, p. 44.)

2. The Nawādir of Abu 'Amr al-Shaibānī, fol. 12b: التنبيهات على ما في نوادر أبي عمرو الشيباني. Abu 'Amr Ishāq B. Mirār al-Shaibānī, died A.H. 210. (See Ibn Khallikān, De Slane's version, vol. i., p. 182.)

3. The Kitāb al-Nabāt, by Aḥmad B. Dā'ūd al-Dinawari (d. A.H. 282; Kāmil, vol. vii., p. 329, Bughyat al-Wu'āt, fol. 71), fol. 25b: التنبيهات على ما في كتاب النبات ... مصنفه أبو حنيفة أحمد بن داود الدينوري

4. The Kāmil of al-Mubarrad (d. A.H. 285), fol. 44a: التنبيهات على أبي العباس محمد بن يزيد ... الملقب بالمبرد في كتابه المعروف بالكامل

5. Ikhtiyār Faṣiḥ al-Kalām, by Abu 'l-'Abbās Aḥmad B. Yaḥya Tha'lab (d. A.H. 291; Fihrist, p. 74, Ibn Khallikān, vol. i., p. 83), fol. 70b: التنبيهات على اغلاط كتاب اختيار فصيح الكلام تأليف أبي العباس أحمد بن يحيى ثعلب

The work is generally called كتاب الفصيح. See De Goeje, Leyden Catalogue, vol. i., no. 50.

6. Kitāb al-Gharib, by Abu 'Ubaid al-Kāsim B. Sallām (died A.H. 224; Fihrist, p. 71), fol. 73a: التنبيهات على ما في كتاب الغريب المصنف لأبي عبيد القاسم بن سلام

7. Iṣlāḥ al-Manṭiq, by Ibn al-Sikkit (died

A.H. 244; v. supra, no. 831), fol. 93a: التنبيهات على اغلاط ابى يوسف يعقوب بن اسحاق السكيت في كتاب اصلاح المنطق

8. Al-Maḥṣūr wal-Mamdūd, by Ibn Wallād (died A.H. 332; v. supra, no. 838), fol. 107a: التنبيهات على ما في المقصور والمدود الذي الفه ابو العباس بن محمد ابن ولاد النحوى المصرى

It is stated in the colophon that the MS. was transcribed from an old and slightly mutilated copy in the Khedive's Library (see vol. iv., p. 221).

Copyist: عبد العزيز اسماعيل الانصارى الخزرجى الطهطائى

A fragment of the same work is noticed in the Leyden Catalogue, vol. i., p. 61; 2nd ed., vol. i., p. 34.

842.

Or. 3084.—Foll. 192; 9½ in. by 6½; 15 lines, 4 in. long; written in fair Neskhi, with occasional vowels, A.H. 1294 (A.D. 1877).

[KREMER, no. 93.]

كتاب التصحيف

A treatise on the errors committed by the learned in the spelling or pronunciation of rare words and proper names; by Abu Aḥmad al-Ḥasan B. 'Abdallāh B. Sa'īd al-Askari, with the following title: الجزء الاول من شرح ما يقع فيه التصحيف والتحريف تأليف ابى احمد الحسن بن عبد الله بن سعيد العسكري النغوى

الحمد لله على جزيل نعمه وجميل صنعه. Beg. حمدا يبلغ رضاء

The author, a celebrated philologist, was called al-Askari, from his native place, 'Askar Mukram, in al-Aḥwāz. He was born A.H. 293, and died on the 7th of Duḥijjah,

A.H. 382. (See Ibn Khallikān, De Slane's translation, vol. i., p. 382; Ta'rikh al-Islām, Or. 48, fol. 177; Ansāb al-Sam'āni, fol. 390b; Bughyat al-Wu'āt, fol. 115b; and Haj. Khal., vol. ii., p. 302.)

The author sets forth the scope of the work as follows: شرحت في كتابي هذا الالفاظ والاسماء المشككة التي تتشابه في صورة الخط فيقع فيها التصحيف ويدخلها التحريف مما يعرض في الفاظ اللغة والشعر وفي اسماء الشعرا وايام العرب واسماء فرسانها ووتايعها واماكنها وما يعرض في علم الانساب وغيرها من الاشكال النح

After giving some curious instances of the trouble the ancients took in ascertaining the correct form of doubtful names, the author states that he had compiled a comprehensive work on Taṣḥīf, and had been requested by learned men in Isfahan and Rai to extract from it, in two separate works, what concerned the students of Tradition (no. 163) and what was required by men of letters. The latter is the present work. The author adds that, although belonging himself, like his master, Abu Bakr Muḥ. B. al-Ḥasan Ibn Duraid (d. A.H. 321), to the school of Baṣrah, he made it a rule to be fair and impartial, and to point out the errors of the Basrians as unsparingly as those of the grammarians of Kufa.

The work is divided into Bābs, a table of which is given in the preface. The headings of those contained in the MS. are:

I. باب ما جاء في قبح التصحيف وبشاعته وذم المصحفين والنهي عن الحمل عنهم وذكر من هجى بالتصحيف

II. باب في نكد التصحيف ومن ابتلى به

(The beginning of this chapter does not appear in the MS.)

Fol. 25b. III. باب في نوادر من التصحيف
اضحكت من قائلها

Fol. 29b. IV. باب ما روى من اوهام علماء
البصريين

Fol. 58a. V. باب ما وهم فيه علماء الكوفيين
وروى من تصحيقاتهم وتغييراتهم

Fol. 87b. VI. باب فيه تصحيقات لقوم شتى

Fol. 95a. VII. باب ما يشكل من الفاظ الشعر
فيقع فيها التصحيف والتغيير

The author here treats separately, and at considerable length, of the poems of Imru 'l-Kais, al-Nābighah, Zuhair, al-A'sha, Tarafah, and a few other ancient poets.

Fol. 159b. VIII. باب ما يشكل ويصحف
من كتاب الحفاسة

Fol. 170a. IX. باب ما يشكل ويصحف من
اسماء الشعراء

The MS. is divided into two Juz of equal extent, the second of which begins fol. 94b. Five more Bābs enumerated in the table (fol. 6a), viz., باب ما يشكل من ايام العرب واسماء الفرسان باب ما يصحف في الانساب باب اسماء الاماكن باب ما يشكل من مقول ومثقل باب الفاظ واسماء, are not included in the present volume.

The MS. was transcribed from an old copy in the Khedivial Library (see vol. iv., p. 273), with which it was collated, A.H. 1294, by 'Abd al-'Aziz Ismā'il al-Anṣārī, who writes at the end: قد قابلها على اصلها الفقير عبد العزيز اسماعيل الانصارى وكنت مستصحباً معي الصحاح ولسان العرب والقاموس واهـ شال الميداني وقد قابلتها على حسب الطاقة والله اعلم في ٢٣ ربيع الاول سنة ١٢٩٥

843.

Or. 3076.—Foll. 404; 9 in. by 6½; 22 lines, 5 in. long; written in neat and distinct Neskhī, carefully supplied with all the vowels, A.H. 550 (A.D. 1155).

[KREMER, no. 85.]

مجلل اللغة

An Arabic dictionary, arranged according to the initial letters of the roots, by Abu 'l-Husain Aḥmad B. Fāris B. Zakariyyā B. Muḥ. B. Ḥabīb al-Ḳazwīnī, with the following title in the same handwriting as the text: كتاب المجمل في اللغة تأليف ابى الحسين احمد بن فارس بن زكرياء بن محمد بن حبيب القزويني رحمه الله

قال ابو الحسين احمد بن فارس بن زكريا
رحمه الله اما بعد وليك الله بصنعه وجعلك من علت
في الخير همة

The author, a grammarian of the school of Kufah, lived chiefly in Hamadān, and afterwards in Rai, where he died A.H. 395. (See the Arabic Catalogue, p. 754b.) The title of the work, Mujmal al-Lughah, is thus written in the preface: وسميته مجمل اللغة لاني اجملت الكلام فيه اجمالاً. It is repeated, either entire or shortened to المجمل, at the beginning of every chapter, and always spelt Mujmal.

The arrangement is peculiar. Each letter of the alphabet forms a Kitāb, including all the roots beginning with that letter, and subdivided into Bābs. The first Bāb of every Kitāb comprises the reduplicate roots beginning with the leading letter of the Kitāb; for instance, under ف, the roots فف, فف, &c., or their derivatives. Bāb 2 contains the roots beginning with ف and having for their second radical the

letter which in the Arabic alphabet comes after ف (*i.e.*, ق), as فقه, فقم, &c. Bāb 3 contains the roots which have ل for second radical; Bāb 4 those which have ن for second radical; and so on. When in that way the alphabet is exhausted, return is made to its beginning, and we find in succession the roots beginning with نأ, نف, نث, and so on to فغ. The last Bāb in every Kitāb deals with roots of more than three letters.

This valuable copy is due to the pen of an eminent philologist, Ibn al-Khashshāb, who wrote at the end : كتبه عبد الله بن أحمد بن أحمد بن أحمد بن الخشاب وهو يسأل الله عفوہ وغفرانہ

Abu Muḥ. ‘Abdallāh B. Aḥmad Ibn al-Khashshāb, a disciple of Abu ‘l-Manṣūr al-Jawālīkī, was born in Baghdad A.H. 492, and died in the same city A.H. 567. He is praised for his fine hand and the accuracy with which he wrote. (See al-Wāfi bil-Wafayāt, Add. 23,358, fol. 16; Ta’rikh al-Islām, Or. 51, fol. 23; Bughyat al-Wu‘āt, fol. 143; and Ibn Khallikān, De Slane’s translation, vol. ii., p. 66.)

There is no date of transcription, but the date A.H. 550 is found at the end of a licence written on the first page by Ibn al-Khashshāh himself, in which he gives the catena by which the work had come down from the author to himself, and adds that he had heard it read before his Shaikh, Abu Maṣṣūr Mauḥūb B. Aḥmad al-Jawālīkī (d. A.H. 539). **قرأ على هذا الكتاب من اوله الى آخره الشيخ الاجل السيد الواحد العالم جمال الدين ابو عبد الله محمد بن عبد الله المعري ادام الله تائيدته ونفعه بالعلم قراة عرض وضبط واتقان وقراته كله على الشيخ الامام الزاهد ابى دلف هبة الله بن محمد بن على بن الحسن المقرئ رحمه الله**
عن المصنف اذنا وكان يقرأ على شيخنا الامام ابى منصور

مؤهب بن احمد بن محمد بن الحضر الجواليقي رحمه
الله قراءة تصحيح وانا حاضر وكتب عبد الله بن
احمد بن احمد بن احمد بن الحشاش بخطه حامدا لله
تعالى . . . في صفر من سنة خمسين وخمسمائة

The margins contain some corrections and additions by the same hand as the text, most of which are marked with خ, probably for *إدخال الخشب*.

At the end is the copy of a letter of the author, Ibn Fāris, to al-Kāḍi Abu Bakr Muḥammad B. Ismā'il, giving a full account of the various catenas through which the works of al-Khalil, al-Kisā'i, al-Farrā, Abu 'Ubaidah, and other authorities on which he relied in the Mujmal, had been handed down to him.

كنت ذكرت في صدر كتابي الذي سميت به Beg. مجمل اللغة العلماء الذين عنهم اخذت اللغة واعلمت ان الذي في كتابي فانما هو عنهم ومن مولفاتهم

Prefixed to the MS. is a notice of Ibn Fāris by Muḥammad B. Ḥasan B. 'Alī al-Nawāji (died A.H. 859), apparently an original draft.

For other copies, see the Arabic Catalogue, p. 754*b*; Loth, no. 991; Pertsch, no. 377; and De Goeje, Leyden Catalogue, 2nd ed., vol. i., p. 41. In a copy described in the last work is found a licence written by the same Ibn al-Khashshāb. A.H. 546.

844.

Or. 4589.—Foll. 205; $12\frac{1}{4}$ in. by $7\frac{1}{2}$; 25 lines, 6 in. long; written in fair, archaic, and vocalized Neski, with red headings, dated Saturday, 3 Shawwāl, A.H. 488 (A.D. 1095).

مجموع غرائب احاديث النبي

A glossary of the rare words of Tradition,

including a full commentary upon the Hadiths in which they occur, and copious quotations from early poets. It is a useful compilation of the three standard works on Gharīb al-Hadīth (see Haj. Khal., vol. iv., pp. 324—26), namely, those of Abu 'Ubaid (al-Kāsim B. Sallām, d. A.H. 224), of al-Kutabi ('Abdallāh B. Muslim Ibn Kṭaibah, d. A.H. 276), and of Abu Sulaimān al-Khaṭṭābi (Ḥamd B. Muḥ. B. Ibrāhīm B. al-Khaṭṭāb al-Bustī, who died A.H. 388; see Ibn Khallikān, vol. i., p. 476; Sam'āni, fol. 202b; Ta'rikh al-Islām, Or. 48, fol. 208; and Bughyat al-Wu'āt, fol. 124b). It is correctly described in the following

colophon : **تم مجموع غريب احاديث النبي صلى الله عليه وسلم المستخرجة من غريب الحديث لابى عبيد والقنبي وابى سليمان الخطابي ومن اعلام الحديث من جهتنا بحمد الله ومنه وصلى الله على رسوله المصطفى محمد وآله وفرغ من كتابته . . . ابو محمد كامكار بن عبد الرزاق وفقه الله للخيرات . . . يوم السبت الثالث من شوال سنة ثمان وثمانين واربعماية**

The work is divided into two parts. The first comprises rare words occurring in short Hadiths, alphabetically arranged according to the initial letters of such words. The second deals with Hadiths of greater extent containing more than three difficult words, and does not follow any alphabetical order.

The first part is imperfect at the beginning. The letter **ا** is altogether wanting, and the next four letters are represented only by a few detached and transposed leaves, namely, **ب** by foll. 1 and 4, **ت** by fol. 6, **ث** by fol. 7, and **ج** by fol. 3, 5, and 8—14.

The first extant article, fol. 1a, relates to the **بوايق** in Hadith : **البوايق**, and begins as follows : **ابى هريرة قال النبي صلى الله عليه وسلم لا يدخل الجنة من لا يامن جارة بوايقه معناه غوايله وشره يقال اصابتهم**

بابقة النع

Letter **ح** begins, fol. 15a, as follows :

حرف الح

حلوان الكاهن فى حديث ابن مسعود الانصارى ان النبي صلى الله عليه وسلم نهى عن حلوان الكاهن هو ما يعطاه الكاهن على كهانتة يقال حلوته احلوه حلوانا

From that letter to the end of the alphabetical series the text is complete. The last word explained is **ياسر** in the Hadith **من اطاع الامان وانفق الكريمة وباسر الشريك فان نومه ونبيه اجر كله**. At the end of this first part, fol. 153a, is written the following : **تمت الاحاديث المرتبة على حروف التهجي وبقي باب الاحاديث الطوال وهو كل حديث يشتمل على اكثر من ثلث من غريب اللغة ولله الحمد والمنة**

The second part begins with this heading :

باب الاحاديث الطوال

كتاب رسول الله صلى الله عليه وسلم لوايل بن حجر الحضرمى فى حديث ابن لهيعة

The third Hadith is that of Umm Zar', about the eleven wives, the text of which has been given by Prof. de Goeje in the *Zeitschrift der D. Morg. Ges.*, vol. xviii., pp. 787—807, with a translation of Abu 'Ubaid's commentary. The latter is given in a condensed form in the present MS., foll. 154—56. Abu 'Ubaid's very unsatisfactory explanation of the speech of the fifth wife calls forth the following sensible observation by Abu Sulaimān al-Khaṭṭābi : **واعترض على ذلك ابو سليمان الخطابي فقال كيف تصفه بالكرم وقد ذمته اولا ولكن المعنى انها شكت قلة تعهده اياها واستقصرت حظها منه تقول يعتزل عنها اذا نام ولا يقرب منها فيولم كفه داخل ثوبها ومعنى البت ما تضره المرأة من الحزن على عدم الخطوة منه**

It may be added that the story was not

told by Muḥammad, as would appear from de Goeje's text, but by 'Ā'ishah to him. This is distinctly stated in our MS., where the Hadith begins as follows :

حديث ام زرع

فى حديث عروة عن عايشة انها قالت لرسول الله صلى الله عليه وسلم اجتمعت احدى عشرة امرأة الخ

The compiler adds frequently observations of his own in the headings of which (قال القاضى) he is only designated as "the most illustrious Kadi and Imam."

845.

Or. 2840.—Foll. 434 ; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 31 lines, 5 in. long ; written in minute and very neat Neskhi, with all the vowels ; dated Thursday, last of Jumāda I., A.H. 658 (A.D. 1260).

[SIDNEY CHURCHILL.]

الصحيح

The well-known dictionary of Abu Naṣr Ismā'il B. Ḥammād al-Jauhari, who died A.H. 398.

The date A.H. 393, generally assigned to the author's death, is too early. Yākūt had seen an autograph copy of the Ṣiḥāḥ dated A.H. 396. Al-Jauhari died, according to Abu 'l-Fidā, tom. ii., p. 618, A.H. 398, or about A.H. 400, as stated in Bughyat al-Wu'āt, fol. 102b, and in Ta'riḥ al-Islām, Or. 48, fol. 233. For an account of the work, see Suyūṭi, Muzhir, vol. i., p. 49 ; Lane, Preface, p. xiv. ; and Goldziher, Sitzungsberichte der k. k. Akademie, Band lxxvii., pp. 587—631.

Copyist : محمد بن المروزي

For other copies, see the Arabic Catalogue, pp. 227a, 467b, 639a ; Pertsch, no. 378 ; Rosen, Institut, no. 151 ; the Leyden Cata-

logue, 2nd ed., vol. i., p. 42 ; the Khedive's Library, vol. iv., pp. 164—66 ; &c. The Ṣiḥāḥ has been lithographed in Teheran, A.H. 1270, and printed in Bulak, A.H. 1282 and 1292, under the title تاج اللغة وصحاح العربية.

Among former owners, who wrote their names on the first page, is the Shaikh al-Islām of Persia, Muḥammad Bākir Majlisi, who died A.H. 1110.

846.

Or. 4181.—Foll. 306 ; 10 $\frac{1}{2}$ in. by 7 $\frac{1}{4}$; 27 lines, 4 $\frac{1}{2}$ in. long ; written in fair, thoroughly vocalized, Neskhi ; dated Sunday, 21 Rama-dan, A.H. 866 (A.D. 1462). [LANE.]

The first volume of the Ṣiḥāḥ, الجزء الاول من الصحيح للجوهري فى اللغة, with a few marginal notes and some corrections.

This volume ends with letter ر, and is designated at the end as the first third of the work. It bears on the first page, like the two following volumes, the name of F. Fresnel.

This copy of the Ṣiḥāḥ is mentioned by Lane in the first page of his preface to the Lexicon. He says that the marginal notes in this and the next volumes are due to Ibn Barri (Abu Muḥ. 'Abdallah B. Barri al-Maḥḍisi al-Miṣri, d. A.H. 582 ; v. Bughyat al-Wu'āt, fol. 144, and Haj. Khal., vol. iv., p. 93) and to al-Buṣṭi ('Abdallah B. Muḥ. ; Haj. Khal., *ib.*, p. 94). Ibn Barri's work is entitled التنبيه والايضاح عن ما وقع فى كتاب الصحيح. See Casiri, no. 582, Dérenbourg, Escorial, no. 585.

847.

Or. 4182.—Foll. 212 ; 11 in. by 7 $\frac{1}{4}$; 27 lines, 5 $\frac{1}{2}$ in. long ; written in fair Neskhi, with

vowels, by several hands, apparently in the 16th and 17th centuries. [LANE.]

The second volume of the *Ṣiḥāḥ*, extending from the beginning of letter ج to about the first third of letter ل, where it breaks off in the article ذيل.

848.

Or. 4183.—Foll. 344; 10½ in. by 7½; 25 lines, 5½ in. long; written in cursive, and imperfectly vocalized, Neskhī; dated Edirneh (Adrianople), Monday, 26 Rajab, A.H. 877 (A.D. 1472). [LANE.]

The third volume of the *Ṣiḥāḥ*, الجزء الثالث, beginning with the article دال من الصحاح (fol. 209 of the preceding volume), and completing the work.

Copyist: يوسف بن عمر الادرنوى

849.

Or. 4638.—Foll. 177; 11¼ in. by 8; 27 lines, 5½ in. long; written in fine, carefully vocalized, Neskhī; dated the first decade of Rajab, A.H. 729 (A.D. 1329). [LANE.]

The first volume of the *Ṣiḥāḥ* of al-Jauhari, comprising the first nine letters of the alphabet, to the end of ج. The words explained in the text are written in a large character in the margin. There are some marginal notes by the same hand as the text, but in a smaller character.

The copyist, Muḥammad B. 'Abd al-Hādī B. 'Abd al-Qādir al-Fuwwī, was an Egyptian legist of the Shāfi'i school, who died A.H. 766 (al-Durar al-Kāminah, II., fol. 89b).

This fine volume must be one of the later acquisitions of Mr. Lane, who does not mention it in his preface.

A note on the last page gives the number of letters and of Juz contained in each of the following six lexica: 1. al-Jāmi', by al-Qaz-zāz (Muḥ. B. Ja'far, d. A.H. 412); 2. Kitāb al-'Ain, by al-Khalīl; 3. al-Jamharah, by Ibn Duraid; 4. al-Mujmal, by Ibn Fāris (no. 843); 5. Mukhtaṣar al-'Ain, by al-Zubaidi (v. the Madrid Catalogue, no. 5); 6. the *Ṣiḥāḥ* of al-Jauhari.

On the fly-leaf are verses in praise of the *Ṣiḥāḥ*, by al-Ḥasan B. 'Alī B. Aḥmad al-Māhābādī, and by Abu Muḥ. Isma'īl B. Muḥ. B. 'Abdūs.

850.

Or. 4184.—Foll. 347; 8 in. by 6; 17 lines, 3½ in. long; written in Nestalik; dated Jumada II., A.H. 1038 (A.D. 1629). [LANE.]

مختار الصحاح

An abridgment of the *Ṣiḥāḥ* of al-Jauhari, with additions; by Muḥammad B. Abi Bakr B. 'Abd al-Qādir al-Rāzī. See the Arabic Catalogue, p. 227b.

الحمد لله بجميع المحامد على جميع النعم

The conflicting statements of Haj. Khal., vol. iv., p. 94, as to the author's date, have been discussed by Rosen, who proved that he lived about A.H. 650. The precise date of his death is, according to Ahlwardt, A.H. 680. See Rosen, Institut, p. 53, and Notices Sommaires, p. 59, note.

The work has been printed in Cairo A.H. 1289, and reprinted A.H. 1292, 1301, 1302, 1304, and 1305. See the Khedive's Library, vol. iv., p. 185.

The margins of the present copy are crowded with annotations. Foll. 1—13 and 346-7 contain miscellaneous notes and extracts.

Another abridgment, also called Mukhtār al-Ṣiḥāḥ is noticed by Houtsma, Brill's Catalogue, no. 284.

851.

Or. 4194.—Foll. 422; 10½ in. by 7; 27 lines, 4½ in. long; written in small and neat Neskhi; dated 19 Ramadan, A.H. 939 (A.D. 1533). [LANE.]

الجامع

An abridgment of the Ṣiḥāḥ, by Sayyid Muḥammad B. al-Sayyid Ḥasan.

الحمد لله حق حمده والصلاة . . . اما بعد
فيقول الفقير الى الله ذي المنن السيد محمد بن السيد
حسن . . . ان كتاب الصحاح كتاب فاخر وبحر زاخر
لكن لما كان فيه بعض الاطناب لما ذكر فيه ما لا مدخل
له في معرفة اللغة من الابيات والامثال والانساب واختصره
بعض الفضلاء ولكنه اخل كما ان الاصل اسهب وامل
وزاد فيه فوايد مما سمحت به قريحته الوقادة وطبيعته
النقادة وان كان بعضه مما يجاب كما اشرت اليه في
اثناء الكتاب اضفت الى ما اختاره وقبله جميع ما امله
من اللغة واغفله لتتمة الفايده وتعميم العايدة ثم لمقت
به غرايب الفيتها في المغرب للمطرزي وعشر عليها في
الفائق للزمخشري والنهاية لابن الاثير ابي السعادات
الجزري وبسطت الكلام بعض البسط في بيان معاني
الاحاديث وتفسيرها الن

Haj. Khal., vol. ii., p. 572, calls the work جامع اللغة, and the author Sayyid Muḥ. B. Sayyid Ḥasan B. Sayyid 'Alī. He adds that he wrote the work in Adrianople, A.H. 854, and dedicated it to Sultan Muḥammad the Conqueror. He subsequently published an improved recension, with corrections and additions, derived from the Ḳāmūs, and called it al-Rāmūs. He died about A.H. 866. See Haj. Khal., vol. iii., p. 341.

From the preface it appears that the author incorporated the additions of a

former abbreviator (the author of the Mukhtār), with some critical remarks of his own, and added further some matter borrowed from the Mughrib of al-Muṭarrizi (Or. 4188), from the Fā'ik of al-Zamakhshari, and from the Nihāyat al-Ghrib al-Hadith of Ibn al-Athīr (Haj. Khal., vol. vi., p. 403). He inserted also full explanations of the Hadiths quoted in the text.

Lane describes the work in his preface, p. xiv., as far superior to the Mukhtār.

For other copies see Uri, no. 1071 (Nicoll, p. 608a), and the Leyden Catalogue, 2nd edition, no. 92.

852.

Or. 4185.—Foll. 166; 8½ in. by 5½; written in neat Neskhi, with red-ruled margins, in the 18th century. [LANE.]

I. Foll. 1—65; 27 lines, 4 in. long.

مختار مختار الصحاح

A further abridgment of the Mukhtār al-Ṣiḥāḥ, by Dā'ūd B. Muḥammad al-Ḳarṣi al-Ḥanafī.

الحمد لله الذي انزل القرآن على لغة العرب
... وبعد فيقول العبد الفقير الى الله الغني داود بن
محمد القارصى الحنفى . . . لما رايت مختار الصحاح في
اللغة انفع للطالبيين الن

At the end the author says that he completed the work in Miṣr (Cairo), in Dulḥijjah, A.H. 1151. He wrote subsequently, A.H. 1169, an Arabic and a Turkish commentary upon the Nūniyyah of Khidr Beg. See the Arabic Catalogue, p. 392b, and the Turkish Catalogue, p. 5b.

II. Foll. 66—166; 21 lines, 3 in. long.

The well-known dictionary of scientific terms, by al-Sharīf al-Jurjānī: كتاب التعريفات
تأليف الامام . . . الشريف الجرجاني

853.

Or. 1178.—Foll. 88; 7½ in. by 5¼; 25 lines, 3½ in. long; written in plain Neskhi; dated Thursday, 2 Dulka'dah, A.H. 1066 (A.D. 1656). [ALEX. JABA.]

فقه اللغة وسر العربية

An Arabic glossary, arranged according to subjects, by Abu Mansūr 'Abd al-Malik B. Muḥ. B. Ismā'il al-Tha'alibi.

رسالة جعلها الشيخ الجليل ابو منصور عبد الملك بن محمد بن اسماعيل الثعالبي مقدمة لكتاب فقه اللغة وسر العربية . . . من احب الله تعالى احب رسوله

The author died A.H. 429, according to Ibn Khallikān, De Slane's translation, vol. ii., p. 128, or A.H. 430, as stated in Ta'rikh al-Islām, Or. 49, fol. 156. In the preface there is a long eulogy of the governor of Fārs, Abu 'l-Faḍl 'Ubaid Allah B. Aḥmad al-Mikālī, at whose residence in Fīrūzābād the author had spent four months, and at whose request he composed the present work. He refers incidentally to the Yatimat al-Dahr as a previous work of his own. The treatise consists of two parts, respectively designated as سر العربية and فقه اللغة. The MS. contains only the first, which is divided into thirty Bābs, fully enumerated in the preface.

The contents have been stated by Hammer, Handschriften, no. 42, and, with the original headings, by Flügel, Vienna Catalogue, vol. i., p. 210. See the Arabic Catalogue, p. 755.

The second part, treating of figures of speech and of the use of particles, is included in a MS. described in the Cambridge Catalogue, p. 38, no. 8, and in an edition lithographed in Cairo, A.H. 1284. Another recension, entitled شمس الادب في استعمال العرب

has substantially the same contents, with a much shorter preface. It is described by De Goeje, Leyden Catalogue, 2nd edition, vol. i., p. 45, where all known MSS. of the Fikḥ al-Lughah are enumerated. The work has been published by Cheikh Rochaid Dahdah, Paris, 1861, and by L. Cheikho, Beirut, 1855. Compare Goldziher, Zeitschrift der D. Morg. Ges., Band xxviii., p. 162.

Copyist : خليل بن علي الحسيني الصمادي

854.

Or. 4186.—Foll. 292; 10 in. by 6½; 17 lines, 5 in. long; written in fair and carefully vocalized Neskhi; dated Rabī' II., A.H. 675 (A.D. 1276). [LANE.]

المحكم في اللغة

An extensive lexicon following the arrangement of the Kitāb al-'Ain of Khalīl; by Abu 'l-Ḥasan 'Alī B. Ismā'il B. Sidah al-Andalusi.

The present volume contains a portion of the seventh, and nearly the whole of the tenth, of the original volumes of the work. At the beginning is the following title, written within an ornamental gilt border: الجزء السابع من المحكم في اللغة صنعة الامام الجوى والاديب اللغوى ابي الحسن على بن اسمعيل بن سيده الضرب الاندلسي رحمه الله ورضي عنه

Lower down, in a somewhat later hand: برسم الخزانة العالوية المولوية السلطانية العالمية العالدية المالكية المخدومية المنصورية عمرة الاله بدايم البقا

The Sultan for whose library this volume was written is apparently al-Malik al-Manṣūr Ḳalā'ūn.

At the end is written: انتهى الخماسي وبانتهاؤه كمل المجلد العاشر من كتاب المحكم وذلك

في شهر ربيع الآخر سنة خمس وسبعين وستماية على
يد محمد بن زيد عفا الله عنه ويتلوه في المجلد الحادي
عشران شاء الله تعالى حرف الزاي

The full title of the work is كتاب المحكم
المحيط الاعظم. It is called by Suyūti, Muzhir,
vol. i., p. 50, the greatest lexicographical work
after the *Ṣiḥāḥ* of Jauhari. See also Lane's
preface, p. xv., where the present volume is
mentioned. An abridgment of it is mentioned
in the Arabic Catalogue, p. 228a.

The author, Abu 'l-Ḥasan 'Alī B. Ismā'il
(or, according to Bughyat al-Wu'āt, fol. 167,
and to al-Maḥḥari, vol. ii., p. 258, 'Alī B.
Aḥmad) Ibn Sidah, a native of Murcia, the
blind son of a blind father, died A.H. 458.
For notices of his life and works, see al-
Ṣilah, Biblioth. Arabico-Hispana, vol. ii.,
p. 410; Ibn Khallikān, De Slane's trans-
lation, vol. ii., p. 272; Ta'rikh al-Islām,
Or. 50, fol. 65; and Nicoll, p. 180, note i.

The present volume consists of two de-
tached portions. The first, foll. 1—68,
belonging to the original seventh volume,
contains a portion of letter ق, namely, from
شق, which belongs to the first section
(المضاعف) of the letter, to قرس, which belongs
to the second section (الثلاثي الصحيح) of the
same letter.

Beg. مقلوبه الشق الصدع البائن وقيل غير البائن
وقيل هو الصدع عامة

The second portion, foll. 69—292, is the
tenth of the original volumes, wanting the
the first two quires, or twenty leaves. It
begins with the latter part of letter ض, from
the article ارض, belonging to the section
الثلاثي of that letter; and contains,
besides, letter ص, beginning foll. 88b, and
letter س, foll. 160b—292.

For other copies, see Uri, no. 1072, and
the Khedive's Library, vol. iv., p. 184.

855.

Or. 3268.—Foll. 185; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 13 lines,
4 $\frac{5}{8}$ in. long; written in fair, partly vocalized,
Persian Neskhi; dated Malaṭiyah, 4 Rama-
dān, A.H. 599 (A.D. 1203).

[S. DE SACY.]

السامي في الاسامي

A classified Arabic Vocabulary, by al-
Maidāni.

الحمد لله الذي لا يتم امر دون حمده ولا يبلغ
وصف كنه قدره ومجده . . . وبعد فان الله تعالى اذخر
لكل قرن فضيلة

The above beginning is found on a folio
written by a later hand to supplement the
loss of the original MS. On the same folio
occurs the author's name, al-Maidāni, which
is not found in the text.

The preface includes a dedication to Shams
al-Kuttāb Abu 'l-Barakāt 'Alī B. Mas'ūd B.
Ismā'il, whom the author describes as the
most eminent of his disciples and the pride
of his master. It is followed by a chapter
on the various forms of the broken plural,
and by a full table of contents. The work
is divided into four *Ḳisms*, subdivided into
Bābs, as follows:

القسم الاول في الشرعيات يشتمل على
خمسة ابواب

القسم الثاني في الحيوانات وما ينضاف اليها يشتمل
على سبعة وعشرين بابا

القسم الثالث في الآثار
العلوية خمسة ابواب

Foll. 149a—171b. القسم الرابع في الآثار السفلية
وتوابعها ستة ابواب

Abu 'l-Faḍl Aḥmad B. Muḥ. B. Aḥmad al-Maidāni, author of the Kitāb al-Amthāl, died in Nishapur, his native city, A.H. 518. (See Ibn Khallikān, *De Slane*, vol. i., p. 130; *Bughyat al-Wu'āt*, fol. 82b; and Quatremère, *Journal Asiatique*, vol. i., p. 177.) He completed the present work, as he states himself at the end (fol. 171b), on the 14th of Ramaḍān, A.H. 497.

The work has been lithographed in Teheran with the *Sair al-Adab* of Tha'alibi and other treatises. For MSS., see the *Leyden Catalogue*, vol. i., p. 76, 2nd ed., p. 66; the old *Paris Catalogue*, no. 1334; *Casiri*, no. 598; *Dérenbourg*, *Escorial*, no. 601; *Houtsma*, no. 274-5; *Lagarde*, *Persische Studien*, p. 58; and the *Khedive's Library*, vol. iv., p. 173.

The latter part of the MS. (foll. 173a—185) contains, besides some lexicographical notes, select verses, and a vocabulary of Arabic words and phrases explained in Persian (foll. 176a—184b). This last is entitled *كتاب الالفاظ*, and begins as follows: *اطال الله بقاء دراز كند خدای تعالی زندگانی او*. The words are apparently arranged in the order in which they occur in some text not specified.

Copyist: مسعود بن يوسف بن القاضي محمد
المروزي

The MS. once belonged to Scheidius, who wrote on the first page: "Ex Oriente accepit E. Scheidius, 1767." It is noticed in the *Bibliothèque de S. de Sacy*, vol. iii., p. 26, no. 138.

856.

Or. 1174.—Foll. 190; 10½ in. by 7; 5 lines,

4½ in. long; written in large Neskhi, with all the vowels; dated Tuesday, the 1st of Rajab, A.H. 864 (A.D. 1460).

[ALEX. JABA.]

مقدمة الادب

The Arabic glossary of Maḥmūd B. 'Umar al-Zamakhshari (who died A.H. 538), to which the following title has been prefixed by the copyist: *كتاب الاسماء من كتاب مقدمة الادب في فن اللغة كتاب مقدمة الادب من تصانيف الامام الاجل البار العلامة امستاد الدنيا شيخ العرب والعجم فخر خوارزم صاحب الكشف عن حقايق التنزيل محمود بن عمر الزمخشري قدس الله روحه الحمد لله الذي فضل على جميع الالسنه لسان العرب*

Between the lines of the Arabic text, in the preface as well as in the vocabulary, is written by the same hand, but in a smaller character, a double gloss giving in two separate lines the Persian and Turkish equivalents. Thus in the second line of the preface we have:

لسان	العرب	كما	فضل	الكتاب
زبان	تازی کوپان	چنانکه	افزون کرد	آن کتاب را که
عربی	سیلیمی لردن	هم انگلیس که	ارتق ایلدی	اول کتابی که
	المنزل			
	فرود آورده			
	اشغه اندر لنمش			

and in the vocabulary, fol. 10b:

ربيع	صيف	خريف	شتا
بهار	تابستان	مهرماه	زمستان دی
یاز	یای	گوز	قیش

The MS. contains only the preface and first *Kism* of the *Muḥaddimah*, corresponding with pp. 1—86 of the lithographed edition of Wetzstein.

The copyist, أحمد بن يوسف بن عيئل بن الصحق, appears from his Nisbah and from some Turkish verses added at the end (fol. 183a) to have been a Turk. On the same page is a somewhat later date than the one above given, namely, A.H. 868, relating probably to the completion of the gloss: وقع الفراغ من ترقيمه وتنقيحه في أوائل ربيع الأول في يوم الأربعاء سنة ثمان وستين وثمانمائة.

The latter part of the MS., foll. 184—190, contains: (1) a list of Arabic pronouns, isolated and combined with prepositions, with Persian and Turkish gloss, fol. 184a; (2) a list of Persian pronouns and adverbs, with Turkish gloss, fol. 186b; (3) the names of the Arabic letters, with their significations, fol. 188a; and a few miscellaneous notices.

The MS. has been noticed in the Persian Catalogue, pp. 505b, 1089a, and in the Turkish Catalogue, p. 134. For other copies, see Uri, nos. 1083, 1094, 1127, 1161; Nicoll, nos. 225, 231; De Goeje, Leyden Catalogue, 2nd ed., no. cx.; Landberg, no. 383; the Khedive's Library, vol. iv., p. 190; and Ethé, Bodleian Catalogue, no. 1633.

857.

Or. 4187.—Foll. 259; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in fair, fully vocalized, Neskhi; with red-ruled margins, dated 25 Shawwāl, A.H. 1172 (A.D. 1759).

[LANE.]

An abridgment of the *Asās al-Balāghah*, a lexicon by the same author, al-Zamakhshari.

The *Asās al-Balāghah* is described by Lane in his preface, p. xv., as an excellent work, of which he made much use in his lexicon. It has been printed in two volumes, Cairo, A.H. 1299. For MSS. see the

Arabic Catalogue, p. 229b, 468b; the Leyden Catalogue, 2nd edition, nos. 71—3; Uri, nos. 1101, 1116; Nicoll, no. 205; and the Khedive's Library, vol. iv., p. 162.

The present volume is designated at the end as the first of an abridgment of the *Asās*, *الجزء الأول من كتاب مختصر الأساس*. Its matter is taken textually, with omission of the poetical quotations, from the work of Zamakhshari; but the arrangement is quite different. While in the original work the alphabetical order is determined, as in European dictionaries, by the first radical, the abridgment follows the order of the *Ṣiḥāḥ*, which is determined in the first instance by the third radical, in the second, by the first radical.

The MS. has lost the first leaves. It begins abruptly in the middle of the article *متكافئتان متساويتان* and *وكافاته ساويته*: كفا وهو مكافئ له وكافاته بصنيعه جازيته جزاء مكافيا

The same passage will be found in the Cairo edition of the *Asās*, vol. ii., p. 206, line 21.

Besides the latter part of the *Bāb* of final Hamzah, the MS. contains the following letters: ب, fol. 4b; ت, fol. 47b; ث, fol. 55a; ج, fol. 62a; ح, fol. 75a; خ, fol. 95b; د, fol. 100b; ذ, fol. 134b; ر, fol. 138b; ز, fol. 197a; س, fol. 207a; ش, fol. 228b; ص, fol. 237b; and ض, fol. 247a.

858.

Or. 2904.—Foll. 250; $12\frac{1}{4}$ in. by $8\frac{1}{2}$; 26 lines, 6 in. long; written in Neskhi by two different hands; dated Wednesday, 30 Rabī' I., A.H. 1136 (A.D. 1723).

[Presented by COL. S. B. MILES.]

شمس العلوم ودواء كلام العرب من الكلوم

The great Arabic dictionary of Nashwān B. Sa'id al-Himyari, who died A.H. 573 (v. no. 584).

الحمد لله الواحد القديم القادر العظيم . . . اما . . .
بعد فان افضل اللغات واحكم منطق اللسان المختلفات

After dwelling on the greatness of the Arabic language, the author complains that preceding lexicographers had not guarded the diacritical points and the vowels of words from clerical errors, and prides himself on having devised a scheme securing both objects. He proceeds to say that he had inserted in his dictionary the names of Arab kings, the useful properties of plants and minerals, explanations of Coranic texts, and notices relating to history, genealogy, arithmetic, law, the interpretation of dreams, and astrology.

The year in which the work was completed is indicated in the following verse :

وفي سنة السبعين والخمس تم ما
جمعت من التصنيف في رمضان

The word *الخمس* apparently stands for *خمس مائة*, giving the date A.H. 570. The preface is followed by a grammatical introduction (*نصل في التصريف*), foll. 4a—14b.

The dictionary is arranged according to the initial letters of stems, to each of which is devoted one of the larger divisions (*كتاب*). The first *Bāb* of each *Kitāb* contains the reduplicate roots. In the next following *Bābs* the remaining roots are arranged according to the second radical. Each *Bāb* is divided into two parts dealing respectively with the nouns and the verbs.

The present copy, which is far from correct, comprises the preface, the introduction, and the first seven letters of the alphabet, ending with letter *خ*.

صالح بن عبد الله بن محمد بن مسعود :
المعمرى السعالي النوى

The Escorial possesses a complete copy dated A.H. 626-7, described by Dérenbourg, nos. 34 and 603. The first volume, written A.H. 595 by the author's son, 'Ali B. Nashwān, is noticed in the Khedive's Library, vol. iv., p. 175. Another copy in the Berlin Library has been used by D. H. Müller to correct the text of the *Kaṣīdat al-Himyariyyah*. (See *Zeitschrift der D. Morg. Ges.*, vol. xxix., p. 621.) Oxford possesses the first half of the work dated A.H. 669. (See Uri, no. 1074.) The work was abridged, according to Haj. Khal., vol. iv., p. 74, by the author's son. (See Uri, p. 231, nos. 1064-5.) Another abridgment is noticed by Loth, no. 998.

859.

Or. 2905.—Foll. 124; 13 in. by $8\frac{3}{4}$; from 29 to 39 lines, about 6 in. long; written in Neskhi by several hands; dated Sunday, 12 Jumāda I., A.H. 1211 (A.D. 1796).

[Presented by Col. S. B. MILES.]

Another copy of the first volume of the *Shams al-'Ulūm*, with the same contents as the preceding MS.

ناصر بن عبد الله بن عامر :

Although more modern and not free from errors, it is far more correct than the preceding MS.

Col. Miles has written at the end : " *Shams al oloom, Muscat.*"

860.

Or. 2906.—Foll. 221; $13\frac{1}{2}$ in. by 11; 37 lines, 9 in. long; written in fair Neskhi; dated Shawwāl, A.H. 1083 (A.D. 1673).

[Presented by Col. S. B. MILES.]

The first and second volumes of the *Shams al-'Ulūm*. The first ends (fol. 121b), as in the preceding MSS., with letter خ. The second, extending from fol. 123b to the end, comprises the next six letters, from د to ش.

On the first page is written: "Obtained at Muscat."

The text of this copy is more distinct and more correct than that of the preceding MSS.

861.

Or. 2907.—Foll. 174; 10 in. by $8\frac{1}{2}$; 22 lines, $6\frac{1}{2}$ in. long; written in Neskhi; dated Wednesday, four nights before the end of Muḥarram, A.H. 1080 (A.D. 1669).

[Presented by COL. S. B. MILES.]

The second volume of the *Shams al-'Ulūm*, extending from the beginning of د to the end of ش, corresponding with the latter half of the preceding MS., but more carefully written.

Copyist: سالم بن ربيعة بن راشد بن سالم بن عمر النهلوي

The MS. is said in the colophon to have been written in the fortress called سجد السان in the reign of the Imām Sulṭān B. Saif B. Mālik B. Abi'l-'Arab (who died, as added by Col. Miles, on the 16th of Dulḥa'dah, A.H. 1090).

On the fly-leaf is written: "Purchased in 1880 from the chief Kazee at Muscat, Sheykh Ahmed el-Teywānee."

862.

Or. 2908.—Foll. 384; $9\frac{1}{4}$ in. by 8; 16 lines, about 5 in. long; written in fair Neskhi; dated Saturday, 2 Dulhijjah, A.H. 1024 (A.D. 1615).

[Presented by COL. S. B. MILES.]

The third volume of the *Shams al-'Ulūm*, extending from the beginning of ص to the end of ق.

Copyist: عبد الله بن مبارك بن عمر بن هلال بن عبد الله بن ابي غسان . . . الربيعي الهادي الازدي

The MS. was written for Sheikh Aḥmad B. Rāshid B. Salmān. In a marginal note it is stated that the collation was completed on the 8th of Dulḥa'dah, A.H. 1054 (altered to 1024) for 'Umar B. Mas'ūd al-Kindi al-Samadi.

863.

Or. 2909.—Foll. 309; $9\frac{1}{2}$ in. by $8\frac{1}{4}$; 17 lines, about $5\frac{1}{2}$ in. long; written by the same hand as the preceding, and for the same person; dated Friday, 4 Rabī' I., A.H. 1004 (apparently by mistake for 1024 = A.D. 1615).

[Presented by COL. S. B. MILES.]

The fourth and last volume of the same work, extending from the beginning of ف to the end of ي.

864.

Or. 4188.—Foll. 245; 7 in. by $5\frac{1}{4}$; 17 lines, 3 in. long; written in neat vocalized Neskhi, with red-ruled margins; dated Uskūb, Ramadan, A.H. 977 (A.D. 1570). [LANE.]

المُعَرَّبُ فِي تَرْتِيبِ الْمُعَرَّبِ

A dictionary of rare words occurring in tradition and legal books, by Abu'l-Fatḥ Nāṣir B. 'Abd al-Sayyid al-Muṭarrizi.

واحدة على ان حوّل جزيل الطول . . . وبعد
فهذا ما سبق به الوعد من تهذيب مصنفى المترجم
بالمعرب وتنميته وترتيبه على حروف المعجم

The author was born in Khuwārazm A.H. 538, the very year in which al-Zamakhshari died, although al-Suyūṭi, with

a strange disregard of dates, says that he studied under the latter scholar (Bughyat al-Wu'āt, fol. 206). He died in his native place A.H. 610.

The Mughrib follows the alphabetical order customary in European dictionaries. It is a valuable supplement to other lexicons, much used by Lane. (See his Preface, p. xv.) For other copies, see the Arabic Catalogue, pp. 229b, 641b; Uri, no. 1117; the Leyden Catalogue, 2nd ed., nos. 77-8; and the Khedive's Library, vol. iv., p. 189.

865.

Or. 1175.—Foll. 206; 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 11 lines, 4 $\frac{1}{4}$ in. long; written in large Neskhi, with vowels, probably in the 16th or 17th century.

[ALEX. JABA.]

كتاب التعليل

A classed Arabic glossary explained in Persian, by Ismā'il B. 'Alī B. Ishāq.

Beg. الحمد لله الذى زين العالم بالعلماء . . . اما بعد فقال الفقير الى الله الملك الخلاق اسماعيل بن على بن اسحاق اصلح الله عاقبتهم هذا مختصر فى فن اللغة لا بد لطالب العلم ان يستعمله ليكون معراجا الى معرفة الالفاظ العربية

The contents are stated in the Persian Catalogue, p. 506.

866.

Or. 4189.—Foll. 252; 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 31 lines, 7 in. long; written in rather coarse and inelegant, but distinct, Neskhi, about the beginning of the 14th century.

[LANE.]

تهذيب التهذيب

A dictionary based upon the Tahdīb al-Lughah (no. 839) and the Muḥkam (no. 854).

The author, whose name does not appear in the MS., is Ṣafī al-Dīn Abū'l-Thanā Maḥmūd B. Abī Bakr B. Ḥāmid al-Urmawī. He was born in al-Ḳarāfah A.H. 647, and lived chiefly in Damascus. Besides the above work, he wrote an appendix to the Nihāyat of Ibn al-Athīr. Towards the end of his life he was afflicted with intermittent insanity, and died in a hospital, A.H. 723. See Durar al-Kāminah, Or. 3044, foll. 144, where he is said to have combined in his lexicon the matter of the Muḥkam, of the Ṣiḥāḥ, and of the Tahdīb. Haj. Khal. mentions it (vol. v., p. 428) as an improved recension of the Muḥkam. Lane, who calls the author Maḥmūd al-Tanūkhī, describes the work in his Preface, p. xvi., as the best and most comprehensive of Arabic lexicons after the Lisān al-'Arab and the Tāj al-'Arūs, and says that the present volume is the last of five, of which the autograph MS. consisted. See also *ib.*, p. xix. The narrow margins are crowded with additions, in the same handwriting as the text.

The work follows closely the arrangement of the Tahdīb. The present volume begins abruptly with the last two lines of the article درر, immediately followed by the root مضاعف of letter د. It contains therefore the main part of that letter, and the subsequent letters to the end of the series, namely, fol. 51b, ط fol. 75a, ذ fol. 86a, ث fol. 106b, ر fol. 131a, ل fol. 166b, ن fol. 197b, ف fol. 225a, ب fol. 228b, م fol. 234a, and اى و الحروف الجوف, i.e., the hollow letters, fol. 242b.

At the end of the last section, fol. 247b, is written هذا اخر المحكم.

The MS. of the Muḥkam which the author had before him was transcribed, as here

stated, from the copy of Abu 'Abdallah B. Khalasah, twice collated with the original draft of Ibn Sidah, A.H. 463.

Then follow these additional chapters: باب الياات, fol. 247b; باب الالفات ومعانيها, fol. 248a; باب الواوات, fol. 248b; باب تصريف افعال حروف اللين, fol. 249a; باب ما جاء في تفسير الحروف المقطعة اوائل السور, fol. 249b; and ابواب الهمز, fol. 250—251b.

At the end is given in full the conclusion of the Tahdib of al-Azhari, transcribed from a copy made in Herat, A.H. 357 (in the author's lifetime), by Abu Ja'far Muḥ. B. 'Ali al-Jūzjāni.

The last page of the MS. contains the first part of a notice ascribed to al-Sāhib (Ismā'il) Ibn 'Abbād (d. A.H. 385) on upwards of 110 names of stones, in alphabetical order.

867-8.

Or. 3077-8.—Two uniform volumes consisting respectively of foll. 290 and 299; 9 in. by 6½; 21 lines, 3½ in. long; written by the same hand in Neskhi; dated Wednesday, 29 Sha'bān, A.H. 1268 (A.D. 1852).

[KREMER, no. 86.]

المصباح المنير في غريب الشرح الكبير

An Arabic dictionary arranged under the initial letters, by Aḥmad B. Muḥammad B. 'Ali al-Muḥri al-Fayyūmi, who died A.H. 770.

الحمد لله رب العالمين . . . وبعد فاني كنت جمعت كتابا في غريب شرح الوجيز للامام الرافعي واوسعت فيه من تصاريف الكلم الخ

The author, whose name does not appear in the text, had compiled an extensive work, originally as a glossary to the commentary of al-Rāfi' upon al-Wajiz of al-Ghazzālī

(no. 305), and had afterwards enlarged it with much additional matter. The present dictionary is an abridgment of that work. It is mentioned by Haj. Khal., vol. v., p. 586, and vol. vi., p. 489, and it has been described by Mehren in the Zeitschrift der D. Morg. Ges., Band xxvii., p. 204. See also Lane's Preface, p. xvi.

There is a grammatical appendix (2nd vol., foll. 276b—299a), at the end of which the author enumerates his sources. He says, in conclusion, that he completed the work in the last decade of Sha'bān, A.H. 734.

The colophon states that the MS. had been transcribed from a copy made upon a transcript of the author's autograph MS.

The work appears to be popular. It has been lithographed in Persia (probably Teheran) without date, but before A.H. 1274; in Cairo, A.H. 1278; in Cawnpore, A.H. 1288; and printed in Bulak, A.H. 1281. For MSS., see Casiri, no. 599; Dérenbourg, no. 602; Uri, no. 1076; Mehren, no. 199; Pertsch, no. 406; and the Khedive's Library, vol. iv., p. 187.

869.

Or. 4190.—Foll. 372; 8½ in. by 6; 25 lines, 4½ in. long; written in fair Neskhi, apparently in the 16th century. [LANE.]

Another copy of the preceding work, with the author's name at the beginning: قال العبد الفقير الى الله تعالى احمد بن محمد بن علي المقرئ الفيومي عفا الله عنه

This is the MS. mentioned by Lane in his Preface, p. xvi.

870.

Or. 4196.—Foll. 104; 8½ in. by 5½; 21 lines, 2½ in. long; written in small Nestalik, dated A.H. 1169 (A.D. 1756). [LANE.]

التعريفات

A dictionary of philosophical terms, by Sayyid 'Ali B. Muḥammad al-Jurjāni (d. A.H. 816).

It has been published by Flügel, Lipsiæ, 1845, and printed in Cairo, A.H. 1283 and 1306, and in Constantinople, A.H. 1253 and 1300. For MSS. see the Arabic Catalogue, p. 230a; the Leyden Catalogue, 2nd ed., no. 84-87; the Khedive's Library, vol. iv., p. 166; &c.

871.

Or. 4197.—Foll. 123; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 19 lines, $2\frac{1}{2}$ in. long; written in neat Neskhi, inclining to Nestalik, with red-ruled margins, apparently in the 18th century. [LANE.]

The same work.

At the end, foll. 122-3, is a chapter on the construction of cabalistic squares, فصل في تعمير الوفق

872.

Or. 4198.—Foll. 60; 8 in. by $5\frac{3}{4}$; 27 lines, $3\frac{3}{4}$ in. long; written in Neskhi and Nestalik, with red-ruled margins, apparently in the 19th century. [LANE.]

The same work.

873.

Or. 4322.—Foll. 110; $8\frac{1}{4}$ in. by 5; 20 lines, $2\frac{3}{4}$ in. long; written in Neskhi, A.H. 1183 (A.D. 1769). [BUDGE.]

Another copy, written for Muḥammad Amin B. Yāsīn Efendi Zādah al-Mauṣili (v. Arabic Catalogue, p. 573a).

Foll. 108-110 contain an extract on the

definition of the sciences known to Muslims from a work of al-Baiḍāwī: كتاب المنيف في صناعة التعريف للامام ناصر الدين القاضي البيضاوي

874.

Or. 1172.—Foll. 453; 10 in. by $6\frac{1}{4}$; 33 lines, 5 in. long; written in small and neat vocalized Neskhi, with red-ruled margins; dated Saturday, 6 Shawwāl, A.H. 936 (A.D. 1530). [ALEX. JABA.]

القاموس المحيط

The well-known dictionary of Majd al-Dīn Muḥammad B. Ya'kūb al-Firūzābādī, who died in Zabīd, A.H. 817 (see the Arabic Catalogue, p. 229a). A full notice of the author will be found in Tāj al-'Arūs, vol. i., p. 13.

For editions and other MSS. see Pertsch, no. 394; De Goeje, Leyden Catalogue, 2nd ed., no. 91; and the Khedive's Library, vol. iv., p. 177.

Copyist: حمزة بن المرحوم الشيخ عبد الله بن الشيخ حمزة النكساري

On the last page is a notice of the life and works of Firūzābādī, by the same hand, without author's name.

Foll. 1-23 contain a commentary upon the preface of the Kāmūs, being part of a gloss on the whole work, entitled القول المانوس بشرح مغلق القاموس, the author of which is called, in the title prefixed, Badr al-Dīn Muḥammad al-Ḳarāfi al-Māliki.

الحمد لله الذي اقام مجد الدين ورفع مقامه المتين . . . وبعد فان الله سبحانه شرف هذه اللغة على سائر اللغات

Badr al-Dīn Muḥammad B. Yaḥya B. 'Umar al-Ḳarāfi, chief of the Māliki doctors

الشيخ الامام العالم العلامة وحيد دهره وفريد عصره شمس
الدين ابي عبد الله محمد بن يعقوب بن محمد
القيروزي اباذي تغمد برحمته واسكنه الله جنه

At the end are three lines of poetry by Hujjat al-'Arab Taqi al-Din ['Abd al-Rahmān B. 'Abd al-Muḥsin] al-Wāsiṭi, in praise of the Kāmūs.

The last two pages are occupied by a very full notice of the author, extracted from *النور الساطع المتقط من الضمير اللامع*, by Shihāb al-Dīn Aḥmad al-Ḳaṣṭalānī (d. A.H. 923; v. Wüstenfeld, *Geschichtschreiber*, no. 509), a work unknown to Haj. Khal. The notice was transcribed in Cairo, A.H. 1071, by Mas'ūd B. Ibrāhīm, then on his way from Iṣṭambul to Mecca.

876.

Or. 4192.—Foll. 502; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 37 lines, $3\frac{5}{8}$ in. long; written in a neat, minute and vocalized, Nestalik, with red-ruled margins; dated A.H. 1120 (A.D. 1708). [LANE.]

The Kāmūs, with marginal additions.

Or. 3694.—Foll. 522; 10½ in. by 6¼; 35 lines, 3¼ in. long; written in small and close, vocalized Neskhi, with a highly finished 'Unwān and red-ruled margins; dated Rabi' II., A.H. 946 (A.D. 1539).

[BUDGE.]

Another copy of the Kāmūs.

On the first page, framed in a richly illuminated border, is the following inscription : كتاب القاءوس المحيط والقابوس الوسيط تأليف

This is the copy which Lane received from F. Fresnel, and which he describes in his Preface, p. i. He states that the marginal notes are extracts from the *Lisān al-‘Arab* (by Jamāl al-Dīn Abū ‘l-Faḍl Muḥ. B. Mukarram Ibn Manẓūr al-Anṣārī, who died A.H. 711; v. *Bughyat al-Wu‘āt*, fol. 57, and Lane, Preface, p. xvi.).

The last two folios contain: 1. A commentary by al-Murtada al-Misri upon a passage of the preface of the *Kāmūs* (Calcutta edition, p. 4). It is taken from the *Tāj al-‘Arūs*, vol. i., pp. 24—27. 2. An extract

from the work entitled *اقتطاف الازهار والتقاط الجواهر*, by the Spanish grammarian, Abu Ja'far Ahmad B. Yūsuf B. Malik al-Ru'aini al-Gharnāṭi, who died A.H. 779 (al-Durar al-Kāminah, Or. 3043, fol. 63b).

877.

Or. 3273.—Foll. 257; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{1}{4}$ in. long; written in small and cursive Indian Nestalik, apparently in the 16th century.

دستور الاخوان

An Arabic dictionary explained in Persian, by Kādi Khān Badr Muḥammad Dhār.

Beg. حمد يحد مبدع ذو الكمال را كه نوع انسانرا
از اجناس مخلوقات . . . اما بعد مولف اين لغات
ومرتب اين اشتات اضعف العباد الراجي بحضرت الغفار
قاضي خان بدر محمد دهار چنين كويد

Kādi Khān Badr Muḥammad, of Dhār, wrote about A.H. 822 a Persian glossary, entitled *Adāt al-Fuḍalā*, described in the Persian Catalogue, p. 491. In the present work, intended, as he says, to enable beginners to dispense with voluminous lexicons, the words are arranged, irrespective of their roots, in alphabetical order, their place being determined first by the initial letter, then by the second, and lastly by the final letter.

The following authorities are mentioned in the preface: *Jawāhir al-Lughah* (by al-Zamakhshari, Haj. Khal., vol. ii., p. 647); *Asāmi* (probably by al-Maidāni, v. supra, no. 855) *Muḥaddimat al-Zamakhshari* (no. 856); the *Lughat Tarsimil*, by Bahā Baghdādi; the *Khamsah* of Nizāmi; and the *Divans* of standard poets, as Khākāni, Anwari, Fāriyābi, Sa'di, and Khusrau.

The MS. is slightly imperfect at the end, breaking off after the word *اليامن*.

878.

Or. 4195.—Foll. 362; $9\frac{1}{4}$ in. by 7; 23 lines, $4\frac{1}{4}$ in. long; written in fair Nestalik; dated Sunday, the last day of Muḥarram, A.H. 994 (A.D. 1586). [LANE.]

كنز اللغة

An Arabic-Persian dictionary, based principally on the *Ṣiḥāh*, by Muḥammad B. 'Abd al-Khālīk B. Ma'rūf (c. A.H. 880).

See the Persian Catalogue, p. 507b; the Leyden Catalogue, 2nd ed., no. 115; Pertsch, Berlin Catalogue, nos. 46, 6, and 161—3; and Éthé, Bodleian Catalogue, no. 1670.

To the ordinary beginning is prefixed this couplet:

ابتدای هر سخن آن خوبتر در هر مقام
کو بود با حمد معبود خدای پاک نام

Copyist: ابن سيد امير على اكبر الطباطبائي

879.

Or. 4199.—Foll. 363; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 25 lines, $3\frac{1}{4}$ in. long; written by two hands in fair Neskhi; dated from Shawwāl, A.H. 1257, to Rabī' I., A.H. 1261 (A.D. 1841—5). [LANE.]

المزهر في اللغة

The well-known lexicographical work of al-Suyūṭi.

Beg. الحمد لله خالق الانس واللغات . . . هذا علم
شريف ابتكرت ترتيبه واخترعت تنويحه وتبويبه

The work has been printed in Bulak, A.H. 1282. For the table of contents and other MSS. see the Leyden Catalogue, 2nd ed., nos. 95—97.

This copy is divided, like the printed

edition, into two parts, the first of which, foll. 1—204, was written last by Naṣr Abu 'l-Wafā al-Hūrini B. al-Shaikh Naṣr Yūnus al-Wafā'i al-Azhari, corrector of the press at the agricultural school, Cairo.

The same scholar says, at the beginning of the second part, that, having been prevented by an eye-disease from completing his transcript, he had had the remainder of the work copied at his expense. The copyist, as appears from the colophon, was Muḥ. Ṣāliḥ, a pupil of the agricultural school.

The MS. is described by Lane, Preface, p. vi., as an excellent copy, transcribed from the best known MS., in the mosque of al-Azhar.

880.

Or. 1173.—Foll. 519; 8½ in. by 6; 19 lines, 2¼ in. long; written in Neskhi, apparently in the 16th century. [ALEX. JABA.]

An Arabic dictionary explained in Turkish, by Muṣṭafa B. Shams al-Dīn al-Ḳarah-Ḥiṣārī, known as al-Akhtari, who died A.H. 968. (See the Turkish Catalogue, p. 135b.)

Beg. . . . الحمد لله الذي شرفنا بالنطق والبيان
وبعد قال الفقير العبد الضعيف . . . مصطفى بن شمس
الدين القرة حصارى الشهير بالاخترى

This is the shorter of the two editions mentioned by Haj. Khal., vol. i., p. 192; but it has many marginal additions. For editions and MSS. see the Turkish Catalogue, p. 136a, and De Goeje, Leyden Catalogue, 2nd ed., vol. i., no. 124.

881.

Or. 3520.—Foll. 599; 12 in. by 7; 25 lines, 4 in. long; written in small and cursive Nestalik, apparently in the 18th century.

[SIDNEY CHURCHILL.]

An Arabic dictionary explained in Persian, without author's name.

Beg. بفتح باب الالف في الالفاظ العربى يك حرفى
ا مفتوحاى برأى چند چیز مى آید اول برأى استفهام
و استعمال همزه استفهام بدو نوع است

The words are arranged, irrespective of their roots, under the first letter. Each letter of the alphabet is subdivided into a number of Bābs, according to the final letter of the words it includes, and in each Bāb the words are arranged according to the number of letters of which they consist, words of two letters coming first, words of three letters next, and so on.

On the first page is the seal of a former owner, Abu 'l-Ḥasan al-Ṭabīb, with the date A.H. 1131.

A modern preface, dated Nuhāwand, A.H. 1241, has been prefixed by Maḥmūd Mirza Ḳājār, the fourteenth son of Faṭḥ 'Alī Shāh, who was born A.H. 1214, and was appointed governor of Nuhāwand. (See Majma' al-Fuṣaḥā, vol. i., p. 56). He had long entertained the wish to have an Arabic dictionary compiled on the same lines as the Sanglākh of Mirza Maḥdi Khān for Turkish (see the Turkish Catalogue, p. 264), and the Burhān Ḳāṭi' of Mirza Muḥ. Ḥusain Tabrizi for Persian (Persian Catalogue, p. 500). At last, in the auspicious reign of His Majesty Faṭḥ 'Alī Shāh, he obtained from the royal library the present dictionary, the author of which was unknown. He gave it the title of محمود اللغة, and, "after supplying some of its deficiencies and correcting some of the vocables," he wrote for it the present preface. After setting forth the arrangement of the work, Maḥmūd Mirzā gives the following explanation of some abbreviations used in it. ك refers to Kanz al-Lughah, ص to the Ṣiḥāḥ of Jauhari, ع to 'Ain al-Lughah, by

Khalil Naḥwi, م to Muḥiṭ al-Lughah, by Ṣāhib [Ismā'il] B. 'Abbād, and ق to the Kāmūs.

882-905.

Or. 4154—4177.—Four and twenty uniform volumes, about 10 in. by 7; from 19 to 21 lines, 4 in. long, in a page; written by several hands in large Neskhi, with very few vowels; dated A.H. 1260—1270 (A.D. 1844—1854). [LANE.]

تاج العروس لشرح جواهر القاموس

An Arabic Thesaurus, by Sayyid Murtaḍa al-Zabīdī. This copy was transcribed for Lane, from the best MSS. extant in Cairo, by Shaikh Ibrāhīm B. 'Abd al-Ghaḥfār al-Dasūḳī, or under his supervision. Its transcription and collation occupied more than thirteen years.

The author, whose full name is Abu 'l-Faiḍ al-Sayyid Muḥammad B. Muḥ. B. Muḥ. B. 'Abd al-Razzāq, called Murtaḍa, al-Ḥusaini al-Zabīdī al-Ḥanafī, was born in Balgrām, A.H. 1145, and settled in early life in Zabīd, Yemen. He compiled the present work in Egypt in the space of fourteen years ending with A.H. 1188. He died of the plague A.H. 1205. A full account of his chequered life and of his numerous works will be found in Jabartī's history, vol. ii., pp. 196—210, and in the tenth volume of the Cairo edition of Tāj al-'Arūs, pp. 469-70.

Lane describes this work, which was the main foundation of his Lexicon, as a compilation from the best and most copious Arabic dictionaries, in the form of a running commentary upon the Kāmūs, with critical and other illustrations, original and selected from various authors of high repute, and with a large number of additional words and meanings. See Lane's Preface, pp. vi.

and xviii., where the sources of Tāj al-'Arūs are enumerated. Lane discovered, however, subsequently that about three-fourths of its matter were verbally transcribed, without any adequate acknowledgment, from an earlier lexicon entitled Lisān al-'Arab, the author of which, Jamāl al-Dīn Abu 'l-Faḍl Muḥ. B. Mukarram B. 'Alī al-Anṣārī al-Ifriḳī al-Miṣri, called Ibn Manẓūr, died A.H. 711 (see *ib.*, pp. xii. and xx; Bughyat al-Wu'āt, fol. 57b; al-Durar al-Kāminah, fol. 130; and the Khedive's Library, vol. iv., p. 181).

The contents of the twenty-four volumes are as follows:

I. Or. 4154, foll. 493; letter Ḥamzah and the first part of letter ب (beginning fol. 236b) down to the root ذيب. It has, like most of the following volumes, a few marginal notes and corrections. Dated Jumāda II., A.H. 1260. Copyist: ابراهيم الدسوقي.

Beg. باب الهمزة اى هذا باب ذكر الالفاظ اللغوية
التي ختامها الهمزة الاصلية

II. Or. 4155, foll. 576; the latter part of ب.

III. Or. 4156, foll. 618; letter ت, letter ث, fol. 182a, and letter ج, fol. 318. Dated 5 Muḥarram, A.H. 1263. Copyist: ابراهيم الدسوقي

IV. Or. 4157, foll. 464; letter ح and letter خ, fol. 360b. Dated 18 Dulka'dah, A.H. 1263. Copyist: ابراهيم عبد الغفار الدسوقي

V. Or. 4158, foll. 429; letter د, from the beginning to the root غيد. Dated Rajab, A.H. 1264. Same copyist.

VI. Or. 4159, foll. 324; the latter part of letter د and the whole of ذ, beginning fol. 240a.

VII. Or. 4160, foll. 478; letter ر, from the beginning to the root خير.

VIII. Or. 4161, foll. 599; a further portion of letter ر, from دبر to غير.

IX. Or. 4162, foll. 495; the remainder of letter ر, from غير to يهر. Same copyist, who here calls himself ابراهيم بن ابراهيم بن علي بن عبد الغفار بن السيد هاشم

X. Or. 4163, foll. 540; the whole of letter ر; and letter س from the beginning (fol. 237) to نهلس. At the end of letter ز the author gives his name in full: السيد الجليل محمد بن محمد بن محمد بن محمد الحسيني [المحسني] العلوي الزبيدي; اليماني الواسطي الحنفى الشهير لقبه الشريف بالمرتضى; and states that he completed that portion of the work on Thursday, four nights before the end of Shawwāl, A.H. 1183.

XI. Or. 4164, foll. 612; the remainder of س and the whole of letters ش (fol. 173a) and ص (fol. 408b).

XII. Or. 4165, foll. 670; the following three letters: ط (fol. 244a), and ظ (fol. 613b). At the end is a colophon transcribed from the author's original draft, stating that he completed this portion in Sha'bān, A.H. 1184, in his dwelling situated in 'Aṭfat al-Ghassāl, Cairo: على يد مولفه الملقب محمد مرتضى الحسيني عفا الله عنه الى عفو سجنه محمد مرتضى الحسيني عفا الله عنه بمنه وكرمه في نهار الجمعة بعد الزوال خمس خلون من شعبان سنة ١١٨٤ بمنزله في عطقة الغسال بمصر حرسها الله تعالى. Lower down is a note by Ibrāhīm al-Dasūki stating that he completed the correction in Shawwāl, A.H. 1267, in the Khedivial Geometrical School, Bulak.

XIII. Or. 4166, foll. 612; letter ع, from the beginning to the heading موعة.

XIV. Or. 4167, foll. 412; the latter part of ع, letter غ (fol. 121a), and letter ف from the beginning to زاف يزيف.

XV. Or. 4168, foll. 540; the remainder of letter ف, and letter ق (fol. 395b) down to حاق يحيق.

XVI. Or. 4169, foll. 667; the latter part of ق, and letter ك (fol. 584a) down to حاك يحيك.

XVII. Or. 4170, foll. 573; the remainder of ك, and letter ل (fol. 239a) down to الحيلة.

XVIII. Or. 4171, foll. 659; the continuation of ل from الحبل to قال قيلا.

XIX. Or. 4172, foll. 617; the end of ل, and letter م (fol. 246b) down to الذيم.

XX. Or. 4173, foll. 651; the remainder of م. The author states at the end that he finished that portion of the work in his dwelling in Cairo on Wednesday, 20 Ṣafar, A.H. 1187.

XXI. Or. 4174, foll. 721; the whole of letter ن. Transcribed by Ḥasanain 'Abd al-Karīm, and corrected by Ibrāhīm 'Abd al-Ghaffār al-Dasūki, Shawwāl, A.H. 1270.

XXII. Or. 4175, fol. 495; letter س entire and the united letters و and ى (باب الواو والياء) from the beginning (fol. 133b) to ذوى. Dated 10 Muḥarram, A.H. 1263. Copyist: ابراهيم الدسوقي

XXIII. Or. 4176, foll. 474; the continuation of letters و and ى from الروية to قهى. Dated Rabi' II, A.H. 1263; same transcriber.

XXIV. Or. 4177; foll. 434; the end of letters و and ى, letter ل, or الالف اللينة (fol. 308a), and the Khātimah of al-Jauhari,

with the author's commentary, foll. 422a—428a. The above is followed by the Khātimahs of three of the author's main authorities, viz., 1. *Tahdīb al-Lughah*, by al-Azhari (no. 839), fol. 428a. 2. A commentary on the *Ḳāmūs* entitled *إضاءة الروس وإفاضة الناموس*, by the author's Sheikh (Muh. B. al-Ṭayyib al-Fāsi; v. Lane, p. xix.), fol. 429b. 3. The *Takmilah* of al-Sāghāni (Arabic Catalogue, p. 227; Lane, p. xvi.), fol. 430b. Last of all comes the author's own conclusion, in which he says that he completed the work, after fourteen years' toil, on Thursday, the 2nd Rajab, A.H. 1188.

This last volume is dated Rajab, A.H. 1263. The transcriber, Ibrāhīm 'Abd al-Ghaffār al-Dasūki, says that he had copied this and the two preceding volumes before the rest of the work, in order to avail himself of a portion of the author's autograph which he found in the *Riwāk* of the Syrians, and which he feared he might not obtain later on.

Ibrāhīm al-Dasūki was the Arabic teacher of Kremer, who calls him the greatest master of the language. (See *Herrschende Ideen du Islams*, p. ix.) He died A.H. 1301, as stated in the *Khedive's Library*, vol. vi., p. 144.

There are two editions of the *Tāj al-'Arūs*, both printed in Cairo. The first consists of five volumes, A.H. 1286-7, and extends only to the end of letter ع. The second, dated A.H. 1306-7, comprises the whole work in ten volumes, the last of which contains the life of the author.

906-915.

Or. 2959—2968.—Ten large folio volumes, 17 in. by 10½.

[Presented by SIR JAMES W. REDHOUSE.]

Thesaurus-Dictionary of Arabic, Persian, and Turkish, explained in English, extending from letter ا to the end of letter س; compiled by James William Redhouse, C.M.G., &c.

For a full account of the work, see the *Turkish Catalogue*, pp. 147—9.

Grammar.

916.

Or. 2808.—Foll. 128; 9¼ in. by 6¾; 23 lines, 5½ in. long; written in neat Neskhi, with all the vowels; dated 13 Ramadān, A.H. 651 (A.D. 1253). [A. GHANDOUR BEY.]

كتاب الاصول

A treatise on grammar, by Abu Bakr Muḥammad B. al-Sari al-Lughawi al-Baghdādī, known as Ibn al-Sarrāj.

The MS. appears, from the original folioing in Coptic figures, to have lost the first two leaves. A folio prefixed by a hand of the 16th century has the following beginning:
 اللهم اعن بك اللهم استعنا وفي توفيقك رغبتنا ...
 باب التقديم والتأخير

الاشياء التي لا يجوز تقديمها ثلثة عشر سنذكرها واما ما يجوز تقديمه فكلما عمل فيه فعل متصرف او كان خبرا لمبتدأ

The next following sections, relating like the first to questions of syntax, have the following headings:

Fol. 10a. ذكر ما يعرض من الاضمار والاظهار

Fol. 12b. باب الاتساع ◊ اعلم ان الاتساع ضرب من الحذف

باب الزيادة والالغا ◊ اعلم ان الالغاء هو ان تأتي الكلمة لا موضع لها من الاعراب

- Fol. 13b. ذكر الذى والالف واللام
 Fol. 15a. ذكر ما يوصل به الذى
 Fol. 16b. ذكر الاخبار عن الذى
 Fol. 18b. باب ما جاز ان يكون خبرا
 Fol. 55b. باب ما يخبر فيه بالذى ولا يجوز ان
 يخبر فيه بالالف واللام وما يجوز بالالف واللام ولا
 يجوز بالذى

After a few more sections relating to syntax, the author deals with changes effected by pause (الوقف) on the forms of the verbal noun (المصادر), with the meanings of the secondary forms of verbs, servile letters, permutation of letters, &c. The last section, fol. 114b, treats of the coalescing of consonants.

The title is found in the colophon : هذا اخر :
 الاصول

The author's name, which does not appear in the text, is found in a modern title-page, fol. 2a. Ibn al-Sarrāj, the youngest and favourite pupil of al-Mubarrad, died in Baghdad, A.H. 316. His Kitāb al-Uṣūl is considered the best treatise on the subject. (See Ibn Khallikān, De Slane's version, vol. iii., p. 52; Bughyat al-Wu'āt, fol. 24b; Flügel, Grammatische Schulen, p. 103; and Fihrist, p. 62.)

Under the title is written a short notice of the author from دستور الاعلام بمعارف الاعلام, a biographical work by Jamāl al-Dīn Muḥammad B. 'Azam (عَزَم) al-Tūnusi, who is stated to have died in Mecca A.H. 891. (See Haj. Khal., vol. iii., p. 225.)

917.

Or. 3777.—Foll. 28; 7¼ in. by 5; 16 lines,

3 in. long; written in small and neat Neskhī, with occasional vowels, apparently in the 15th century. [GLASER, no. 62.]

مقدمة ابن بابشاذ

A Muḥaddimah, or manual of grammar, by Abu 'l-Ḥasan Ṭāhir B. Aḥmad B. Bābāshād al-Naḥwi al-Miṣri.

The first leaf, supplied by a later hand, has this title : كتاب المقدمة المحسبة في النحو تأليف :
 الاستاذ ابي الحسن طاهر بن احمد بن بابشاذ النحوى
 اللغوى رحمه الله

The same title is found in the colophon.

Beg. قال الشيخ ابو الحسن طاهر بن احمد بن بابشاذ
 النحوى رحمه الله النحو علم مستنبط بالقياس والاستقراء
 من كتاب الله تعالى والكلام الفصيح والغرض به معرفة
 صواب الكلام من خطائه

The author was originally a trader in pearls. He went to Baghdad in that capacity, and there applied himself to study. On his return to Egypt, he was employed in the Divan to correct the official letters. After a time he gave up worldly pursuits, and took up his abode in the minaret of the mosque of 'Amr B. al-'Ās, an accidental fall from which ended his life, A.H. 469. See Ta'rikh al-Islām, Or. 50, fol. 119, where the present work is mentioned as كتاب المحسبة, Bughyat al-Wu'āt, fol. 140b, and Haj. Khal. under مقدمة ابن بابشاذ, vol. vi., pp. 70 and 86.

In his concluding lines the author describes his work as المقدمة المختصرة لمن اراد
 الاقتصار ومعرفة ما لا يسع جهله. It is divided into the following ten Fuṣūl: الاسم, fol. 1b; الفعل, fol. 5b; الحرف, fol. 7b; الرفع, fol. 10a; الجزم, fol. 14a; الجر, fol. 13a; النصب, fol. 11a; العامل, fol. 14b; التابع, fol. 20b; and الخط, fol. 23b.

The colophon reads as follows: **وكان الفراغ من نسختها آخر نهار الجمعة يوم سادس عشر في شهر جماد الاول من شهور سنة ثلاث وثلثين وثمانماية**

The real date is probably A.H. 833, the last numeral being a slip of the pen for ثمانماية.

For other copies, see the Leyden Catalogue, 2nd ed., vol. i., p. 87; the Khedive's Library, vol. iv., p. 92; Ahlwardt, Glaser'sche Sammlung, nos. 114 and 15, art. 4; and Nobles, Madrid Catalogue, no. 68.

918.

Or. 3955.—Foll. 187; 9½ in. by 6½.

[GLASER, no. 249.]

I. Foll. 1—63; about 30 lines, 5¾ in. long; written in cursive, sparingly pointed Neskhi; dated Ta'izz, Friday, 23 Rabī' II., A.H. 811 (A.D. 1408).

A commentary upon the preceding work, by the author.

الحمد لله حمدا القاحه الالهام وتقيته التمام
... قال الشيخ ابو الحسن طاهر بن احمد بن بابشاذ
البحوى رحمه الله اما بعد ايها الشيخ ابا القسم خلف بن
ابراهيم المقرئ

The preface is addressed by the author to Shaikh Abu 'l-Kāsim Khalaf B. Ibrāhīm al-Mukri. The latter had received a commentary upon the Muḳaddimah, which Ibn. Bābāshād had dictated in the previous year, viz., A.H. 466, to Abu 'l-Kāsim 'Abd al-Rahmān B. Abi Sa'īd al-Sikilli; but, having found that copy defective in the beginning, he had requested the author to supplement it. The latter complied the more readily with his wish because that first commentary had been dictated by him in great haste and in the midst of engrossing occupations.

The author says, further on, that the Muḳaddimah, containing as it did all that beginners required, had been styled by scholars **الحسبة**, i.e., "sufficient." He adds that it had been written upwards of thirty years previously.

The commentary is very full, and extends over the whole work. The comments are separated from the text by the words **واما قولنا** or **قول الشيخ**.

The MS. was written by Faḳīh Sharaf al-Dīn Ismā'il B. 'Umar B. Ismā'il al-Hilli, who, as we are informed in a later note by his nephew, 'Abdallah B. Muḥ. B. 'Umar B. Ismā'il, died A.H. 840.

The same work is noticed in the Leyden Catalogue, 2nd ed., no. 148.

II. Foll. 64—136; about 25 lines, 4¾ in. long; written in fair, vocalized Neskhi; dated Ṣan'ā, Rabī' II., A.H. 831 (A.D. 1428).

The Mufaṣṣal of Zamakhshari (v. Or. 2809), with marginal notes; imperfect at the beginning.

It begins abruptly with a passage corresponding with page 10, line 6, of Broch's edition of 1879.

يحيى بن على بن يحيى بن محمد بن
عيسى المرادى المدحجى نسباً والزيدى مذهباً

Subjoined are a few extracts, the first of which is an Urjūzah by Shams al-Dīn Muḥ. Ibn al-Maghribi al-Andalusi, Muḥtasib of Baghdad, on similar words written respectively with **ظ** and **ض**. It begins as follows:

افضل ما فاد به اللسان وخير ما جرى به البيان

III. Foll. 139—187, uniform with the preceding.

Nizām al-Gharīb, a glossary of rare words, by 'Isa B. Ibrāhīm al-Raba'i (v. Or. 3770,

art. I.), with this title: كتاب نظام الغريب في علم اللغة تأليف الشيخ الاجل العالم العامل الورع عيسى بن ابراهيم الربيعي

The last page has been supplied by a later hand.

919.

Or. 3824.—Foll. 137; $7\frac{1}{2}$ in. by 5; 24 lines, 4 in. long; written in neat, but imperfectly pointed, Neskhi; dated 4 Jumāda II., A.H. 798 (A.D. 1396). [GLASER, no. 112.]

I. Foll. 1—124. Commentary of Imām Yaḥya B. Ḥamzah B. Rasūl Allāh upon the Muḥaddimah of Ibn Bābushād, with this title: كتاب الحاصر لفوائد المقدمة لطاهر في علم حقايق الاعراب الفه السيد الامام عماد الاسلام سلالة الائمة وقدوة الامة يحيى بن حمزة بن رسول الله صلى الله عليه

الحمد لله الذي انزل القرآن مفصصا بفضل علم الاعراب... اما بعد فاني رايت اكثر من تعلق بعلم العربية من اهل زماننا هذا محلقيين على كتب الشيخ طاهر بن احمد بالدرس

The commentator is the Zaidi Imām al-Muʿayyad billah, author of al-Intiṣār, who died A.H. 749. The commentary is mentioned under the title of الحاصر لمقدمة طاهر in the list of the Imām's works, Tarjuman, fol. 164a. It includes nearly the whole text of the Muḥaddimah, and was completed, as stated at the end, in the month of Muḥarram, A.H. 711. It is mentioned, with the same date, by Haj. Khal., vol. vi., p. 70.

This copy is divided into two parts (Juz), the first of which ends, fol. 53b, with the second paragraph of Faṣl 3.

II. Foll. 125—137. The Maḥṣūrah of Ibn Duraid, with a Tasmīṭ by Majd al-Dīn Asʿad

B. Ibrāhīm B. ʿAlī al-Irbīlī, . . . الدريدييه وتسببها للصدر السعيد المرحوم مجد الدين اسعد بن ابراهيم بن علي الاربلي

Beg. of Tasmīṭ:

لما بدى من المشيب صونه
وبان عن عصر الشباب بونه

920.

Or. 3737.—Foll. 119; 10 in. by 7; 21 lines, $4\frac{3}{4}$ in. long; written in fair Neskhi, apparently in the 15th century.

[GLASER, no. 21.]

Another copy of the commentary of Imām Yaḥya B. Ḥamzah on the Muḥaddimah of Ibn Bābushād, with this title: كتاب الحاصر لفوائد المقدمة في علم حقايق الاعراب للشيخ الاجل طاهر بن احمد بن بابشاذ النحوي الجوهري الفه السيد الامام عماد الاسلام . . . يحيى بن حمزة بن رسول الله

This copy is divided, like the preceding, into two parts, the first of which ends with the same passage (fol. 49b). The second part is slightly imperfect at the end, and has some leaves transposed.

921.

Or. 4202.—Foll. 114; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in fair Neskhi; dated Rabiʿ I., A.H. 1055 (A.D. 1645).

[LANE.]

الطرنوج

A commentary on the Miʿat ʿĀmil of ʿAbd al-Kāhīr B. ʿAbd al-Raḥmān al-Jurjānī (d. A.H. 474), without author's name.

Beg. الحمد لمن وجب علينا ثناؤه ولن لا يزول من حيث النعم علينا غناؤه . . . فاني لما رايت الطالبين

يطلبونه [sic] شرحا للعوامل للشيخ الامام عبد القاهر
بجل اعرابها اردت ان ابين اعرابها بقدر طاقتي ...
وسميته بالطرنوج

An anonymous commentary with the same initial words is noticed by Flügel, Vienna Catalogue, nos. 150-1, by Pertsch, nos. 217, 220, 3, and in the Khedive's Library, vol. iv., p. 71; but none of these MSS. contain the strange title found in the present copy, a word apparently unknown to Arabic lexicons. In one of the Khedive's MSS. the commentary is ascribed to Khālid al-Azhari.

The commentary includes the text, word by word, with a red line drawn over it.

Copyist: ذو الفقار بن عبد الله

A Turkish calendar (غرة نامه), by the same hand, occupies one page at the beginning.

922.

Or. 4328.—Foll. 88; 6 in. by 4; 17 lines, 2½ in. long; written in plain Neskhi, probably in the 17th century. [BUDGE.]

Another anonymous commentary on the Mi'at 'Āmil.

Beg. الحمد لله رب العالمين حمدا كثيرا طيبا مباركا
كما يحب ربنا ... اما بعد فهذه كلمات مفهومات
فهنا [sic] من كلام الشارح لمتون النحو ومن استاديننا
رحمهم الله استنبطنا واستخرجنا من مقالتهم الشريفة

The passages of the text are preceded by قوله.

923.

Or. 4329.—Foll. 112; 7 in. by 5½; 17 lines, 3½ in. long; written in fair, partly vocalized, Neskhi, apparently in the 15th century.

[BUDGE.]

ملحة الاعراب

The versified grammar of al-Kāsim B. 'Alī al-Ḥarīrī, who died A.H. 516, with his own commentary.

قال الشيخ الامام العالم الفاضل ابو القاسم
الحري البصري ... اقول من بعد افتتاح القولي
بمحمد ذي الطول شديد الخول

The commentary begins: الحمد ما يمنع الشئ
المحدود من الخروج عما حد به

The Mulḥat has been printed, with the same commentary, in Bulak, A.H. 1292, and in Cairo, A.H. 1302. The original MS. has lost beginning and end; its contents correspond with pp. 9-87 of that edition. The lost portions, foll. 1-10, 91-112, have been supplied by a modern hand, A.H. 1295 (A.D. 1878).

The headings of Mulḥat al-I'rāb are given in the Bodleian Catalogue, vol. ii., p. 182b, and the work has been translated by Léon Pinto, Paris, 1885.

For other copies and editions of the commentary see the Arabic Catalogue, p. 240, viii.; Ahlwardt, no. 292; Uri, no. 1140; the Leyden Catalogue, 2nd ed., no. 158; the Khedive's Library, vol. iv., p. 76; Houtsma, no. 305, &c.

924.

Or. 3762.—Foll. 326; 8½ in. by 6¾; written by several hands, with dates ranging from A.H. 1068 to 1188 (A.D. 1658-1774).

[GLASER, no. 46.]

I. Foll. 1-35. A commentary by Jamāl al-Dīn Muḥammad B. 'Umar B. Mubārak Baḥrāḳ al-Ḥaḍramī upon the Mulḥat al-I'rāb of al-Ḥarīrī, with this title: هذا شرح
ملحة الاعراب تأليف الامام العلامة جمال الدين محمد
بن عمر [بن مبارك بحرق over the line] الحضرمي

Beg. . . . الحمد لله الذى خلق الانسان وعلمه البيان
اما بعد فهذا شرح علقتة على ملحمة الاعراب وصنعة
الاداب اختصرته من شرح ناظمها رحمه الله تعالى
وضممت اليه فوايد جملة وزوايد مهمة

It will be seen from the above that the commentator has abridged the commentary of al-Hariri upon his own metrical treatise (no. 923), and has made to it considerable additions. The commentary includes the whole text of the *Mulḥat*, and ends with verses inciting learners to its study.

The author died A.H. 930. See al-Nūr al-Sāfir, Add. 16,648, fol. 55, where the present commentary is mentioned among his works, and Or. 3165.

The commentary has been printed with the title بحفة الاحباب وطرفة الاصحاب, in Cairo, A.H. 1300. Extracts from it are given by Léon Pinto in his edition of the *Mulḥat al-I'rāb*, Paris, 1885.

For other copies see the Leyden Catalogue, 2nd ed., no. 159; Ahlwardt, *Glaser'sche Sammlung*, no. 192; Landberg, no. 514, 3; and for printed editions, the Khedive's Library, vol. iv., p. 28.

II. Foll. 38—85. A commentary by Khālid B. 'Abdallah al-Azhari upon the grammatical treatise of 'Abdallah B. Yūsuf Ibn Hishām, entitled al-I'rāb 'an Kawā'id al-I'rāb, with this title: كتاب موصل الطلاب الى

قواعد الاعراب شرح الاعراب عن قواعد الاعراب للشيخ العلامة بدر الدين خالد بن عبد الله المصرى رحمه الله تعالى

Beg. الحمد لله الملهم لحمة . . . وبعد فيقول العبد الفقير . . . خالد بن عبد الله الأزهرى هذا شرح لطيف على قواعد الاعراب سالنيه بعض الاصحاب

The author, Zain al-Dīn Khālid B. 'Abd-

allah B. Abi Bakr al-Azhari, wrote also commentaries upon *Auḍaḥ al-Masālik*, the *Alfiyyah*, and the *Ājarrūmiyyah*. He died on his return from Mecca to Cairo, A.H. 905. See al-Kawākib al-Sā'irah, fol. 55b.

This commentary has been printed with the *Tamrīn al-Ṭullāb* of the same author, Cairo, 1876. For other copies see the Arabic Catalogue, p. 692b; Pertsch, no. 324; and the Khedive's Library, vol. iv., p. 116.

III. Foll. 86—107. Gloss of Sayyid Muḥammad Ibn 'Ankā on the preceding commentary, edited by Muḥ. B. 'Abd al-Rahmān al-Tihāmi, who gave it the following title: المنهل المرى من حواشى السيد محمد ابن عنقا على شرح القواعد للأزهرى

Beg. الحمد لله الذى رفع هذا الدين على ساير الاديان . . . وبعد فيقول العبد الضعيف . . . محمد بن عبد الرحمن التهامى اللهيف لما وجدت الحواشى التى لسيدنا وشيخنا ومولانا . . . ابى هزاع محمد الحسينى الحسنى المكى نسباً نزيل اب الحية طول الله عمره . . . على شرح الأزهرى للقواعد الكبرى لابن هشام مسهلة لغويص عبارته . . . فاستاذنته فى تجريدتها

It will be seen from the above that the editor was a disciple of the author of the gloss, whom he calls here Abu Hazzā' Muḥ. al-Ḥusaini, and had obtained his leave for editing it. The author came from Mecca, and resided in Ibb, a town of Yemen.

This copy is dated Wednesday, 2 Rabi' I., A.H. 1188 (A.D. 1774).

IV. Foll. 110—174. Gloss of Aḥmad B. Muḥammad al-Zurkāni al-Māliki upon al-I'rāb of Ibn Hishām, and on its commentary, by Khālid al-Azhari (art. II.).

Beg. يقول العبد الفقير الى الله تعالى احمد بن محمد الزرقانى المالكى رحمه الله امين الحمد لله رب

العالمين . . . وبعد فهذه حواشى متعلق بمقدمة الاعراب
عن قواعد الاعراب للشيخ الامام . . . جمال الدين
يوسف بن هشام الانصارى . . . وشرحها للشيخ العلامة
زين الدين خالد بن عبد الله الزهرى . . . جمعها حال
القرأة على هامش نسختى . . . وجمعها فى هذه الاوراق
وزدت عليها ما تيسر

The author of the gloss was a Māliki
legist, who lived in Egypt towards the close
of the tenth century of the Hijrah. His
grandson, 'Abd al-Bāki B. Yūsuf B. Muḥ.,
commentator of Mukhtaṣar Khalil, was born
A.H. 1020. See *Khulāṣat al-Athar*, vol. ii.,
p. 287, and the *Arabic Catalogue*, p. 413,
note *d*.

The copy is dated Monday, 18 Rabī' I.,
A.H. 1188.

V. Foll. 176—207. The text of the *Mulḥat*
al-I'rāb of al-Ḥarīrī (v. supra, no. 923), with
copious glosses vertically written between
the lines.

The author's name does not appear. The
following title is prefixed : كتاب ملحت
الاعراب وابداع الاداب تصنيف الشيخ الامام العلم
السامى الهمام شيخ الاسلام

The copy is dated Saturday, 19 Duḥijjah,
A.H. 1117 (A.D. 1706).

Copyist: عبد السلام بن عبد الباقى بن عبد
الحفيظ الرلى نسا الشافعى مذهبا

VI. Foll. 215—234. Commentary upon
the *Mi'at 'Āmil* of 'Abd al-Ḥāhir al-Jurjānī,
without author's name.

Beg. ان اولى ما نطقت به السن الانام . . . اما
بعد فلما رايت العوامل فى النحو على ما جمعه الامام
الفاضل الاجل ابو بكر عبد القاهر بن عبد الرحمن
الجرجاني رحمة الله عليه اخصر مختصرات

For other copies, also anonymous, see *De*
Jong, p. 21, and the *Leyden Catalogue*,
2nd ed., no. 155.

VII. Foll. 237-8. The first three pages
of another commentary upon the *Mulḥat al-*
I'rāb, entitled *مخدرات ملحة*
كشف النقاب عن مخدرات ملحة
الاعراب, without author's name.

سبحانك لا احصى ثناء عليك . . . وبعد
فهذا تعليق وجيز على المقدمة الخ

The author is 'Abd al-Ḥādir B. Aḥmad
B. 'Alī al-Fākihi, who died A.H. 982. See
the *Leyden Catalogue*, 2nd ed., no. 160;
Landberg, no. 513; and the *Khedive's*
Library, vol. iv., p. 89.

VIII. Foll. 239—307. Al-Ḥarīrī's com-
mentary upon his own *Mulḥat al-I'rāb*, with
the text (no. 923). The work begins with
the first four Baits of the *Mulḥat*, the
comment upon which begins as follows:
لحد ما يمنع المحدود من الخروج عن ما حد به وينع
غيره عن الدخول فيه

The following title is prefixed : كتاب
مرتج الاحباب وبغية الطلاب شرح ملحة الاعراب
كلاهما للشيخ الامام . . . ابى محمد القاسم بن على بن
محمد بن عثمان الحريري

Dated Friday, last of Rajab, A.H. 1068
(A.D. 1658).

IX. Foll. 309—313. Extract from a col-
lection of the sayings of Taki al-Dīn al-
Subki (d. A.H. 756), by his son, Tāj al-Dīn :
هذه الفوائد منقولة من ترجمة الامام العلامة تقى
الدين السبكي رحمه الله تعالى لولده تاج الدين

Dated Shawwāl, A.H. 1107 (A.D. 1696).

X. Foll. 314—317. A *Kasidah*, by Sharaf
al-Dīn Ismā'il B. Abi Bakr al-Mukri (d. A.H.

837), in condemnation of music, entitled
الذريعة الى نصره الشريف.

Beg. برغم سنة خير العجم والعرب
اضحت مساحدا للهو واللعب

Appended are verses in praise of the above poem by a contemporary of the author, Sayyid Jamāl al-Dīn al-Hadī B. Ibrāhīm B. 'Alī B. al-Murtada, foll. 317-8.

XI. Foll. 319—323. Another Kasidah of Ibn al-Mukri in refutation of Ibn al-'Arabi and of the Sufis.

Beg. الا برسول الله غارة ثاير
غيور على حرمانه والشعاير

925.

Or. 2809.—Foll. 233; $8\frac{1}{2}$ in. by 6; 13 lines, $3\frac{3}{8}$ in. long; written in large and elegant Neskhi, with all the vowels; dated Friday, six nights before the end of Sha'bān, A.H. 665 (A.D. 1267).

[A. GHANDOUR BEY.]

المفصل في صنعة الاعراب

The grammar of Abu 'l-Kāsim Maḥmūd B. 'Umar al-Zamakhshari, who died A.H. 538 (v. the Arabic Catalogue, p. 230b).

The above title, which occurs in the preface, fol. 3b, is also written in white in an illuminated border on the first page, with the addition: تاليف الامام العلامة ابى القاسم
الزمخشري رحمه الله

The work is known by the two editions published by J. B. Broch, Christiania, 1859 and 1879. It has also been printed in Alexandria, A.H. 1291, and has been partly translated by Trumpp in the Sitzungsberichte der Bayer. Akademie for 1878 and 1884. For MSS., see the Khedive's Library,

vol. iv., p. 111; the Leyden Catalogue, 2nd ed., p. 93; Houtsma, no. 306; &c. The text is included in the commentary of Ibn Ya'ish, edited by G. Jahn, Leipzig, 1876—86.

At the end of the MS. it is stated that the work was begun on the first of Ramaḍān, A.H. 513, and finished on the first of Muḥarram, A.H. 515. There are a few marginal notes, partly in the writing of the copyist, partly by later hands.

This copy is due to the pen of a well-known grammarian, Muḥ. B. Ibrāhīm Ibn al-Naḥḥās, who was born A.H. 627, and died in Cairo, A.H. 698, and who is praised for his fine handwriting (Bughyat al-Wu'āt, fol. 4b). He wrote on the title-page: كتبه المنجي الى الله
جلت قدرته محمد بن ابراهيم بن محمد بن النحاس
الحلي الشافعي النحوي غفر الله له برحمته تذكرة للاح
الاجل الفاضل . . . شرف الدين ابى بكر محمد بن
محمد بن عبد الله الاسعدي فقهه الله به

926.

Or. 3765.—Foll. 80; $8\frac{1}{4}$ in. by 7; about 23 lines, 5 in. long; written in the angular Neskhi of Yemen, with occasional vowels; dated in the Madrasat al-Nizāmiyyah, Zabīd, 5 Muḥarram, A.H. 673 (A.D. 1274).

[GLASER, no. 49.]

The same work, wanting the first page.

It begins abruptly with these words: (see Baqawiluhm والتشبت باهداب فسرهم وتاويلهم Broch's 2nd edition, p. 2, line 18).

At the end of Kism I., fol. 45b, is a Samā', or certificate of reading, dated 1 Rabi' I., A.H. 673, in which Muḥammad B. 'Abdallah B. 'Umar B. Jābir states that al-Fakih Wajih al-Dīn Abu Muḥ. 'Abd al-Raḥmān B. Sulaimān al-Shāwari had read before him the whole of the Mufaṣṣal, and gives his own catena traced up to the author.

927.

Or. 3740.—Foll. 287; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{2}$ in. long; written in fair large Neskhi, with all the vowels; dated Thursday, 30 Rabi' I., A.H. 686 (A.D. 1287).

[GLASER, no. 24.]

التخمير

The second and last volume of an extensive commentary upon the Mufaṣṣal of Zamakhshari, by Abu Muḥ. al-Kāsim B. al-Ḥusain al-Khuwārazmi, with the following title:

السفر الثاني من شرح كتاب المفصل في صنعة الاعراب الموسوم بالتخمير للامام العالم المحقق صدر الافاضل والعلماء في العالمين . . . ابى محمد القاسم بن الحسين الخوارزمي
رحمة الله عليه

قال جاز الله رحمه الله ومن اصناف الاسم
المسبوق هو الاب او البلد الملحق بآخرة ياء مشددة
قال المشرح هدى الله سعيه هذا الكلام ينزهك لسر
وذلك انهم قالوا النسبة الى الجمع لا يجوز

The author was born A.H. 555, and died A.H. 617. He wrote, besides the present commentary, another of medium size entitled *الحجيرة*, and a shorter one called *السيبكية*. See *Bughyat al-Wu'āt*, fol. 193, and *Haj. Khal.*, vol. vi., p. 38. His commentary on *Sikṭ al-Zand* is noticed in the *Leyden Catalogue*, vol. ii., p. 55.

This volume, which contains the whole text of the Mufaṣṣal in short passages preceded by *قال جاز الله*, and separated from the commentary by the words *قال المشرح*, comprises, besides the latter part of *Kism I.*, *Kisms II.*, *III.*, and *IV.*, beginning respectively at foll. 68*b*, 119*a*, and 185*a*. The corresponding text occupies pp. 89—197 in *Broch's* edition of 1879.

The commentator states at the end that

the *Takhmīr al-Mufaṣṣal* was completed on Sunday, the 17th of Sha'bān, A.H. 611.

The transcriber, Muḥ. B. 'Ali B. Muḥ. al-Ṣaifi al-Ḥimiyari, who was also the owner of the MS., wrote it in the fortress of Zafār, in Yemen.

928.

Or. 3720.—Foll. 215; $11\frac{3}{4}$ in. by 8; 27 lines, $5\frac{1}{4}$ in. long; written in fair, but imperfectly pointed, Neskhi; dated Sunday, 26 Dulka'dah, A.H. 951 (A.D. 1545), bound in stamped leather covers.

[GLASER, no. 4.]

التاج المكلل بجواهر الاداب

على كتاب المفصل في صنعة الاعراب

A commentary upon the Mufaṣṣal of al-Zamakhshari, by Amīr al-Mūminin al-Mahdi lidīn-allah Aḥmad B. Yahya B. al-Murtada, *تأليف امير المؤمنين المهدي لدين الله رب العالمين احمد بن يحيى بن المرتضى*

الحمد لله على نعمه التي لا تحصى بعد . . .
وبعد فانه لما كان علم العربية من انفع العلوم واهداه
الى معرفة كلام الحى القيوم وكان المفصل فيه

After praising the Mufaṣṣal as the most elegant composition on grammar, the author says that, having found previous commentaries unduly diffuse and, at the same time, partly defective, he determined to write the present one, which, while avoiding undue prolixity, gave full explanation of all that required it.

The commentator is the Zaidi Imam and prolific writer, al-Mahdi, who died A.H. 840. The present commentary is mentioned among his numerous works in *Sīrat al-Mutawakkil*, Or. 3918, fol. 24*b*, under the abridged title of *المكلل بفرديد معاني المفصل*.

In the present volume, which is called *الجزء الاول*, the commentary is brought down to the end of *Kism I.* (Broch's edition, 1879, pp. 1—108). It includes the entire text, written with red ink.

This copy was made for the great-grandson of the commentator, al-Muṭahhar B. Amīr al-Mūminīn Sharaf al-Dīn B. Shams al-Dīn B. Amīr al-Mūminīn al-Maḥdī lidīn-allah Aḥmad B. Yaḥya al-Murtaḍa, who died A.H. 980.

929.

Or. 3821.—Foll. 154; 8½ in. by 6; from 16 to 20 lines, 4¼ in. long; written in fine, bold, partly vocalized Neskhī, before A.H. 643 (A.D. 1245). [GLASER, no. 109.]

I. Foll. 1—118. التهذيب

A treatise on grammar, by Sābiḳ al-Dīn Muḥammad B. 'Alī B. Aḥmad B. Ya'ish al-Ṣan'ānī.

قال الفقيه الاجل سابق الدين محمد بن علي بن احمد بن يعيش الصنعاني الحمد لله حمد معترف بنعمائه . . . ولما كانت الفوائد في ابواب النحو منشورة متفرقة في اثناء اقسامه غير محصورة وكان حفظها يصعب على مرتاد الفهم ويفرط أكثرها عن ان يحيطه الوهم سألني بعض من يعز سؤاله ويلتقي بالقبول مقاله ان اجمع في كل باب عقدا جامعا لفوائده مشتملا على فصوله وذكر شواهد فاسدته فيما رame من عندي وبذلت في ذلك بعض جهدي وبأذنت الى تصنيف كتاب سميت به التهذيب مرتبة ابوابه احسن ترتيب رغبة في التقريب للمتدرسين وكئة على ما وضعت في كتاب المحيط

The author refers in the above preamble to a more extensive grammar, previously written by himself, under the title of كتاب

المحيط (neither work was known to Haj. Khal.). He appears to have lived in Yemen about the close of the sixth century of the Hijrah, and is not to be confounded with Ibn Ya'ish, commentator of the Mufaṣṣal, whose name was Ya'ish B. 'Alī, and who died in Ḥalab, A.H. 643.

The work is divided into a large number of sections, with the following and similar headings: عقد باب الاسم, عقد باب الكلام, &c. The subjects are treated in the following order: الاسم, fol. 2b; الفعل, fol. 5a; الحرف, fol. 14b; الاعراب, fol. 18b; البناء, fol. 21b; المجزورات, fol. 27b; المنصوبات, fol. 48b; التثنية, fol. 69a; الجمع, fol. 83a; المقصور, fol. 86a; ما لا ينصرف, fol. 88a; المعاني, fol. 90b; والتصغير, fol. 94b; والنسب, fol. 96b; والعدد, fol. 101a; والاتفات, fol. 104a; &c.

The work ends with several short sections, the last of which treats of the meeting of two vowel-less letters (التقا الساكنين). Verses are often quoted.

In a licence written at the end, fol. 119, the author's son, 'Alī B. Muḥ. B. 'Alī B. Aḥmad B. Ya'ish, declares that the above work of his father, and also his own work entitled al-Durar al-Manzūmah bil-Bayān, with its commentary (v. infra, art. III.), had been read before him by one Zaid B. Ibrāhīm.

Foll. 10—13 have been supplied by a later hand.

II. Foll. 120—126. The Muḥat al-I'rāb of al-Ḥarīrī (no. 923), كتاب ملحة الاعراب في النحو للشيخ الامام الرئيس ابي محمد القسم بن علي المريرى

At the end is the following note, dated A.H. 643: قرأت ملحة الاعراب على الشيخ الموفق: الطاهر حاتم بن علي الصربون (?) رحمها الله مشروحة
4 H 2

ثم على الشريف البغدادي الحسيني عبد الله بن الحسن (?)
... في سنة ثلث وأربعين وستماية

III. Foll. 126—132. A poem in the form of a Kasidah, containing grammatical riddles, by Sayyid 'Ali B. Muḥammad Ibn Ya'ish (son of the author of al-Taḥdīb, art. I.), with the following title: الدرر المنظومة بالبيان في تقويم اللسان, with a commentary by the author.

Beg. قال الفقيه السيد علي بن محمد بن يعيش
أتذكر إياما مضينا لنا غرا
وتعرف بعد الطاعن الطلل القفرا

IV. Foll. 133—152. Readings of the Coran by Nāfi', as transmitted by Kālūn, collected by al-Muḥri Abu Muḥ. 'Abdallah B. Aḥmad B. As'ad: هذا مقرا جامع لمشهور قراءة قالون عن زافع رضى الله عنهما تأليف الفقيه المقرئ أبي محمد عبد الله بن أحمد بن أسعد رضى الله عنه وأرضاه

Beg. الحمد لله الواحد القهار الراحم الغفار... سألني
بعض الاخوان من حملة القرآن تأليف مختصر جامع
للمشهور من قراءة قالون عن زافع

After a short notice of Nāfi' and Kālūn (v. Arabic Catalogue, p. 70a, and Nöldeke, Geschichte des Qorans, pp. 288 *seqq.*), the author gives the general rules adopted by the former, and afterwards, foll. 144—152, his reading of special words in the order of the text, from Sūrat Āl 'Imrān to Sūrat al-Kāfirin, where the MS. breaks off.

The latter part of the MS., foll. 131—154, is in a somewhat later hand, probably of the 14th or 15th century.

For other collections of the readings of Nāfi', see Ahlwardt, Berlin Catalogue, nos. 641—45.

930.

Or. 4330.—Foll. 97; 8½ in. by 5½; 11 lines,

2½ in. long; written in Neskhi, A.H. 1029-30 (A.D. 1619-20). [BUDGE.]

I. Foll. 1—36. Al-Miṣbāḥ, by Abu'l-Faṭḥ Nāṣir B. 'Abd al-Sayyid al-Muṭarrizi (d. A.H. 610). See the Arabic Catalogue, p. 231a, art. III.

II. Foll. 39—47. Commentary on the Mi'at 'Āmil of 'Abd al-Qāhir al-Jurjāni (no. 921). It breaks off at the beginning of the paragraph النوع التاسع في أسماء الافعال (Baillie's edition, vol. i., p. 28).

III. Foll. 48—97. The Kāfiyah of Ibn al-Hājib, wanting the beginning, i.e., the first four pages of Baillie's edition.

931.

Or. 3080.—Foll. 88; 7 in. by 4½; 13 and 11 lines, about 2 in. long; written in cursive Nestalik, probably in the 17th century.

[KREMER, no. 88.]

The same treatises, in the following order: al-Kāfiyah, fol. 2b; al-Miṣbāḥ, fol. 39b; and and Mi'at 'Āmil, fol. 76b.

There are copious notes in the margins.

932.

Or. 1177.—Foll. 120; 8½ in. by 6; 15 lines, 3½ in. long; written in small and neat Neskhi, with vowels; dated Tuesday, 22 Muharram, A.H. 720 (A.D. 1320).

[ALEX. JABA.]

A commentary upon the Miṣbāḥ of al-Muṭarrizi, imperfect at the beginning.

The MS. has neither title nor author's name; but it evidently contains the commentary entitled الضوء by Tāj al-Dīn Muḥ. B. Muḥ. B. Aḥmad al-Isfarā'ini. See the Arabic Catalogue, no. 500 and p. 773a, ad p. 235a.

The extant portion of the preface contains a eulogy upon a high-placed and learned personage, only designated by the names *Burhān al-Ḥaḳḳ wa 'l-Dīn* and *Muḥammad*, by whose desire the author wrote this commentary. An extract from the same preface is given by *Fleischer*, *Leipzig Catalogue*, no. 24.

The *Ḍau* has been printed in Lucknow A.D. 1850. Most MSS. leave out the preface. See the *Leyden Catalogue*, 2nd ed., no. 175; *Loth*, no. 891; the *Vienna Catalogue*, vol. i., no. 164; *Houtsma*, no. 313; *Dérenbourg*, *Escorial*, no. 117; *Paris*, no. 4099; *Upsala*, no. 47; *Pertsch*, no. 237; and the *Khedive's Library*, vol. iv., p. 78. In the last-named work *al-Isfarā'ini* is stated to have died A.H. 684, while *Rosen* gives, in the *Marsigli* collection, no. 264, A.H. 674 as the date of his death.

The commentary proper begins fol. 3a:
قوله اما بعد حمد الله تعالى اما كلمة فيها معنى الشرط
فلذلك كانت الفاء لازمة

Copyist: عمر بن محمد بن اسمعيل بن ماشالله

933.

Or. 4331.—Foll. 137; 8 in. by 5; 14 lines, 3½ in. long; written in plain cursive *Neskhi*, probably in the 16th century. [BUDGE.]

An anonymous commentary upon the *Miṣbāḥ*, with marginal notes.

Beg. اما بعد حمد الله اما كلمة فيها معنى الشرط
ولذلك كانت الفاء لازمة لها قال سيديويه

The MS. is endorsed *ملا سعد الدين* تصنيف
مصباح در نحو مع حاشيه مصباح; but it contains in reality the same commentary as the preceding MS.

Copyist: عبد الصمد بن مولانا يوسف بن داود

934.

Or. 1176.—Foll. 140; 7½ in. by 5¼; 11 and 13 lines, about 3 in. long; written in *Neskhi*, probably in the 18th century.

[ALEX. JABA.]

The following grammatical treatises:

I. *Al-Kāfiyah*, by *Ibn al-Ḥāḓib*, fol. 2b.

II. *Mi'at 'Amil*, by 'Abd al-Ḳāhir al-Jurjāni, fol. 42b.

III. A commentary upon the preface of the *Miṣbāḥ*, without author's name, fol. 55b.

Beg. الحمد لله الذي لا يبلغ كنهه جاد . . . اما
بعد فهذه اوراق لاعراب ديباجة المصباح

The same work is noticed in the *Arabic Catalogue*, p. 231a, art. II. For other copies, see *Pertsch*, no. 214, and the *Paris Catalogue*, nos. 4019—22.

IV. *Al-Miṣbāḥ*, by al-Muṭarrizi, fol. 105b.

V. *Al-Ajurrūmiyyah* (v. *Arabic Catalogue*, p. 239b), fol. 130b.

935.

Or. 4205.—Foll. 126; 5¾ in. by 3½; 11 lines, 1½ in. long; written in neat *Nestalik*, with red-ruled margins; dated *Rabī' II.*, A.H. 1031 (A.D. 1622). [LANE.]

I. Foll. 2—69. Anonymous commentary upon the preface of the *Miṣbāḥ*.

Beg. قال المصنف اما بعد اما كلمة متضمنة لمعنى
الشرط فلذلك لزم دخول الفاء في جوابها

It is the commentary above noticed, no. 934, III., without the preamble.

II. Foll. 70—111. The text of the *Miṣbāḥ*.

III. Foll. 112—126. The *Mi'at 'Amil* of 'Abd al-Ḳāhir al-Jurjāni, with the usual commentary.

936.

Or. 4332.—Foll. 70; 7 in. by $4\frac{3}{4}$; from 21 to 23 lines, $3\frac{1}{4}$ in. long; written in small and cursive Nestalik, apparently in the 16th century. [BUDGE.]

A gloss on the anonymous commentary upon the Dībājah of the Miṣbāh (see no. 934, III.).

It has no preface, and begins at once with the first words of the commentary as follows:

الحمد لله الذي لا يبلغ كنهه جاد اى لا يحصل الى
تصوره بحقيقته كل من يجد فى انتسابه باى طريق كان
من النظر والرياضة

The entire text of the commentary is included, and is distinguished by a red line drawn over it.

937.

Or. 3878.—Foll. 90; $8\frac{1}{4}$ in. by 6; 5 lines, $3\frac{3}{4}$ in. long; written in fair, partly vocalized, Neskhī; dated Sunday, 21 Ramadan, A.H. 1009 (A.D. 1601). [GLASER, no. 166.]

الكافية

The well-known grammar of Ibn al-Ḥāḥib (Jamāl al-Dīn Abu 'Amr 'Uthmān B. 'Umar, who died A.H. 646), with copious marginal and interlineary notes; wanting about four leaves at the beginning.

For MSS. and editions see Pertsch, no. 250; Loth, no. 901; Paris, nos. 4025—36; and the Khedive's Library, vol. iv., p. 88.

Foll. 90—93 contain the Maḥṣūrah of Ibn Duraid, and the beginning of Bānat Su'ād, with glosses.

938.

Or. 4038.—Foll. 129; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 5 lines, $2\frac{7}{8}$ in. long; written in fair Neskhī, with red-ruled margins; dated al-Sharaf al-A'la, Rabī' I., A.H. 1069 (A.D. 1658).

[GLASER, no. 340.]

The same work, with copious notes written in the margins and between the lines.

Copyist: السيد الحسن بن الحسين بن صلاح
الشرقى بلدا والزيدى مذهباً

939.

Or. 4333.—Foll. 121; 8 in. by $5\frac{1}{2}$; 5 lines, $2\frac{1}{4}$ in. long; written in fair, partly vocalized, Neskhī, apparently in the 17th century.

[BUDGE.]

The same work, with some marginal notes, chiefly from Jāmi's commentary.

The first and last leaves have been supplied by a later hand.

940.

Or. 3782.—Foll. 37; $6\frac{1}{4}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{1}{4}$ in. long; written in fair Neskhī, with red-ruled margins, apparently in the 18th century. [GLASER, no. 67.]

The same work.

941.

Or. 4035.—Foll. 96; $10\frac{1}{4}$ in. by $7\frac{3}{4}$; 22 lines, $5\frac{1}{4}$ in. long; written in fair Neskhī; dated 10 Muharram, A.H. 832 (A.D. 1428).

[GLASER, no. 337.]

A commentary upon the Kāfiyah, by its author, Ibn al-Ḥāḥib, with this title: كتاب
شرح الكافية فى علم الاعراب تأليف الشيخ الامام . . .
ابى عمرو عثمان بن عمر المعروف بابن الحاجب شكر
الله سعيه

Beg. قال الشيخ الامام العالم الاوحد الصدر الكامل
جمال الدين ابو عمرو عثمان بن عمر بن ابى بكر المالكي
المعروف بابن الحاجب الكلمة لفظ وضع لمعنى مفرد قوله
لفظ يشتمل الكلمة وغيرها لانه لما يتلفظ به سوا وضع
لمعنى او لا قوله وضع لمعنى يخرج عنه المهملات لانها لم
توضع

It is stated by al-Suyūṭi, *Bughyat al-Wu'āt*, fol. 165, and, after him, by Haj. Khal., vol. v., p. 7, that Ibn al-Ḥāḥib composed both a commentary upon the *Kāfiyah*, and a metrical version of it. His commentary is also mentioned by Ibn Khallikān, vol. ii., p. 194. There is, therefore, no reason to doubt the testimony of the present copy and of the Munich MS., Aumer, no. 714, in both of which the commentary is ascribed to Ibn al-Ḥāḥib.

The passages of the text are introduced by the word *قوله*, according to a practice which is not unusual with Eastern writers commenting on their own works. But in the body of the commentary the author occasionally refers to the text by the word *قولنا*. We find, moreover, the present commentary quoted as that of the author of the *Kāfiyah*, *قال المصنف في شرحه*, in one of the earliest commentaries, no. 944. For instance, in the passage quoted there, fol. 52, beginning *فانه يجوز ان يقال اقام مبتدا وزيد مرتفع بقاءم الخ*, which is found in the present MS., fol. 15.

Copious notes are written in a small character in the margins.

A copy of the same commentary, dated A.H. 687, is described in the Leyden Catalogue, 2nd ed., vol. i., no. 184. See also Ahlwardt, *Glaser'sche Sammlung*, no. 54, and the Paris Catalogue, no. 4055.

942.

Or. 4036.—Foll. 291; $7\frac{1}{4}$ in. by $5\frac{3}{4}$; 11 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, probably in the 16th century.

[GLASER, no. 338.]

Another copy of the same commentary, without author's name.

It wants a leaf after the first page, and about six at the end.

943.

Or. 3933.—Foll. 170; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 20 lines, $5\frac{1}{4}$ in. long; written in fair, but imperfectly pointed, Neskhi, apparently in the 16th century. [GLASER, no. 227.]

Commentary of al-Raḍi upon the *Kāfiyah*.

Beg. الحمد لله الذى جلت الاموه عن ان تحاط بعد . . . وبعد فقد طلب الى بعض من اعتنى بصلاح حاله واسعفه بما تسعه مقدرتى . . . تعليق ما يجرى مجرا الشرح على مقدمة بن الحاجب رحمه الله فى النحو

The first four leaves, which have been supplied by a later hand, bear this title:

كتاب شرح السيد الامام العلامة المحقق المتقن المدقق ابي القاسم الرضى العراقى العلوى . . . لكافية العلامة ابن الحاجب الصحيح ان اسم الرضى الحسن بن محمد الاسترabadى كما فى اجازة الشريف على بن محمد الجرجانى لبعض تلامذته عند قراءة الشرح المذكور الخ

The full name of the author is Raḍi al-Dīn Muḥammad B. al-Ḥasan al-Raḍi al-Astarābādi. He wrote commentaries on the *Kāfiyah* and on the *Shāfiyah*, the first of which was completed A.H. 683 (or, according to some copies, A.H. 686), in a sanctuary designated as *الحضرة الغروية* (i.e., Najaf), and died A.H. 686. See *Majālis al-Mūminin*, Add. 16,716, fol. 278, and Howell's Grammar, Preface, p. 31. He has often been confounded with Rukn al-Dīn al-Ḥasan B. Muḥ. al-Astarābādi, who wrote three commentaries on the *Kāfiyah*, and died A.H. 715. See *Bughyat al-Wu'āt*, fol. 119.

The MS. contains only the first half of this voluminous commentary, ending with the paragraph on *عطف البيان* (v. Baillie's edition, p. 49). The text is written in red

ink. Foll. 96—101 and 170 are by the same modern hand as foll. 1—4.

The commentary has been printed in Constantinople, A.H. 1275, and lithographed in Lucknow, A.H. 1280. For other copies see the catalogues of Loth, nos. 912, 913, 952; Stewart, p. 126, no. 16; Petersburg, no. 168; Paris, no. 4036; Escorial (Dérenbourg), nos. 3, 18, 91; Strassburg, no. 15; and the Khedive's Library, vol. iv., pp. 73-74.

944.

Or. 3763.—Foll. 339; $8\frac{1}{4}$ in. by 6; 13 lines, 4 in. long; written in elegant and carefully vocalized Neskhi; dated Tuesday, 20 Jumāda II., A.H. 709 (A.D. 1309).

[GLASER, no. 47.]

A commentary upon the Kāfiyah, by Ibn Mauhūb.

Beg. الحمد لله رب العالمين . . . وبعد فان الله تعالى فتح على بابا من العلم الشريف والاطلاع على نظم القرآن والكشف عن حقايق قول الرسول لا سيما علم النحو الذي هو مسلم علوم الادبية

لا بد في The commentary proper begins : كل علم من تقديم موضوعه ليعتبر ذلك العلم عما عداه اذ لا تتميز العلوم الا بتميز الموضوعات

The first eight leaves have been supplied by a later hand. The author's name appears in this endorsement, by an older hand, on the first leaf of the original MS., fol. 9 : شرح الكافية لابن موهوب. He is probably identical with an Egyptian grammarian noticed in Bughyat al-Wu'āt, fol. 206, Mauhūb B. Mauhūb B. 'Umar al-Shāfi'ī (Abu Maṣṣūr Ṣadr al-Dīn), who was Kadi of Cairo, and died A.H. 665 (or A.H. 675; v. Haj. Khal., iv., p. 369).

The commentary includes the text in

short passages distinguished from the comments by قال and اقول. It does not refer to any commentary but that of the author.

Copyist: علي بن احمد بن محمد العلوي الحسيني الحنفي

945.

Or. 4334.—Foll. 215; 7 in. by $5\frac{3}{4}$; 15 lines, $2\frac{1}{2}$ in. long; written in small Nestalik; dated Tuesday, 25 Dulka'dah, A.H. 841 (A.D. 1438). [BUDGE.]

The commentary of al-Khabīṣi upon the Kāfiyah, with copious marginal notes.

Beg. واحده كما يستحق ان يحمد . . . الكلمة اى التى فى اصطلاح النحاة فانها تطلق على معان اخر كالكلام

The author's name appears only on the outer edge : خبيصى على الكافيه. His full name is Shams al-Dīn Muḥammad B. Abi Bakr B. Muḥ. al-Khabīṣi. See Haj. Khal., vol. v., p. 8, from which it appears that he lived, at the latest, in the eighth century of the Hijrah, and that his work was known as الموشع, a title which does not appear in the present copy. The text of the Kāfiyah is written in red ink.

For other MSS. see the Arabic Catalogue, p. 232b; Loth, no. 920; Paris, nos. 1042-3; Aumer, no. 717; Pertsch, no. 257; and the Khedive's Library, vol. iv., p. 115.

946.

Or. 4011.—Foll. 104; $9\frac{3}{4}$ in. by 7; 25 lines, $4\frac{1}{2}$ in. long; written in fine Neskhi, with the vowels; dated Friday, 2 Dulhijjah, A.H. 704 (A.D. 1305). [GLASER, no. 309.]

الوافيه فى شرح الكافيه

A commentary upon the Kāfiyah, by Sayyid Rukn al-Dīn, designated on the first page as

المتوسط في شرح الكافية للسيد ركن الدين رحمة الله عليه

احمد الله على عظمة جلاله حمد غريق بطلالة
جماله

This is the intermediate, or medium-sized one, out of three commentaries written on the Kāfiyah by Rukn al-Dīn Ḥasan B. Muḥ. al-Astarābādi, who died, according to Suyūṭi (Bughyat al-Wu'āt), A.H. 715 or 718.

For other copies, see the Arabic Catalogue, p. 232a; Loth, nos. 917—9; Pertsch, no. 253; Leyden Catalogue, 2nd ed., no. 185; Escorial, nos. 95-6; Paris, no. 4037; Houtsma, no. 323; and the Khedive's Library, vol. iv., p. 120.

رجب بن محمد بن محمود المتفقه
الارزنجاني

On the last two pages, and by the same hand, are some Persian odes by Maulānā Jalāl al-Dīn.

947.

Or. 4339.—Foll. 139; $7\frac{3}{4}$ in. by $4\frac{1}{2}$; 15 lines, $2\frac{3}{4}$ in. long; written in small and neat Neskhī, apparently in the 16th century, except the first eight leaves, which have been supplied by a modern hand.

[BUDGE.]

Glosses upon the preceding work, al-Wāfiyah, without author's name.

Beg. اعلم ان معرفة هذا الخد اي حد الشئ ما
يبين ماهيته قوله على معرفة اللفظ والوضع والمعنى المثر
لان معرفة المركب موقوفة على معرفة الجزء

The work is called in the colophon الحواشي المفيدة العمادية التي على الوافيه. The author is probably identical with 'Imād B. Yahya B. 'Ali al-Fārisi, who wrote a gloss on Sayyid

Sharīf's commentary upon the Shamsiyyah. (See the Arabic Catalogue, p. 251a; Loth, no. 513; and Pertsch, no. 1191.) This last gloss is stated in the Gotha MS. to have been completed A.H. 369, apparently for A.H. 869.

948.

Or. 3803.—Foll. 110; 10 in. by $6\frac{1}{4}$; about 40 lines, $4\frac{1}{4}$ in. long; written in small, almost unpointed, Neskhī, apparently in the 14th century. [GLASER, no. 89.]

Commentary of Imām 'Imād al-Dīn Yahya B. Ḥamzah upon the Kāfiyah, endorsed
الازهار على الكافية تأليف الامام عماد الدين يحيى بن حمزة

This commentary is mentioned in the Tarjumān, fol. 164, under the title [الازهار] الاصهار, as one of the numerous works of the above Imām, who died A.H. 749 (v. no. 919). It is described as consisting of two stout volumes. A copy with the same title is noticed in Landberg's Catalogue, no. 511. The second volume is mentioned in the Leyden Catalogue, 2nd ed., no. 186.

The present MS. contains the second half of the work. It is slightly imperfect at beginning and end. The first words extant of the text belong to the definition of the personal pronoun, الضمير ما وضع لتكلم او مخاطب (Baillie's edition, p. 49). او غائب الى اخره

The comment on that passage begins:
يحتز به عن قولنا زيد قائم وهو يعنى نفسه او مخاطبه
او غائبا تقدم ذكره

The last paragraph of the text, نون التاكيد, occurs on fol. 107a, and is followed by extensive comments, in the course of which the MS. breaks off.

The commentator is frequently designated at the beginning of paragraphs by the words: قال السيد الامام رضى الله عنه وارضاه

The passages of the text are introduced thus: قال صاحب الكتاب هدى الله سعيه

949.

Or. 4204.—Foll. 219; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 19 lines, $2\frac{1}{4}$ in. long; written in neat and close Neskhi; dated 20 Dulhijjah, A.H. 982 (A.D. 1575). [LANE.]

الفوائد الضيائية

The commentary of 'Abd al-Rahmān Jāmi upon the Kāfiyah (Arabic Catalogue, p. 232a).

Beg. الحمد لوليه والصلوة والسلام على نبيه . . . وبعد فهذه فوايد وافيه بحل مشكلات الكافية

For editions and MSS. see Loth, no. 921; Pertsch, no. 259; the Paris Catalogue, nos. 4044—53; and the Khedive's Library, vol. iv., p. 85.

950.

Or. 4335.—Foll. 292; $7\frac{1}{2}$ in. by $5\frac{1}{2}$; 14 lines, $2\frac{1}{2}$ in. long; written in fair Nestalik; dated Ramadan, A.H. 1081 (A.D. 1670).

[BUDGE.]

Another copy of al-Fawā'id al-Diyā'iyah, wanting the first page. It has a few marginal notes.

951.

Or. 4337.—Foll. 105; $7\frac{3}{4}$ in. by $4\frac{1}{2}$; 20 lines, $2\frac{3}{4}$ in. long; written in small and close Nestalik; dated Monday, 6 Rabī' II., A.H. 1061 (A.D. 1651). [BUDGE.]

Gloss of 'Abd al-Ghafūr al-Lāri upon al-Fawā'id al-Diyā'iyah, endorsed حاشية مولانا عبد الغفور

قوله الحمد مصدر المعلوم واللام للجنس أو الاستغراق أى كل حمد من الاول الى الابد

'Abd al-Ghafūr, a disciple of Jāmi, died A.H. 912, and left this work unfinished. It does not proceed beyond the section on اسماء الافعال (Or. 4204, fol. 129). The gloss has been printed in Constantinople, A.H. 1272, and, with the notes of 'Abd al-Ḥakīm Siyālkūtī, in Cawnpore, A.H. 1295. For MSS. see the Leyden Catalogue, 2nd ed., no. 188; the Petersburg Catalogue, no. 244; Loth, no. 928; and the Khedive's Library, vol. iv., p. 43.

ابن محمد شفيع محمد مجيد البيزى Copyist:

952.

Or. 4336.—Foll. 225; $8\frac{1}{4}$ in. by $6\frac{1}{2}$; from 13 to 17 lines, about $3\frac{1}{2}$ in. long; written in thick Neskhi, apparently in the 17th century. [BUDGE.]

I. Foll. 1—177. Another copy of al-Fawā'id al-Diyā'iyah, with copious marginal notes, imperfect at the end.

II. Foll. 178—225. A gloss on the preceding work, by 'Iṣām al-Dīn Ibrāhīm B. Muḥ. B. 'Arabshāh al-Isfarā'īni, who died A.H. 943 (Arabic Catalogue, p. 784a, ad p. 573, and Haj. Khal., vol. v., p. 10).

Beg. يا هاديا لسالك مسالك محامدك . . . وبعد فيقول العبد الفقير الى الله الغنى عن العالمين ابراهيم ابن محمد بن عربشاه الاسفراني عصام الدين هذه حواش كالشمس لنجوم درر الزبر

It is imperfect at the end. For other copies see Uri, no. 1095; Escorial, nos. 149, 156; Petersburg, no. 166; Vienna, no. 177; Loth, no. 932; and the Khedive's Library, vol. iv., p. 44, where the author is said to have died A.H. 951.

953.

Or. 4338.—Foll. 201; $8\frac{1}{4}$ in. by 5; 5 lines, 3 in. long; written in large Persian Neskhi, probably in the 16th century. [BUDGE.]

الشافية في الصرف

The Shāfiyah, a treatise on inflection, by Ibn al-Ḥājib (Arabic Catalogue, p. 234b).

This copy wants the first page. It is furnished with copious notes, written in a small character between the lines and in the margins.

For other MSS. see Pertsch, no. 194; Loth, no. 945—48; the Khedive's Library, vol. iv., p. 6; &c.

954.

Or. 3876.—Foll. 76; 9 in. by 6; 15 lines, $3\frac{1}{2}$ in. long; written in cursive ill-shaped Neskhi, A.H. 1175—8 (A.D. 1762—4).

[GLASER, no. 164.]

I. Foll. 1—57. The same work: كتاب المقدمة الشافية في علم التصريف ولخط تأليف الشيخ المعروف بابن الحاجب

II. Foll. 60—71. A brief enumeration of early traditionists: نبذة في المهاجرين والانصار والتابعين لهم

Beg. ذكر ما روى عن النبي انه قال ان من المهاجرين العباس بن عبد المطلب وعلي بن ابي طالب

III. Foll. 72—76. The Mi'at 'Āmil of 'Abd al-Kāhir al-Jurjāni (no. 921).

955.

Or. 3797.—Foll. 116; $11\frac{1}{2}$ in. by $8\frac{1}{4}$; 33 lines, $6\frac{1}{4}$ in. long; written in fair, but sparingly

pointed, Neskhi, apparently in the 15th century. [GLASER, no. 83.]

A commentary upon the Shāfiyah.

Beg. اما بعد حمد الله والصلاة . . . فقد عزمت علا ان اشرح مقدمة ابن الحاجب في التصريف ولخط وابسط الكلام في شرحها كما في شرح اختها بعض البسط

The author, whose name does not appear in the MS., is Raḍī al-Dīn Muḥammad B. al-Ḥasan al-Astarābādi, who died A.H. 686. See no. 943.

The commentary includes the whole text, written in red ink. It has been printed in Lucknow, A.H. 1262, and lithographed in Delhi, A.H. 1283. For other copies see Loth, nos. 952-3.

956.

Or. 4351.—Foll. 88; 7 in. by 5; 27 lines, $3\frac{1}{4}$ in. long; written in small and close Neskhi, probably in the fifteenth century.

[BUDGE.]

A commentary upon a grammatical work, imperfect at beginning and end.

It proves to be the commentary of Fakhr al-Dīn Aḥmad B. al-Ḥasan (or al-Ḥusain) al-Jārabardi (died A.H. 746) upon the Shāfiyah of Ibn al-Ḥājib.

This commentary has been printed in Persia (Teheran?), A.H. 1271, without pagination. The present copy wants the contents of the first ten and the last four leaves of that edition. The first words explained are واستفعل للطلب, and the last لخط.

For other MSS. see the Arabic Catalogue, p. 234b; St. Petersburg, no. 173; Vienna, no. 182; Pertsch, no. 50, s; Loth, no. 949; Houtsma, no. 340; and the Khedive's Library, vol. iv., p. 8, vol. vii., p. 648.

957.

Or. 4030.—Foll. 115; 7½ in. by 5¼; 17 lines, 3½ in. long; written in small and neat Neskhi; dated Dulhijjah, A.H. 882 (A.D. 1478).

[GLASER, no. 332.]

I. Foll. 2—68. An anonymous commentary upon the treatise on inflection known as al-'Izzi, by 'Izz al-Dīn 'Abd al-Wahhāb B. Ibrāhīm al-Zanjāni, who died after A.H. 655.

قال اعلم ان التصريف في اللغة التغيير
لا تحصل الا بها اقول اعلم ان من جملة العلوم الادبية
علم التصريف وللتصريف معنيان لغوي وصناعي

The commentary is distinguished from the text by قال and اقول. It was completed as stated at the end, on Friday the first of Dulhijjah, A.H. 762. The MS. from which the present copy was made, and the colophon of which is transcribed, was written by Yahya B. Saif al-Sirāmi, in Cairo, A.H. 808. This was a son of the grammarian Saif al-Dīn Yūsuf B. Muḥ. al-Sirāmi, who died A.H. 810 (Bughyat al-Wu'āt, fol. 218b).

For other copies see the Arabic Catalogue, p. 235b; the Leyden Catalogue, 2nd ed., no. 200; and Pertsch, no. 205, 2.

The MS. is endorsed شرح تصريف العرب
للشيخ سعد الدين. Sa'd al-Dīn al-Taftāzāni, who appears to be meant, wrote, A.H. 738, a commentary upon the 'Izzi; but it is quite distinct from the present one. See the Arabic Catalogue, p. 235a, and the Khedive's Library, vol. iv., p. 7, vol. vii., p. 218.

II. Foll. 69—115. A commentary on the same work, by 'Alī B. Ibrāhīm B. 'Abd al-Salām, called al-Imām al-Zanjāni.

احمد الله على جزيل نعمه السابقه . . . وبعد
فيقول اضعف عباد الله تعالى . . . على بن ابراهيم بن
عبد السلام المدعو بالامام الزنجاني . . . لما رايت قلوب

الطلاب من محصل ابنا زماننا بهذا المختصر في علم
التصريف المنسوب الى المولى المعظم . . . عبد الوهاب
بن ابراهيم الزنجاني برد الله مضجعهما مشغوفة اردت ان
اشرحه شرحا نافعاً

Haj. Khal., vol. iv., p. 209, mentions a commentary with nearly the same beginning, but calls its author الامام الملقب بالمعظم يحيى بن ابراهيم بن عبد السلام الزنجاني. See also Pertsch, no. 199, where the same name is given.

The commentary includes the text, distinguished from the explanation by the words اقول and قوله.

958.

Or. 3695.—Foll. 71; 8¼ in. by 6; 7 lines, 2¼ in. long; written in fair Neskhi, with vowels; dated Thursday, 23 Sha'bān, A.H. 1085 (A.D. 1674).

[BUDGE.]

الفية ابن مالك

The Alfīyyah of Jamāl al-Dīn Muḥammad B. 'Abdallāh Ibn Mālik (died A.H. 672), with copious notes written between the lines and in the margins. See the Arabic Catalogue, p. 235b; Pertsch, no. 263; Loth, no. 958; and the Khedive's Library, vol. iv., p. 50.

959.

Or. 4343.—Foll. 125; 7½ in. by 3¼; 8 lines, 1¾ in. long; written in neat Nestalik; dated 2 Dulka'dah, A.H. 1085 (A.D. 1675).

[BUDGE.]

Another copy of the Alfīyyah, with a few glosses at the beginning.

960.

Or. 3696.—Foll. 267; 8 in. by 5½; 19 lines, 2¾ in. long; written in small Neskhi; dated Shawwāl, A.H. 1111 (A.D. 1700).

[BUDGE.]

A commentary upon the *Alfiyyah*, by the author's son, Badr al-Dīn Abu 'Abdallāh Muḥammad.

Beg. قال الشيخ الامام . . . بدر الدين ابو عبد الله محمد بن شيخنا الامام العالم حجة العرب جمال الدين ابي عبد الله محمد بن عبد الله بن مالك . . . اما بعد حمد الله سبحانه بما له من العباد . . . فاني ذاك في هذا الكتاب ارجوزة والدي في علم النحو

Badr al-Dīn died in Damascus, A.H. 686. See *Bughyat al-Wu'āt*, fol. 52, where the present commentary is mentioned among his works. The text of the *Alfiyyah* is written in red ink and vocalized.

Copyist : ابراهيم بن محمد بن السيد محمد الكيالي

For other copies of the commentary see the Arabic Catalogue, p. 237a; Loth, no. 959; Houtsma, no. 344; the Vienna Catalogue, no. 180; and the Khedive's Library, vol. iv., p. 63.

961.

Or. 4340.—Foll. 175; 8½ in. by 5¾; 23 lines, 4 in. long; written in Neskhi; dated Shawwāl, A.H. 1122 (A.D. 1710). [BUDGE.]

Another copy of the same commentary.

962-3.

Or. 4200-4201.—Two volumes consisting respectively of 557 and 559 foll.; 13 lines, 2¾ in. long; written by the same hand in cursive Egyptian Neskhi, probably in the first half of the 19th century. [LANE.]

منهج السالك الى الفية ابن مالك

A very full commentary on the *Alfiyyah*, by Nūr al-Dīn Abu 'l-Ḥasan 'Alī B. Muḥ. al-Ashmūni al-Shāfi'i.

Beg. قال الشيخ الامام . . . نور الدين ابو الحسن على بن محمد الاشمونى الشافعى . . . اما بعد حمد الله على ما فنع من اسباب البيان . . . فهذا شرح لطيف بديع على الفية ابن مالك مهذب المقاصد واضح المسالك

The work has been printed in the margins of a super-commentary entitled *زواهر الكواكب* by Abu 'Abdallāh Muḥ. B. 'Alī B. al-Ṣa'īd al-Tūnusi, Tunis, A.H. 1292. Another super-commentary by Muḥ. B. 'Alī B. al-Ṣabbān, printed in Cairo, A.H. 1288, and re-printed, Bulak, 1294, does not contain the entire text of al-Ashmūni.

The author was one of the Shaikhs of al-Sha'rānī, who mentions him in his *Lawāḳil al-Anwār*. He died A.H. 900. See the Tunis edition, p. 4, and De Sacy, *Alfiyyah*, p. 3. The last work contains extracts from the present commentary. The author's Nisbah, al-Ashmūni, is pronounced by Arab purists "al-Ushmūni."

The commentary includes the entire text, written in red ink.

The first volume concludes with *البدل* (De Sacy's edition, p. 80, verse 573; Tunis edition, vol. ii., p. 46). The second begins with *الندا*, and completes the work.

For other MSS. see the Khedive's Library, vol. iv., p. 114.

964.

Or. 3746.—Foll. 118; 9¾ in. by 6; about 33 lines, 4½ in. long; written in close, almost unpointed, Neskhi; dated Sunday, 9 Jumāda II., A.H. 894 (A.D. 1489).

[GLASEK, no. 30.]

Glosses of Shihāb al-Dīn Aḥmad Ibn Hishām on the work of his grandfather, Jamāl al-Dīn 'Abdallāh B. Yūsuf B. Hishām, commonly called *التوضيح*.

الحمد لله رب العالمين . . . اما بعد فان الشيخ Beg. العالم العلامة الشيخ شهاب الدين احمد بن هشام تغمدہ اللہ برحمته واسكنه فسيح جنته كتب على التوضيح تصنيف جده حواشي نافعة فاردت ان اجمعها حفظا لها عن النضاع

It will be seen from the above that the glosses were collected by an unknown editor after the death of the writer. The work to which they relate, the real title of which is *اوضح المسالك الى الفية ابن مالك*, is a prose paraphrase of the *Alfiyyat* of Ibn Mālik.

The author of the gloss, whose full name is Shihāb al-Dīn Aḥmad B. 'Abd al-Raḥmān (not 'Abdallah, as given by Haj. Khal., vol. i., p. 414) B. Jamāl al-Dīn 'Abdallah Ibn Hishām, grandson of the celebrated grammarian, was also an eminent philologist. He was born in Egypt, and died in Damascus on the 4th of Jumāda II., A.H. 835. See *Bughyat al-Wu'āt*, fol. 74, where his حاشية is mentioned, and *Inbā al-Ghumr*, fol. 303.

For other copies see the Arabic Catalogue, p. 236, nos. 505—7. Compare Pertsch, nos. 269-270.

Fol. 118 contains the beginning of a poetical version, by Abu Ḥamid Muḥ. B. 'Abdallah Zuhairah al-Kurashi, of the grammatical work *قواعد الاعراب* by Ibn Hishām.

965.

Or. 4341.—Foll. 131 ; 8 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$; 19 lines, 3 $\frac{1}{2}$ in. long ; written in cursive Neskhi ; dated Sunday, 19 Muḥarram, A.H. 1216 (A.D. 1801). [BUDGE.]

النهجة المرضية في شرح الالفية

A commentary, by 'Abd al-Raḥmān al-Suyūṭī, upon the *Alfiyyah* of Ibn Mālik.

Beg. الحمد لله رب العالمين . . . اما بعد فان الشيخ Beg. بعد فهذا شرح لطيف مزجته بالفية ابن مالك مهذب المقاصد واصل المسالك وسميته بالنهجة المرضية في شرح الالفية

The author, who is only designated by his Nisbah in the heading *كتاب السيوطي*, mentions this work among his own in *Ḥusn al-Muḥādarah*, vol. i., p. 193.

The Museum MS. (Catalogue, pp. 237b, 775a), Casiri's no. 69, and a Petersburg MS. (Dorn, no. 186), all bear, like the present, the title *النهجة المرضية*, while in others the more common, but less suitable, word *النهجة* has been substituted. See Haj. Khal., i., p. 409, ii., p. 74 ; Loth, no. 962 ; and the Khedive's Library, vol. iv., p. 27. The work has been lithographed in Lucknow, 1831, and printed in Cairo, A.H. 1291.

The text is included, in short passages, written in red ink. There are copious marginal notes at the beginning.

Copyist : عبد الحميد بن عبد الله . . . الرحي البغدادي الشافعي

966.

Or. 4344.—Foll. 154 ; 9 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$; 25 lines, 4 $\frac{1}{2}$ in. long ; written in fair Neskhi ; dated Safar, A.H. 974 (A.D. 1566). [BUDGE.]

فرايد القلايد في مختصر شرح الشواهد

A full commentary, by Abu Muḥ. Maḥmūd B. Aḥmad al-'Aini (died A.H. 855), upon the verses quoted in four commentaries upon the *Alfiyyah* of Ibn Mālik.

Beg. حمدا ناصعا ضافيا شرحا شاعرا وشكرا هاميا ساميا مكشيا شديدا وبعد فان عاني رحمة ربه الغني ابي محمد محمود ابن احمد العيني عامله ربه ووالده بلطفه الخفي يقول ان جلة من الانكيا . . . خاطبو بان شرح الشواهد الذي نمقته . . . سهب سلهب

The author states that he had been requested to abridge his extensive commentary *شرح الشواهد*, and had complied by writing the present work, in which he preserved the abbreviations used in the former for reference to the four commentaries in which the verses are quoted.

Both works are mentioned in *Bughyat al-Wu'at* as *شرح الشواهد الكبير والصغير*, and by Haj. Khal., vol. iv., p. 82, as *شواهد الكبرى* and *الصغرى*. The full title of the first and larger commentary is *المقاصد النحوية في شرح شواهد شروح* (see vol. i., p. 413). The four commentaries referred to are those of the son of Ibn Mālik (no. 960), of Ibn Umm Kāsim (Hasan B. Kāsim), of Ibn Hishām, and of Ibn 'Aqil ('Abdallah B. 'Abd al-Rahmān). See Haj. Khal., *ib.*, and Nicoll, Bodleian Catalogue, p. 610*b*. For other MSS. see the Arabic Catalogue, p. 238*a*; Uri, no. 1163; and the Khedive's Library, vol. iv., p. 83.

The verses explained are written in red ink.

Copyist: زين العابدين بن احمد بن جمال الدين
بن تقي الدين شهراباين الحاج الشامي العاملي الطلوسي

Prefixed by a later hand are a table of contents and a commentary explaining the rare words used by the author in his preface, foll. 1—3.

967.

Or. 3697.—Foll. 142; 11 in. by 7; 27 lines, 5 in. long; written in small Neskhi, apparently in the 16th century. [BUDGE.]

شرح لب الالباب في علم الاعراب

A commentary upon a treatise on syntax, entitled *Lubb al-Albāb*.

Beg. الحمد لله قاشع غمام النجوم وقاصع همام الهموم
... وبعد فان لب الالباب [margin] الباب في علم

الاعراب لا يخفى على ذوى الالباب انه كثير الفوائد جم
العوائد صغير الحجم وجيز النظم محتو على قواعد شريفة
وفوائد لطيفة مشتمل على دقائق اسرار العربية منطو
على المباحث التي هي مفتاح العلوم الادبية ... ما لا
يوجد في غيره من المطولات والمختصرات

The *Lubb al-Albāb*, the text of which is included in the commentary, and distinguished by a red line, begins as follows: الحمد لله
الموجد من العدم المستأثر بالقدم ... وبعد فلما رايت
بمصدق اتخاف الملوك احدى الدولتين ان اتحف حضرة
هي غيرة للجان نزاهة وصفاء

Further on the scope of the work is described, and its title given in the following passage: اخترت من العلوم علم النحو فانه اقرب
العلوم فايده واربعها عايده وارفعها منارا واسنها ابهة اذ
هو سلم به يتيسر الارتقاء الى علم البيان ومروقة بها
يمكن الاطلاع على نكت نظم القرآن وصنفت منه كتابا
وجيز الالفاظ والمباني انيق الفحوى والمعاني حاريا لتفاريح
النحو ومواده ضابطا لدواجنه ونواذه مسمى بلب الالباب
في علم الاعراب

The work is dedicated to the great Wazir of the Moghol Dynasty, Shams al-Dīn Ṣāhib Diwān al-Mamālik (al-Juwaini, who died A.H. 683), which gives an approximate date for its composition.

The commentator proceeds to say that, finding that no commentary had ever been written upon the above work, he had long since proposed to compose one, but had been prevented by various causes from carrying out that plan, until he was enabled to adorn his preface with the name of one whose valour and wise rule had restored security and peace to the empire, namely, the Sultan of Wazirs, Fakhr al-Ḥaḡḡ wal-Daulat wal-Dīn Abu Ṭālib B. 'Alī B. Muḥ. B. Abi Ṭālib al-Ḥusaini, whose descent is traced up to 'Alī B. Abi Ṭālib.

The original text of our MS. does not contain either the name of the author or that of the commentator, and the account of Haj. Khal., vol. v., pp. 302—305, throws but an uncertain light on that point. Owing to a strange confusion, he gives there, p. 303, under the heading of al-Lubāb, by Tāj al-Dīn Muḥ. B. Muḥ. al-Isfarā'ini, no. 11,066 (a work quite distinct from the present one), an extract from the above preface, followed by a portion of the preamble and by the initial words of the commentary, in perfect agreement with the present copy. The author of the commentary is designated in the same passage as Nuḡrah-kār, and in another place, vol. iv., p. 534, this same Nuḡrah-kār Sayyid 'Abdallāh is called the commentator of al-Lubb, شارح اللب. (His full name is Sayyid Jamāl al-Dīn 'Abdallāh B. Muḥammad al-Ḥusaini. He was a native of Naishapur, but he settled in Aleppo, where he taught in the Asadiyyah. He lived subsequently in Damascus, and lastly in Cairo, where he became Shaikh of a convent, and died A.H. 776, about seventy years of age. See Inbā al-Ghumr, fol. 16, and Bughyat al-Wu'āt, fol. 148.) The rest of Haj. Khalifa's article relates to the Lubāb of al-Isfarā'ini, and at the end, p. 304, he states explicitly that Sayyid Nuḡrah-kār had written commentaries on two distinct works, namely, the Lubāb of al-Isfarā'ini and the Lubb al-Albāb, which latter was not the work of that name by al-Baiḍāwi.

In another article, p. 306, no. 11,073, the Lubb al-Albāb, the initial words of which agree with our text, is ascribed, first wrongly to al-Isfarā'ini, and then, on the authority of our commentator, Sayyid 'Abdallāh, to Shams al-Dīn 'Abd al-Mun'im B. Muḥ. al-Barkūmīni, who is, therefore, in all probability, the real author.

Copies of the Lubb al-Albāb are noticed

by Pertsch, no. 284, and in the Khedive's Library, vol. iv., p. 101. In both places the work is ascribed, apparently on the authority of Haj. Khal., to Tāj al-Dīn Muḥ. B. Muḥ. al-Isfarā'ini. A third copy is noticed by Loth, no. 899, who points out the contradictions of Haj. Khal.

For MSS. of the Lubāb, which is undoubtedly by al-Isfarā'ini, and of its commentaries, see Nicoll, no. 210; Pertsch, no. 285; the Leyden Catalogue, 2nd ed., no. 198-9; Vienna, no. 183; Dérenbourg, Escorial, nos. 24, 25, 116, 265; and the Khedive's Library, vol. iv., pp. 90, 101. It is stated in the last work that al-Isfarā'ini died A.H. 684.

On the fly-leaf, and in a modern handwriting, are a notice of the work and commentary, extracted from Haj. Khal., and a full table of contents with references to the folios of the MS. Foll. 135—142 have also been supplied by a later hand.

968.

Or. 4342.—Foll. 56; 8 in. by 5 $\frac{3}{4}$; 13 lines, 3 in. long; written in Nestalik, with gold-ruled margins, probably in the 18th century. [BUDGE.]

I. Foll. 1—33. Marāḥ al-Arwāḥ (Arabic Catalogue, p. 233).

II. Foll. 34—47. The Taṣrīf, known as العزى (no. 957).

III. Foll. 48—56. Paradigms of the regular verb, أمثلة المختلفة

969.

Or. 3079.—Foll. 19; 7 in. by 4 $\frac{1}{4}$; 8 lines, 2 $\frac{1}{2}$ in. long; written by a European hand in clear Neskhī, with all the vowels; dated the third day of Asbāt, A.D. 1780.

[KREMER, no. 87.]

المقدمة الاجرومية

The Ajurrūmiyyah, by Muḥammad B. Muḥ. al-Ṣinhāji, who died A.H. 723 (v. Arabic Catalogue, p. 239).

For MSS. and editions see Pertsch, no. 286, the Khedive's Library, vol. iv., p. 20, &c.

970.

Or. 4345.—Foll. 113; 10 in. by 7; 17 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi; dated A.H. 1268 (A.D. 1852). [BUDGE.]

شرح المغنى

A commentary by Muḥammad B. 'Abd al-Raḥīm B. Muḥ. al-'Umari al-Milāni, upon the grammar entitled *علم النحو*, by Fakhr al-Dīn Aḥmad B. al-Ḥasan al-Jārabardi.

Beg. الحمد لله القاهر الحكيم القادر العليم . . . اما . . . بعد فيقول العبد الضعيف . . . محمد بن عبد الرحيم بن محمد العمري الميلاني لما لم يكن للكتاب المسمى بالمغنى في علم النحو شرح وهو من مصنفات استاذي العلامة . . . فخر الملة والدين احمد بن الحسن الجاربردي تغمده الله بغفرانه

The commentary does not include the whole text, but only passages preceded by قوله. The first of these is قوله لضع لمعنى مفرد

The author of the text died in Tebriz, A.H. 746 (Subki's *Ṭabaqāt*, fol. 58; al-Durar al-Kāminah, fol. 22; Bughyat al-Wu'āt, fol. 70). The commentator, who was his pupil, completed this work A.H. 801, and died A.H. 811. See Haj. Khal., vol. v., p. 655, and Dorn, Petersburg Catalogue, no. 190.

For other copies of the commentary see Uri, nos. 1159, 1186, and Loth, no. 1033.

971.

Or. 4348.—Foll. 110; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 17 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, apparently in the 16th century. [BUDGE.]

شرح شذور الذهب

A commentary by Jamāl al-Dīn Abu Muḥ. 'Abdallāh B. Yūsuf Ibn Hishām, who died A.H. 761, upon his own grammatical treatise, entitled *شذور الذهب في معرفة كلام العرب*

Beg. قال سيدنا . . . ابو محمد عبد الله بن هشام الانصارى . . . اول ما اقول اى احمد الله العلى الاكرم . . . اما بعد فهذا كتاب شرحت به مختصرى المسمى بشذور الذهب في معرفة كلام العرب

The text is included, and distinguished by the words اقول and قلت.

See Haj. Khal., vol. iv., p. 18, and for other copies, Uri, no. 1153; Nicoll, p. 183; Houtsma, no. 367; the Khedive's Library, vol. iv., pp. 68, 100; and Escorial (Dérenbourg), no. 47, 2. The work has been printed in Bulak, A.H. 1253, and in Cairo, A.H. 1299.

972.

Or. 4349.—Foll. 92; $8\frac{1}{2}$ in. by 6; 19 lines, $3\frac{1}{4}$ in. long; written in plain Neskhi, apparently in the 18th century. [BUDGE.]

Another copy of the same commentary.

973.

Or. 4350.—Foll. 105; $8\frac{1}{2}$ in. by 6; 19 lines, $3\frac{1}{2}$ in. long; written in plain Neskhi, with red-ruled margins; dated Muḥarram, A.H. 1266 (A.D. 1849). [BUDGE.]

I. Foll. 2—101. A third copy of the same work.

II. Foll. 102-3. An Urjūzah containing similar words, written respectively with ض and ذ, dedicated to the Wazīr 'Aun al-Dīn Ibn Hubairah (d. A.H. 560).

Beg. الحمد لله العظيم الواحد
ذى المن والافصال والمحامد

See a similar tract above, no. 918, II.

III. Foll. 104-5. Commentary upon an Urjūzah on the forty different uses of the preposition **لِ** شرح الارجوزة في تقسيم اللامات : لِ اربعين

Beg. اللام تأتي لمعاني عدة
وحفظ ذلك من تمام العدة

974.

Or. 4346.—Foll. 79; 9½ in. by 7; 13 lines, 3½ in. long; written in cursive and indistinct Turkish Neskhi, with red-ruled margins; dated A.H. 1297 (A.D. 1880). [BUDGE.]

حل معاهد القواعد

A commentary, by Abu 'l-Thanā Aḥmad B. Muḥ. upon the I'rāb 'an Ḳawā'id al-I'rāb of Ibn Hishām (Arabic Catalogue, p. 239a).

Beg. الحمد لله الذى رفع اسماء العلماء بفعل الخشية
... وبعد فيقول العبد المحتاج الى ربه الغنى ابو
الثنى [sic] احمد بن محمد المتجئين الى لطفه الخفى
ان المختصر الموسوم بالقواعد

The author, Aḥmad B. Muḥ. al-Zaili, commonly called Shamni (الشهير بشمى), completed this commentary A.H. 967, in the reign of Sultan Sulaimān. See Haj. Khal., vol. i., p. 356, vol. vi., p. 125 (where the author is called al-Siwāsi), and the Khedive's Library, vol. iv., p. 48.

The text is included in the commentary, and distinguished by a red line drawn over it. There are copious notes in the margins.

The MS. was written for Mulla Yūsuf, of the Ahwadi tribe (من قبيلة الاهودى).

975.

Or. 4203.—Foll. 88; 7¼ in. by 5½; about

17 lines, 3½ in. long; written by several hands, mostly in the 16th century. [LANE.]

I. Foll. 2—53. موصل الطلاب الى قواعد الاعراب

Commentary of Khālīd B. 'Abdallāh al-Azhari, who died A.H. 905, upon the I'rāb 'an Ḳawā'id al-I'rāb of Ibn Hishām.

Beg. الحمد لله الملهم حمده ... وبعد فيقول العبد
الفقير الى مولاه الغنى خالد بن عبد الله الازهرى هذا
شرح لطيف على قواعد الاعراب

The work has been printed in the margin of Tamrīn al-Tullāb, Cairo, A.H. 1293. For MSS. see the Arabic Catalogue, p. 692b; Aumer, nos. 734-5; Pertsch, no. 324; and the Khedive's Library, vol. iv., p. 116. The text is written in red ink.

II. Foll. 54—64. The text of the I'rāb.

III. Foll. 65—69. A short tract containing definitions of grammatical terms, designated in the colophon as الحدود المباركة.

The first leaf, which has been supplied by a modern hand, begins: حد النحو فى اللغة القصد
وفى الاصطلاح علم يعرف به احوال ابنية الكلم العربية
افرادا وتركيبا

IV. Foll. 70—86. Muḥat al-I'rāb, by al-Ḥariri (no. 923).

976.

Or. 4347.—Foll. 282; 7¾ in. by 5½; 17 and 15 lines, 3 in. long; written in small Neskhi, partly in the 17th century, partly in the 19th. The latter part is dated Ramadan, A.H. 1236 (A.D. 1821). [BUDGE.]

مغنى اللبيب عن كتب الاعراب

A grammatical treatise by the same Ibn Hishām, whose name is not found in the MS.

Beg. اما بعد حمد الله على افضاله . . . فان اولى ما تقترحه القرايح

The work has been printed, with the commentary of al-Dasūki, in Bulak, A.H. 1286, and, with a gloss by Muḥ. al-Amīr, Cairo, A.H. 1299. For MSS. see the Arabic Catalogue, p. 239a; the Leyden Catalogue, vol. i., p. 43; Loth, no. 966; Aumer, no. 736; Escorial (Dérenbourg), no. 48; the Khedive's Library, vol. iv., p. 110; &c.

Copyist: عبد الرحمن بن الحاج مصطفى بن عبدوفا

This copy concludes with Bāb 6, leaving out Bābs 7 and 8 (Bulak ed., vol. ii., pp. 378—420).

977.

Or. 4191.—Foll. 305; 8 $\frac{3}{4}$ in. by 7; 21 lines, 3 $\frac{3}{4}$ in. long; written in fair Neskhi; dated three nights before the end of Dulka'dah, A.H. 1183 (A.D. 1770). [LANE.]

A complete copy of the same work, with copious marginal notes.

978.

Or. 3882.—Foll. 34; 8 in. by 4 $\frac{3}{4}$; 27 lines, 3 in. long; written in close and minute Neskhi, apparently in the 15th century.

[GLASER, no. 169A.]

The first portion of the preceding work.

Beg. قال الشيخ الامام العلامة الاوحد . . . ابو محمد عبد الله بن الشيخ جمال الدين يوسف بن هشام الانصارى

The MS. breaks off in the course of the section beginning حرف الراءرب. Its contents correspond with pp. 2—202 of the first volume of the Bulak edition.

The MS. belonged to 'Izz al-Islām Muḥ. B. Ishāq Ibn Amīr al-Mūminīn, Amīr of Kaukabān (v. Or. 3789).

979.

Or. 4352.—Foll. 114; 9 in. by 6 $\frac{1}{2}$; 23 lines, 3 $\frac{3}{4}$ in. long; written in Turkish Neskhi; dated 12 Shawwāl, A.H. 1267 (A.D. 1850).

[BUDGE.]

نتائج الافكار

A commentary, by Shaikh Muṣṭafa B. Hamzah, upon the grammatical manual entitled اظهار الاسرار, by Muḥ. B. Pīr 'Alī al-Birkawī (died A.H. 981), with marginal notes.

Beg. الحمد لله الذى جعل الالفاظ قوالب المعانى . . . اما بعد فيقول العبد الفقير . . . الشيخ مصطفى بن حمزة اسكنهما الله بفصله فى الجنة ان كتاب اظهار الاسرار

The author, commonly called Aṭahli (مشهور), completed this commentary A.H. 1085. It has been printed in Bulak, A.H. 1266. See the Khedive's Library, vol. iv., p. 117, vol. vii., p. 264, and, for other copies, the Arabic Catalogue, p. 243, nos. 529-30; Petersburg, no. 204; Aumer, no. 748; and Houtsma, no. 387.

980.

Or. 3698.—Foll. 120; 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$; 25 lines, 3 $\frac{1}{8}$ in. long; written in fair Neskhi, apparently in the 18th century. [BUDGE.]

حل اسرار الاخبار على اعراب الاظهار

A commentary, by Ḥusain B. Aḥmad Zainī Zādah, upon the same work, Izhār al-Asrār, with marginal notes.

Beg. الحمد لله الذى داء للجهل عنا بانزال قران عربى

... اما بعد فيقول الراجي من ربه الحسنى والزبادة
حسين بن احمد الشهير بزبني زادة ... لما كانت كتاب
الظهار الاسرار للشيخ محمد البركي بديع الفضل في
الاعصار النع

The commentary, which includes the text, written in red, is stated to have been completed A.H. 1152. It has been printed in Constantinople, A.H. 1228, and in Bulak, A.H. 1269. See the Khedive's Library, vol. iv., p. 48, and Houtsma, no. 388.

The present copy is imperfect at the end.

A commentary upon the Kāfiyah, written by the same author, A.H. 1168, is noticed in the Arabic Catalogue, p. 233a, and in the Khedive's Library, vol. iv., p. 85.

Rhetoric.

981

Or. 4354.—Foll. 160; 7 in. by 5; 13 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik, apparently in the 16th century. [BUDGE.]

مفتاح العلوم

The third part of the Miftāḥ al-'Ulūm, by Sirāj al-Dīn Abu Ya'qūb Yūsuf B. 'Alī B. Muḥ. al-Sakkāki (died A.H. 626), treating of rhetoric, with copious marginal notes.

Beg. القسم الثالث من الكتاب في علمي المعاني
والبيان مقدمة لبيان حدى العلمين والغرض فيهما

For other copies, see the Arabic Catalogue, p. 253b; Aumer, no. 678; Loth, no. 846; the Leyden Catalogue, 2nd ed., no. 294; Houtsma, no. 412; and the Khedive's Library, vol. iv., p. 154.

982.

Or. 4590.—Foll. 247; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; from 25 to 27 lines, $4\frac{1}{2}$ in. long; written in fair,

stiff, sparingly pointed, Neskhi (foll. 58—212 in a more cursive character of the same time), probably in Yemen; dated Thursday, middle of Dulhijjah, A.H. 683 (A.D. 1235).

المثل السائر في ادب الكاتب والشاعر

An extensive treatise on the art of literary composition in prose and verse, with copious examples culled from the writings of the author and others; by Diyā al-Dīn Abu'l-Faṭḥ Naṣr-allāh B. Muḥ. B. Muḥ. B. 'Abd al-Karīm al-Jazari, known as Ibn al-Athir, who died in Baghdad, A.H. 637.

Beg. نسال الله ان يبلغ بنا من الحمد ما هو اهله
... اما بعد فان علم البيان لتأليف النظم والنثر بمنزلة
اصول الفقه لاستنباط ادلة الاحكام

For the author's life see the full notice of his contemporary, Ibn Khallikān, De Slane's translation, vol. iii., pp. 541—48, where the present work is mentioned with praise. It has been printed in Bulak, A.H. 1282, and the contents have been stated in detail by Flügel in the Vienna Catalogue, no. 233. The work is divided into the following main sections: The Muḥaddimah, comprising ten Faṣls, fol. 3a. The first Maḳālah, في الصناعة اللفظية, subdivided into two Ḳisms, fol. 41a. The second Maḳālah, في الصناعة المعنوية, consisting also of two Ḳisms, fol. 91a. The second of those Ḳisms treats separately of the various figures of speech in thirty Faṣls, and forms about two-thirds of the bulk of the volume, viz., foll. 105—247.

The present copy is divided into two parts (Juz') of equal size, the first of which ends, fol. 131a, with the fifth of the thirty Faṣls above-mentioned.

On the first page and at the end is written the name of a former owner, Ibrāhīm B. Yaḥya B. Ḳāsim B. Aḥmad B. al-Mahdi al-Hādawi, evidently a descendant of the Zaidi Imams.

A fair copy of the same work written in the Maghribi character, A.H. 1141, is noticed in the Arabic Catalogue, p. 470*b*. For other MSS. see Dérenbourg, Escorial, nos. 214, 262, and 507, and the Khedive's Library, vol. iv., p. 299.

983.

Or. 4355.—Foll. 65; $7\frac{3}{4}$ in. by $6\frac{1}{4}$; 19 lines, $3\frac{1}{4}$ in. long; written in fair Neskhi, probably in the 17th century. [BUDGE.]

المطول

Fragments of a commentary upon a rhetorical treatise.

They belong to the Muṭawwal, or full commentary, of Sa'd al-Dīn al-Taftāzānī (d. A.H. 791), upon the Talkhīṣ al-Miftāḥ of al-Kāzwinī, and treat mostly of comparisons and metaphor. See the Arabic Catalogue, p. 254*b*; Loth, nos. 852—60; Leyden, 2nd ed., no. 305; the Khedive's Library, vol. iv., p. 152, &c. The work has been lithographed in Lucknow, 1878.

The author of Talkhīṣ al-Miftāḥ, Jalāl al-Dīn Muḥ. B. 'Abd al-Raḥmān B. 'Umar al-Kāzwinī, d. A.H. 739. See al-Durar al-Kāminah, Or. 3044, fol. 84*b*.

984.

Or. 4353.—Foll. 176; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 35 lines, 5 in. long; written in small cursive Neskhi; dated 30 Rabī' II., A.H. 1243 (A.D. 1827). [BUDGE.]

Glosses of Ḥasan Chelebi (Ḥasan B. Muḥammad Shāh al-Fanāri, who died A.H. 886) on the Muṭawwal.

Beg. خطبة الشارح الهمنا حقايق المعاني ودقايق البيان الاقرب الى الفهم ان المراد بالالهام في هذا المقام معناه اللغوى وهو الاعلاء مطلقا

The MS. is endorsed حسن جلبى على المطول, and the work is designated in the colophon as النسخة الشريفة المسماة بحسن جلبى. It has been printed in Constantinople, A.H. 1270. For other copies see Loth, no. 867; Leyden, 2nd ed., no. 306; Escorial (Dérenbourg), no. 212; and the Khedive's Library, vol. iv., p. 132.

Copyist: عبد القادر الكردى العثمانى

985.

Or. 1260.—Foll. 62; 7 in. by $5\frac{1}{4}$; 19 lines, 4 in. long; written in Neskhi, probably in the 17th century.

[Presented by L. B. BOWRING.]

A collection of Badi'iyyahs, بديعيات, or poems illustrating poetical figures; by the following authors:

I. Taḳī al-Dīn Ibn Hījjaḥ al-Ḥamawī (d. A.H. 837), fol. 1*a*, بديعية الشيخ تقي الدين بن حجة الحموى

لى فى ابتدا مدحكم يا عرب ذى سلم

See Haj. Khal., vol. ii., p. 34; Pertsch, nos. 59, 2795; the Leyden Catalogue, 2nd ed., vol. i., nos. 325-6; the Khedive's Library, vol. iv., p. 147; and Mehren, Rhetorik der Araber, p. 12. The author wrote upon his own poem a commentary, copies of which are mentioned by Uri, no. 1202, and in the Catalogues of Copenhagen, nos. 204-5; Munich, no. 569; Cambridge, p. 28, no. 14; Escorial, no. 294; and Berlin, Ahlwardt, no. 684.

II. Ṣafī al-Dīn Abu'l-Barakāt 'Abd al-'Azīz B. Sarāyā (al-Hilli; d. A.H. 752), fol. 4*b*, بديعية الشيخ صفى الدين ابى البركات بن عبد العزيز بن سرايا بن على بن ابى القسم [sic]

Beg. براعة المطلع والجناس المركب والجناس المطلق
ان جيت سلعا نسل عن جيرة العلم

See Haj. Khal., vol. ii., p. 33; the Arabic Catalogue, p. 650b; the Leyden Catalogue, 2nd ed., vol. i., no. 323; Pertsch, no. 2793; Escorial, no. 240, 290; the Khedive's Library, vol. iv., pp. 147, 212, &c.

III. 'Izz al-Dīn al-Mauṣili, fol. 12a, بديعية
عز الدين الموصلي

Beg. فحى سلما وسل ما ركبت بشنا
قد اطلقته امام الحلى عن امم

This Kaṣidah, consisting of 135 Baits, is referred to by Ibn Hījjah in the preface to his Badī'iyyah (Bodleian Catalogue, vol. ii., p. 613b) as later than the similar poem of Ṣafī al-Dīn al-Hillī (supra, art. II.). The author, 'Izz al-Dīn 'Alī B. al-Ḥusain B. 'Alī al-Mauṣili, was an eminent poet, who lived in Damascus, and died A.H. 789. See al-Durar al-Kāminah, Or. 3044, fol. 8; Inbā al-Ghumr, fol. 61; and Anwār al-Rabī', Or. 3629, fol. 346.

For other copies see Ahlwardt, Verzeichniss, nos. 652—5, and the Khedive's Library, vol. iv., p. 302.

IV. 'Imād al-Dīn Abu'l-fidā Ismā'il B. al-Ḥusain al-Khazraji al-Shāfi'i, fol. 16a,
بديعية الشيخ الامام القاضى عماد الدين ابي القدا
اسماعيل بن الحسين الخزرجى الشافعى

Beg. براعة راق منها مطلع الكلم
حسن افتتاحى بما فى عرب ذى سلم

The number of Baits is 137. The author alludes to his predecessors, Ibn Hījjah, al-Hillī, and al-Mauṣili, in the following line, fol. 19b:

تهذيب تاديب نظم لابن حجة قد
راعى حلبيهم مع موصلهم

V. 'Abd al-Raḥmān B. Muḥ. B. Yūsuf al-Alawī, fol. 19b, بديعية الشيخ الامام العالم العلامة
عبد الرحمن بن محمد بن يوسف العلوى [sic]

Beg. براعة المطلع
سل ما بسلمها وسلمها ربت العلم
وخص طيبة ماوى الطيب والكرم

It consists of 145 Baits. According to Sayyid 'Alī B. Ma'sūm, Anwār al-Rabī', Or. 3629, fol. 347, the author was Wajih al-Dīn 'Abd al-Raḥmān B. Ibrāhīm B. Ismā'il al-Zabīdī al-Shāfi'i, called Wajih al-Dīn al-'Alawī. He was born in Zabīd about A.H. 860, wrote a Badī'iyyah entitled al-Jauhar al-Rafī', and died about A.H. 920. We must therefore correct Haj. Khal., vol. ii., p. 36, who calls the author Wajih al-Dīn 'Abd al-Raḥmān B. Muḥ. al-Yamānī, and says that he died about A.H. 800. See also Ahlwardt, Verzeichniss, no. 650.

VI. 'Ā'ishah, daughter of Yūsuf B. Aḥmad Kāṣir [read B. Nāṣir] al-Bā'ūnī al-Dimashqī, fol. 27a, بديعية عايشة بنت يوسف بن احمد قاصر
الباعونى الدمشقى

Beg. براعة المطلع
فى حسن مطلع اثمار بذى سلم
اصبحت فى زمرة العشاق كلهم

It is said to consist of 140 Baits. Haj. Khal., who calls it مدح الامين فى مدح المبين, vol. iv., p. 375, says that it was completed A.H. 922. The poetess settled in Cairo A.H. 929 (Durr al-Ḥabab, fol. 181). Her brother, Muḥ. B. Yūsuf al-Bā'ūnī, died A.H. 910. See Ahlwardt, Verzeichniss, no. cxlv. Copies of the Badī'iyyah are noticed in the same work, no. 741, and by Houtsma, Brill's Catalogue, no. 64.

VII. A Kasidah on the same subject, without author's name, fol. 34a, with the heading: قصيدة عقد البيان فى علم البديع

Beg. الحمد لله الكريم يثيب
بجنانه وعلى العصاة يتوب

The author is Shams al-Dīn Muḥ. B. Muṣṭafa al-Dūraki al-Ḥamawī. See Pertsch, no. 32, 4.

The Kaṣidah consists of 132 Baits. The first 59 are a prologue, chiefly taken up with the praises of a powerful sovereign, whose name is only alluded to as being the same as that of the Prophet. In the remainder, each verse is preceded by the name of the figure which it illustrates.

The latter part of the MS., foll. 41—62, contains two treatises on the cabalistic calculations called Zā'irjah. The first is by 'Abdallāh B. 'Abd al-Malik B. 'Abdallāh al-Marjānī, and begins الحمد لله الذى اظهر من مكنون
آياته ماهية العقل الهوى وبعد فاني نظرت في
هذا الوجود نظر اعتبار وميزته تمييز اختبار

The author prays in the preamble for the duration of the reign of al-Malik al-'Azīz.

The second treatise, the author of which is not named, relates to the Zā'irjah of Shaikh Abu 'l-'Abbās Aḥmad al-Khazraji al-Sibtī, fol. 55a. It begins: الحمد لله العليم الخبير العالم
بما ينجس في الخاطر والضمير

986.

Or. 3088.—Foll. 56; 9½ in. by 6¼; 15 lines, 4 in. long; written in fair Neskhi; dated end of Ramaḍān, A.H. 762 (A.D. 1361).

[KREMER, no. 97.]

The commentary of Ṣafī al-Dīn al-Ḥillī upon his own al-Badī'iyah (no. 985, II.):

شرح قصيدة الخلى الصفى في البديع

Beg. الحمد لله الذى حلل لنا سحر البيان
وبعد فان احق العلوم بالتقديم واجدها بالاعتباس
والتعليم

The commentary includes the entire text of the Badī'iyah, written in large character, with the vowels.

For other copies of the commentary, see the Arabic Catalogue, p. 650b; Ahlwardt, Verzeichniss, no. 629; Dérenbourg, Escorial, nos. 390 and 240, 2; Pertsch, no. 2793; De Goeje, Leyden Catalogue, 2nd ed., no. 324; and Houtsma, no. 437.

Copyist: أحمد بن علي بن عبد الله اليمنى نسبا
الطقارى مولدا المعروف بابى عريب

987.

Or. 3846.—Foll. 120; 9 in. by 6; about 20 lines; written in cursive Neskhi; dated A.H. 1205—1210 (A.D. 1791—95).

[GLASER, no. 134.]

I. Foll. 1—60. The Badī'iyah of Ismā'il B. Abi Bakr al-Mukri (died A.H. 837), with a commentary.

Beg. of the comm.: الحمد لله الذى ابداع ما
صنع وبعد فان ناظم القصيدة الاتية ذكر شارحها
في ترجمة ذلك ان الحامل له على انشاها

Beg. of the Kasidah:

شارفت ذرعا فذر عن مائها الشيم
وجزت نملا فتم لا خوف في حرم

It is stated on the title-page that the commentary is due to the author of the poem; but the commentator is spoken of in the above beginning as a distinct person.

The Kasidah is stated to consist of 144 Baits, and to illustrate 150 poetical figures. The verses are written in red with the name of the figures, and the commentator quotes the corresponding verses of the Badī'iyahs of Ṣafī al-Ḥillī and Ibn Ḥijjah.

For copies of the text see no. 204, III., Ahlwardt, Verzeichniss, nos. 691-2, and the Khedive's Library, vol. iv., p. 212.

II. Foll. 62—65. A treatise in explanation of some apparently ungrammatical phrases of early poets, without author's name.

الحمد لله مسبغ العطا . . . وبعد فاني نظرت
في علم العربية

III. Foll. 67—119. A gloss, by al-Ḥasan B. Aḥmad al-Jalāl (d. A.H. 1079; v. no. 389), upon the Logic of Tahdīb al-Mantik wal-Kalām, by Sa'd al-Dīn al-Taftāzāni (d. A.H. 792; see no. 735), with this title: كتاب التهذيب شرح التهذيب للعلامة المحقق والفهامة المدقق شرف الاسلام الحسن بن احمد الجلال قدس الله سره

الحمد يا معطي تهذيب المنتقى . . . وبعد
فهذه حواشي امليتها على نحو الغيب

The author states at the end that he completed this gloss four nights before the end of Sha'bān, A.H. 1045. His commentaries upon the Tahdīb and the Shamsiyyah are mentioned among his works in Khulāṣat al-Athar, vol. ii., p. 17.

988.

Or. 3761.—Foll. 60; 8½ in. by 5½; 23 lines, 3½ in. long; written in small and neat Neski, probably in the 16th century.

[GLASER, no. 45.]

A commentary, by Sayyid Jamāl al-Dīn Muḥammad B. al-Sayyid al-Sharīf al-Ḥusaini, upon the treatise on rhetoric by 'Aḍud al-Dīn 'Abd al-Raḥmān B. Aḥmad al-Ījī (d. A.H. 756), entitled al-Fawā'id al-Ghiyāthiyyah, with this title: كتاب شرح الفوائد الغياثية العضدية تأليف السيد الشريف الحسيب النسيب جمال الدين محمد بن السيد الشريف المشهور في الافاق بالعلم والفضل والتصانيف

محمدك يا من الهمنا فوايد المعاني وعلمنا
بديع البيان . . . اما بعد فيقول الفقير الى الله الغنى
محمد بن شريف الحسيني . . . ان الفوايد الغياثية
المولف في القواعد البيانيه . . . كتاب لعمرى جليل
المقدار

The text, which is included and written with red ink, begins: الحمد لله الذي خلق الانسان والهمة المعاني وعلمه البيان

The work of 'Aḍud al-Dīn is abridged from Kism III. of Miftāḥ al-'Ulūm, and dedicated to Ghiyāth al-Dīn, Wazīr of Muḥ. Khudābandah. See Haj. Khal., vol. iv., p. 476, and the Leyden Catalogue, 2nd ed., no. 314. The commentator, a son of Sayyid Sharīf 'Alī al-Ḥusaini al-Jurjāni, died A.H. 838. See Haj. Khal., *l.c.* A copy of the same commentary is mentioned by Pertsch, no. 2788, 4.

989.

Or. 3189.—Foll. 62; 7¾ in. by 4½; 17 lines, 2¾ in. long; written in neat Nestalik, apparently in the 18th century.

[KREMER, no. 198.]

Dissertations on poetry, prefixed by Muḥammad B. Kāniṣauḥ B. Šādiḳ to his Diwan entitled al-Siḥr al-Ḥalāl, السحر الحلال

مقدمة السحر الحلال الاولى في فضل العقل
وما ورد في شرفه من النقل

العقل في اللغة الفهم وهو ضد الجهل والحمق

The author gives his name and the title of the work at the beginning of several paragraphs (see fol. 4b, 7a, 10b): قال محمد بن قانصوه بن صادق منشئ هذا السحر الحلال. He also occasionally quotes his master, Jalāl al-Dīn al-Suyūṭī (died A.H. 911), of whom he speaks as dead, حافظ العصر

المجتهد جلال الدين ابن كمال الدين السيوطي تغمده
الله برحمته (fol. 58a). It has been noticed in
the Arabic Catalogue, pp. 347a, 778b, that
the author was still writing A.H. 928.

A complete copy of this introduction to
the Diwan is described by Loth, no. 833. It
consists of five chapters called مقدمة, the
headings of which are there given. Of
these the first three only are contained in
the present copy. They begin respectively
at foll. 1b, 6b, and 46a.

There is little original matter in the work.
It consists mainly of quotations and extracts
from earlier authors.

990.

Or. 3629.—Foll. 348; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 25 lines,
 $3\frac{1}{2}$ in. long; written in small and close
Neskhi, with gold-ruled margins; dated
2 Dulka'dah, A.H. 1133 (A.D. 1721).

[G. C. RENOARD.]

انوار الربيع في انواع البديع

A commentary by 'Ali Ṣadr al-Dīn al-
Madani B. Aḥmad Nizām al-Dīn al-Ḥusaini
al-Ḥasani upon his own Badī'iyah.

Beg. الحمد لله بديع السموات والارض . . . وبعد
فان العبد الفقير الى ربه الغنى عليا صدر الدين المدني
بن احمد نظام الدين الحسيني الحسنى . . . يقول ما
الدر في اسلاكها تحلى بها الترايب والنور

Sayyid 'Ali B. Aḥmad B. Muḥ. B. Ma'sūm,
commonly called Sayyid 'Ali Ma'sūm, was a
lineal descendant of the great philosopher
Mir Ghiyāth al-Dīn Maṣṣūr Shirāzi. He
was born in Medina, A.H. 1052, and joined,
A.H. 1068, his father, Nizām al-Dīn Aḥmad,
who stood high in the favour of Sultan
'Abdallāh Ḳuṭubshāh at Haidarabad. A year
after that sovereign's death (A.H. 1083), he
lost his father, and was imprisoned by the

new Sultan, Abu 'l-Ḥasan; but he contrived
to escape, and repaired to the Court of
Aurengzib, who raised him to the Khanship
under the name of Sayyid 'Ali Khān, and
ultimately appointed him to the Divāni of
Burhānpūr. Towards the end of his life he
took up his abode in Shirāz, where he died
A.H. 1117. Besides the present work, he
left a biography of contemporary poets en-
titled Sulāfat al-'Aṣr (v. Arabic Catalogue,
pp. 601a, 743a), a Diwan and other works.
See Ḥadiqat al-'Ālam, lithographed in
Haidarabad, A.H. 1266, vol. i., pp. 363—5,
and Ṭib al-Samar, Or. 2428, foll. 239—44.

In the preface the author states that,
after reading the Badī'iyah of Ibn Ḥijjah
and its commentary, he composed a similar
poem in order to surpass his predecessor.
He afterwards wrote upon it an extensive
commentary, from which the present one is
abridged. The above is followed by a dedi-
cation to a sovereign not named (apparently
Aurengzib), and by an extract from Ṣafi al-
Dīn al-Ḥilli's preface on early writers upon
'Ilm al-Badī'.

The author thought that Ṣafi al-Dīn had
been the first to write a Badī'iyah, until he
discovered a Kasidah composed on the same
lines by Amīn al-Dīn 'Ali B. 'Uthmān al-
Irbili, who died A.H. 670, seven years before
the birth of Ṣafi al-Dīn, while another Badī-
'iyah, entitled بديعية العميان, was written by
a contemporary of the latter, Shams al-Dīn
Muḥ. B. Aḥmad Ibn Jābir al-Hawāri al-
Andalusi (d. A.H. 780; Haj. Khal., vol. iii.,
p. 107; Escorial, no. 327; the Khedive's
Library, vol. iv., pp. 301-2; and the Arabic
Catalogue, p. 758a). After mentioning those
of 'Izz al-Dīn al-Maṣṣili and of Ibn Ḥijjah,
the author says that his own consisted of
154 Baits (in the next copy there are 147),
and was composed in the space of twelve
nights, A.H. 1077.

The first verse of the poem and its heading are:

حسن الابتداء وبراعة الاستهلال
حسن ابتدائي بذكرى جيرة الحرم
له براعة شوق يستهل دمي

The commentary is full and exhaustive. Each figure is illustrated by corresponding lines of previous *Badi'iyahs*, and by copious examples from the whole range of Arabic poetry. It was completed, as stated fol. 344b, A.H. 1093. A colophon transcribed from the autograph MS. is dated 19 Dulḥa'dah, A.H. 1093.

An appendix contains notices of the following nine authors of *Badi'iyahs*: Šafi al-Dīn al-Ḥilli, d. A.H. 752. Shams al-Dīn Ibn Jābir, d. A.H. 780. Abu Ja'far Aḥmad B. Yūsuf al-Gharnāṭi, d. A.H. 779. 'Izz al-Dīn 'Alī B. al-Husain al-Mauṣili, d. A.H. 789. Ibn Ḥijjah, d. A.H. 837. Ibn al-Muḥri, d. A.H. 837. Al-Suyūṭi, d. A.H. 911. Wajih al-Dīn 'Abd al-Raḥmān B. Ibrāhīm al-Zabīdī al-'Alawī, d. about A.H. 920. Muḥyi al-Dīn 'Abd al-Kādir B. Muḥ. al-Ṭabari, d. A.H. 1033.

Prefixed are a table of poetical figures, with references to the folios of the MS., and a list, drawn up by Luṭf-allah, of twenty *Badi'iyahs* he had seen.

The MS. is noticed in Dr. John Lee's Catalogue, no. 118. For other copies see the Leyden Catalogue, 2nd ed., no. 340; the Khedive's Library, vol. iv., p. 209; Landberg's Catalogue, no. 346; and Houtsma, Brill's Catalogue, no. 440.

991.

Or. 3257.—Foll. 301; 13½ in. by 8; 31 lines, 4½ in. long; written in fair Neskhi; dated

Wednesday, 15 nights before the end of Jumāda II., A.H. 1278 (A.D. 1861).

[SIDNEY CHURCHILL]

An imperfect copy of the same work. It wants the dedication, and it breaks off before the end of the section treating of the figure called التكميل. The last line corresponds with line 21 of fol. 248a in the preceding copy. But in the colophon the work is described as complete.

Prosody.

992.

Or. 3891.—Foll. 48; 12½ in. by 8½; about 35 lines, 7 in. long; written in cursive, ill-shaped, and all but unpointed, Neskhi, about A.H. 1086 (A.D. 1675).

[GLASER, no. 177.]

I. Foll. 1—9. A commentary by al-Faḍl B. Abi 'l-Khair B. Aḥmad al-Jaishi upon a treatise of prosody by Abu 'Abdallah Muḥ. B. Ibrāhīm al-Anṣārī al-Andalusī, with this title: كتاب لمحة التقريب في معرفة الاعاريض والضروب نظم ابى عبد الله عبد الله بن محمد بن ابراهيم الانصارى الاندلسى وشرحها للشيخ الامام الفضل بن ابى الخير ابن احمد الجيشى

Beg. of the Comm. الحمد لله رب العالمين . . . وبعد فلما توفرت رغبة كثير من الطلبة الى الاشتغال بلمحة التقريب نظم الشيخ ابى عبد الله محمد بن ابراهيم الانصارى الاندلسى

Beg. of the text: اختصرت هذه المعاني وسميتها
لمحة التقريب في معرفة الاعاريض والضروب

The same treatise, generally called عروض الاندلسى, is noticed with the above title in

the Arabic Catalogue, p. 643b, Add. 23,439, I. The author is called in most copies Abu 'Abdallah Muḥ., known as Abu 'l-Jaish al-Anṣārī al-Andalusī, and is stated to have died A.H. 626. See Freytag, *Arabische Verskunst*, p. 36, art. 12. The work has been lithographed, with the prosody of Jāmi, in Constantinople, A.H. 1261 and 1273. That edition, however, as well as most MSS., differs in wording from the present text, and does not contain the above title.

For other copies see Pertsch, no. 359; Houtsma, no. 405; the Khedive's Library, vol. vii., pp. 97 and 415; the Vienna Catalogue, no. 223; Escorial (Dérenbourg), nos. 679, 3, 410, 2; and the Leyden Catalogue, 2nd ed., nos. 271-2. The second of the MSS. noticed in the last work is also entitled *المسحة*

II. Foll. 10—31. A commentary by Ibrāhīm B. Abi 'l-Kāsim Muṭair upon his own metrical treatise on Uṣūl al-Fiḥḥ: كتاب الدرة المرسومة في شرح المنظومة المسماة بسلم الوصول الى علم الاصول تأليف الفقيه . . . ابراهيم بن ابي القاسم مطير نفع الله بعلومه

See no. 265, art. III. and IV. This copy was collated in Jumāda I., A.H. 1086.

III. Foll. 336—39. A treatise on the peculiarities and distinctive attributes of the Prophet, by Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī, الانموذج اللبيب في خصائص اللبيب al-Suyūṭī, للشیخ جلال الدين السيوطی

Beg. بعد حمد الله . . . هذا انموذج لطيف وعنوان شريف لخصته من كتابي الكبير الذي جمعت فيه المعجزات والخصائص النبوية بدلائلها

This is an extract from the author's larger work entitled *المعجزات والخصائص* (Haj. Khal., vol. vi., p. 668, no. 48). The

present work is noticed, *ib.*, p. 669, no. 73, and vol. i., p. 467. See also the Khedive's Library, vol. i., pp. 158, 296, and the Berlin Catalogue, nos. 2577—85.

The remaining part of the MS. is occupied by miscellaneous notes and extracts.

993.

Or. 3778.—Foll. 110; 6½ in. by 5; about 20 lines, 3¼ in. long; written in small and neat, but sparingly pointed, Neskhi; dated Monday, 4 Ramadan, A.H. 947 (A.D. 1540).

[GLASER, no. 63.]

I. Foll. 9—36. A commentary upon a treatise on prosody, imperfect at beginning and end.

The text is inserted in red ink. The first of the two Bābs of which it consists treats of feet and their modifications. The second begins, foll. 11b, as follows: الباب الثاني في اسما البحور واعاريضها وضروبها الاول الطويل واجزائه فعولن مفاعيلن اربع وعروضه واحدة مقبوضة

The commentary on that passage begins: ولنقدم على الخوض فيها مقدمة فنقول اعلم ان الطويل وغيره من اسما البحور وكذا اسما الاعاريض والضروب والزخافات اعلام منقولة

The MS. breaks off after the first lines of the section beginning: التاسع السريع واجزائه مستفعل مستفعل مفعولات مرتين

The text proves to be the work entitled *الكافي في علمي العروض والقوافي*, by Abu 'l-'Abbās Aḥmad B. 'Abbād B. Shu'aib al-Kinā'i, who died, according to Freytag, *Verskunst*, p. 36, A.H. 729. It has been printed with the commentary of Muḥ. al-Damanhūrī, Cairo, A.H. 1301. The portion of the text contained in the present fragment corresponds

with pp. 39—70 (margins) of that edition. The text alone is found in various collections lithographed in Cairo, A.H. 1273, 1276, 1297, &c. See the Khedive's Library, vol. vii., pp. 336, 339, 454, 605; Pertsch, no. 368; and Houtsma, no. 401. An anonymous MS. of the same work is noticed in the Leyden Catalogue, 2nd ed., no. 287; and the author's name, supplied in a foot-note, Aḥmad B. Sa'īd al-Fanāri, probably owes its origin to an ill-written *أحمد بن شعيب القناوي*.

The commentator lived in the ninth century of the Hijrah. Quoting, fol. 34b, the *Sharḥ al-Shawāhid* of al-'Aini (d. A.H. 855; v. no. 966), he calls the author his master (*شيخنا*). He refers, fol. 31b, to a metrical treatise of his own entitled *الزلال الصافي*. Other authors quoted by him are Ibn al-Ḳattā', who died A.H. 515 (v. Or. 3770, III.), and al-Āthārī (Zain al-Dīn Sha'bān B. Muḥ., d. A.H. 828; Khedive's Library, vol. iv., p. 300), who wrote a treatise entitled *الوجه*

الجميل لمن يريد النفع في علم الخليل

II. Foll. 37—44. A treatise upon metre and rhyme, in the form of a *Kasidah*, by Aḥmad B. Muḥ. al-Jazzāz al-Zabīdī, with this title: *القصيدة الموسومة بالاشارات الواقية بعلمى العروض والقافية نظم الشيخ الاجل الاكمل اللوذعى الفرضى البيبانى احمد المشهور بن محمد المعروف بالجزاز الزبيدى رحمه الله*

Underneath is a note by one Ṣāliḥ, who states that he had read the above treatise and its commentary before the author in Zabīd, A.H. 945.

Beg. *بحمدك يا ذا المن والطول والعلا
بدأت وارجو العون منك تفضلا*

The poem is an evident imitation of the *عروض الساوى*, written in the same metre and with the same rhyme, by Ṣadr al-Dīn Muḥ.

B. Ḥasan al-Sāwī, who died A.H. 749. See Haj. Khal., iv., p. 204; Freytag, p. 40; Casiri, no. 327; Escorial, nos. 328, 3, 330, 3; Pertsch, no. 369; &c.

The work was completed, as stated in the epilogue, four nights before the end of Rabi' II., A.H. 926:

*لارباع تبقى من ربيع الاخير عا
م اذكرك والصبر حتم على الملا*

III. Foll. 45—110. A commentary on the preceding treatise, by the author.

Beg. *الحمد لله الذى جعل من الشعر حكمة وبراً . . . وبعد فهذا تعليق مختصر جعلته شرحاً على قصيدتى المسماة بالاشارات الكافية فى علمى العروض والقافية*

Foll. 2—8 contain a portion of the commentary transposed. The same portion, supplied by a later hand, occupies foll. 76—84a.

994.

Or. 1181.—Foll. 67; 8 in. by 5½; 15 lines, 3½ in. long; written in Neskhi; with red-ruled margins; dated Thursday, 6 Dulhijjah, A.H. 1206 (A.D. 1792). [ALEX. JABA.]

تحاف البديع بنزهة الربيع

A commentary, by 'Āmir al-Zarḳānī al-Maliki, upon his own metrical treatise on metre, rhyme, and poetical figures, entitled

بنزهة الربيع فى علم العروض والقوافى والبديع

Beg. *الحمد لله رب العالمين . . . يقول العبد الفقير المضطرب لعفو ربه التقدير عامر الزرقانى اعطاه الله بلوغ الامانى الحمد لله الذى خلق الانسان وعلمه البيان*

The author says in the preface that he had been led to compose the work, and had been assisted in the task, by his devotion to a holy and exalted personage, a scion of the

Sādāt al-Wafā, designated as al-Sayyid Abu'l-Anwār al-Wafā'i. At the end of some verses in his praise, the date of composition is expressed by a chronogram for A.H. 1201.

The metrical treatise, the whole of which is included in the commentary, begins :

قال الفقير عامر الزرقاني
يرجوا تمام الخير بالايمن

Proverbs and Maxims.

995.

Or. 3085.—Foll. 172; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 15 lines, 4 $\frac{3}{8}$ in. long; written in fine, bold Neskhi, with all the vowels, apparently in the 13th century. [KREMER, no. 94.]

كتاب الامثال

The book of proverbs, by Abu 'Ubaid al-Kāsim B. Sallām al-Baghdādī.

هذا كتاب الامثال وهي حكمة العرب في
الجاهلية والاسلام وبها كانت تعارض كلامها فتبلغ بها
ما حاولت من حاجاتها في المنطق بكناية من غير
تصريح

The author designates himself at the beginning of paragraphs by his Kunyah, Abu 'Ubaid. His full name appears in the colophon: هذا اخر الامثال وهي الف مثل محسوبة : مصحاة من تاليف ابى عبيد القسم بن سلام البغدادي

Abu 'Ubaid, a native of Baghdad and an eminent philologist, died in Mecca, at the age of sixty-seven years, A.H. 223 or 224. For notices of his life and works, see the Fihrist, p. 71, where the present work is mentioned as كتاب الامثال السائرة, Ibn Khalikan, De Slane's version, vol. ii., p. 486 ;

Bughyat al-Wu'āt, fol. 193 ; Flügel, Gram-matische Schulen, p. 85 ; Hammer, Literatur-gesch., vol. iii., p. 424 ; and de Goeje, Zeit-schrift der D. Morg. Ges., vol. xviii., p. 781.

The work is divided into twenty-four sections, most of which are subdivided into chapters (Bāb). Neither sections nor chapters are numbered in this copy. The latter part of the preface and the beginning of the first section are wanting, the lower half of the first folio being lost ; but from what remains of the preface, it is evident that not only the text of the proverbs, but also the comments upon them, are due to Abu 'Ubaid, for he says : وقد الفها في كتابنا هذا على منازلها صنوفها وذكرنا المواضع التي يتكلم فيها بها اسندناها الى علمائنا واستشهدنا

The authorities most frequently quoted are al-Aṣma'i, Abu 'Ubaidah, Abu Zaid, and al-Umawī.

The first section, the beginning of which is lost, contains proverbial locutions, or similes, used by Muḥammad. The subsequent sections have the following headings :

II. جماع ابواب الامثال في صنوف المنطق

III. جماع الامثال التي في معائب المنطق ومساويه

IV. امثال الجماعات من الاقوام وانبايهم وحالاتهم

V. ذكر الامثال في الاقربين من عترة الرجل واسرته

VI. جماع الامثال التي في مكارم الاخلاق

VII. جماع امثال المجد والجلود

VIII. جماع امثال الخلة والاخاء

Fol. 74b. IX. جماع ابواب الامثال فى الاموال
والمعاش

Fol. 82b. X. ذكر الامثال فى العلم

Fol. 88b. XI. ذكر الامثال التى هى فى اهل
الالباب

Fol. 98a. XII. ذكر الخواص وما فيها من الامثال

Fol. 114b. XIII. جماع امثال الظلم وانواعه

Fol. 122a. XIV. ذكر الامثال فى المعائب والذم

Fol. 129b. XV. ذكر امثال الخطا والزلل فى الامور

Fol. 137a. XVI. ذكر الامثال فى البخل وصفاته
واشكاله

Fol. 142a. XVII. ذكر الجبان وما يذم من اخلاقه

Fol. 148a. XVIII. ذكر الامثال فى مراعى
الدهر وحدثاته

Fol. 156b. XIX. ذكر الامثال فى الجنائيات
الدواهي العظام يجنيها الرجل

Fol. 160a. XX. ذكر الامثال فى منتهى التشبيه
وغاياته

Fol. 165a. XXI. الامثال فى اللقاء وافات
وازمائه

Fol. 166b. XXII. الامثال فى ترك اللقاء
ودهورة وآونته

Fol. 168a. XXIII. ما يتكلم فيه بالنفى من
الفاس خاصة

Fol. 172a. XXIV. الامثال فى الطعام

The MS. is divided into five equal parts (Juz), irrespective of the above sections. They begin respectively at foll. 1, 31, 71, 113, and 144.

Two of the above sections, viz., the VIIIth and the XVIIth, have been edited by Ernest

Bertheau, Göttingen, 1836. Apart from a few slight additions and omissions, the text of our MS. is in verbal agreement with that edition. The proverbs, alphabetically arranged, and without any comment, have been printed in a miscellany entitled *التحفة النحفية*, Constantinople, A.H. 1302, pp. 2—16. For other copies see Fleischer, Dresden Catalogue, p. 80, nos. 38—9; the Bodleian Catalogue, p. 103, no. 109, and p. 518b; the Paris Catalogue, no. 3969; and Mission Scientifique en Tunisie, 2e partie, p. 16, no. 42. The first of the above MSS. has been described by Freytag (*Arabum proverbialia*, tom. iii., pp. vii.—xi.), who shows that it contains references to authors later than Abu 'Ubaid.

Two notes written by a later hand on the first page of the MS. mention two commentaries on the *Kitāb al-Amthāl*, one by *سيد بطليموس* (apparently Abu Muḥ. 'Abdallah B. Muḥ. Ibn Sīd al-Baṭalyausi, who died A.H. 521; Ibn Khallikan, vol. ii., p. 61, and Maḥḥari, vol. i., p. 425), and another by *ابو عبيد البكري*, i.e., Abu 'Ubaid 'Abdallah B. 'Abd al-'Azīz al-Bakri, of Cordova, who died A.H. 487 (v. *Biblioth. Arabico-Hispana*, vol. i., p. 282; *Ta'rikh al-Islām*, Or. 50, fol. 204; and Haj. Khal., vol. i., p. 435, where the Kunyah is wrongly written *ابو عبيدة*).

996.

Or. 3867.—Foll. 244; 11½ in. by 6½; 23 lines, 3½ in. long; written in fair Neskhi, with occasional vowels, and with red-ruled margins; dated Monday, 15 Muḥarram, A.H. 1084 (A.D. 1673). [GLASER, no. 155.]

جمهرة الامثال

A collection of proverbs, alphabetically arranged, and accompanied by a full commentary, by al-'Askari.

الحمد لله حمد الشاكرين واشهد بوحدايته. Beg. شهادة العارفين . . . ثم انى رايت حاجة الشريف الى شئ من اداب اللسان بعد سلامته من اللحن كحاجته الى الشاهد والمثل والشذرة والنادرة والكلمة السائرة فان ذلك يزيد المنطق تفخيما ويكسبه قبولا

Abu Hilāl al-Ḥasan B. 'Abdallāh B. Sahl B. Sa'īd al-'Askari, a native of 'Askar Mukram, studied under his maternal uncle, Abu Aḥmad al-Ḥasan B. 'Abdallāh B. Sa'īd al-'Askari, who was a disciple of Ibn Duraid and died A.H. 382 (Ibn Khallikān, vol. i., p. 382). He wrote his work on origins (الأوائل) A.H. 395, and died after A.H. 400. The Jamharat al-Amthāl is mentioned among his numerous works by Suyūṭī, Ṭabakāt al-Mufasssirin, p. 10; Bughyat al-Wu'āt, fol. 115; and Flügel, Grammatische Schulen, p. 254. See also De Slane, Ibn Khallikān, vol. ii., p. 440; Hammer, Literaturgesch., vol. v., p. 578; and Haj. Khal., vol. ii., p. 630, vol. v., p. 391.

The author, who is designated in the body of the work by his Kunyah, Abu Hilāl, begins with adducing instances of Amthāl, or similitudes, occurring in the Coran. After dwelling on the knowledge of proverbs as an essential part of literary culture, he explains the scope and arrangement of the work, and adds that he has quoted separately such proverbs of the form *افعل من كذا* as he had borrowed from Ḥamzah al-Isfahānī (كتاب الامثال على افعال), while excluding those of modern origin (امثال المولدين), the insertion of which he reproves as a blemish of Ḥamzah's book. The origin of each proverb is set forth at length, and its use is illustrated by copious poetical quotations.

The first proverb, as in Maidāni, is *ان من البيان لسحرا*. The last is *ايسر من لقمان*, which is also the last of the ancient proverbs in Maidāni, Freytag's ed., tom. ii., p. 938.

A copy of this rare work, dated A.H. 772, is preserved in the Khedive's Library; see vol. iv., p. 224.

On the fly-leaves at the end, foll. 241b—243, is a copy of a letter of Sultan Sulaimān I. to al-Muṭahhar, son of Imām Sharaf al-Dīn Yahya, dated Constantinople, 10 Shawwāl, A.H. 957, with the latter's answer.

997.

Or. 3086.—Foll. 208; 11½ in. by 8½; 17 lines, 6¼ in. long; written in elegant Neskhi, with occasional vowels, apparently in Persia in the 13th century. [KREMER, no. 95.]

مجمع الامثال

A well-known collection of proverbs, arranged in alphabetical order, by al-Maidāni.

Beg. *ان احسن ما يوشم به صدر الكلام*

The author, whose full name is Abu'l-Faḍl Aḥmad B. Muḥ. B. Ibrāhīm al-Naisābūri al-Maidāni, died A.H. 518. See Ibn Khallikān, De Slane's version, vol. i., p. 130, and Bughyat al-Wu'āt, fol. 82.

The inscription, in the hand of the scribe, is *الجزء الاول من جامع الامثال للميداني*, but the title given in the preface is *مجمع الامثال*. The MS. contains only the first half of the work, namely, the first fifteen Bābs, ending with letter *ض*.

The copyist 'Abd al-Mūmin B. al-Ṣaffār says, in the following verse at the end,

*من نسخة لو انها فى عصرهم
ضربوا ببعده صوابها الامثال*

that this copy had been made from a MS. of exceptional correctness. Herr v. Kremer remarks in his Catalogue that the fellow volume, now in Berlin, written by the same copyist, is dated A.H. 631 (A.D. 1234).

The work has been printed in Bulak, A.D. 1884, and lithographed in Teheran, A.H. 1290. It is chiefly known through Freytag's edition and Latin version, Bonn, 1838—43. For MSS. see the Leyden Catalogue, 2nd ed., no. 385; the Paris Catalogue, nos. 3958—63; and the Khedive's Library, vol. iv., p. 300.

998-1000.

Or. 4519-21.—Three uniform volumes, consisting respectively of foll. 365, 380, and 341; 9 in. by 5½; 17 lines, 3½ in. long; written in large and rude Neskhi, apparently in the 18th century.

Another copy of the *Majma' al-Amthāl* of al-Maidāni, with this title: *كتاب شرح الامثال للعلامة أبي الفضل احمد ابن محمد ابن ابراهيم الميداني*

The first volume ends with the proverb *ارمى من اخذ بانواه الذبل* (Bulak edition, vol. i., p. 279), the second with the proverb *لاقيت اخيلا* (*ib.*, vol. ii., p. 109). The third completes the work.

At the beginning of the first volume is a note, signed "Le Baron Silvestre de Sacy," stating that the MS. had been given by the Bibliothèque Royale to Mr. Wahl, in exchange for other works, in 1836.

1001.

Or. 4206.—Foll. 482; 9½ in. by 6½; 17 lines, 3¾ in. long; written in fair Neskhi; dated last day of Sha'bān, A.H. 1230 (A.D. 1815); formerly belonging to H. H. Wilson.

[LANE.]

The *Majma' al-Amthāl*, complete in one volume. It wants the last appendix, pp. 346—8 of the Bulak edition.

1002.

Or. 3845.—Foll. 146; 11 in. by 8; 25 lines, 5½ in. long; written in fair flowing Neskhi, probably early in the 16th century.

[GLASER, no. 133.]

المستقصى في امثال العرب

A collection of proverbs alphabetically arranged, and accompanied by a commentary; by Jār Allah Maḥmūd B. 'Umar al-Zamakhshari (d. A.H. 538).

Beg. الحمد لله على ما اثلج به صدورنا من برد اليقين

This copy was made, as stated on the title-page, for a noble personage, a descendant of the Zaidi Imams, Ṣalāḥ al-Dīn Ṣalāḥ B. Yūsuf B. Ṣalāḥ B. al-Murtaḍa B. Rasūl Allah. Foll. 125—146 have been supplied by a later hand.

For other copies see the Arabic Catalogue, pp. 334a, 656b; the Leyden Catalogue, 2nd ed., no. 394; the Khedive's Library, vol. iv., p. 324; and the Vienna Catalogue, no. 338; where the arrangement of the work is described.

1003.

Or. 3733.—Foll. 142; 10¾ in. by 7; 15 lines, 4 in. long; written in fair Neskhi, with red-ruled margins; dated Sunday, 9 Rabī' II., A.H. 1076 (A.D. 1668).

[GLASER, no. 17.]

I. Foll. 1—9. A collection of moral maxims and ingenious thoughts, by Jār Allah Maḥmūd al-Zamakhshari (d. A.H. 538), with this title: *كتاب النصائح الصغرى للامام العلامة . . . مولانا جارا الله محمود الزمخشري*

Beg. من كلام سلطان الكلام فخر خوارزم جارا الله

العلامة محمود الزمخشري اللهم ان مما محتنى من النعم
النوايع الهام هذه الكلم النوايع

This is the collection called *نوايع الكلم*, which has been published with a French translation by Barbier de Meynard, *Journal Asiatique*, 1875, ii., pp. 313—440.

The text of this copy is not, like that edition, alphabetically arranged. The first sentence is *السنة منهاجى ومنهاجى* (Barbier's, no. 100). The second is *عنى تقر بكم عند* (Barbier's, no. 140).

For other copies see Pertsch, no. 1247; the Leyden Catalogue, 2nd ed., no. 391; and the Paris Catalogue, no. 3965-66.

II. Foll. 10—27. *اطواق الذهب*. A similar collection by the same author.

Beg. اللهم انى احمذك على ما ازلت على من نعمتك

The work has been edited and translated by Hammer, Vienna, 1835; and by Barbier de Meynard, Paris, 1876. For MSS. see the Vienna Catalogue, no. 348, 2; Paris, nos. 3948, 3964; and the Khedive's Library, vol. iv., p. 203, and vol. vii., pp. 182, 625.

III. Foll. 29—73. *اطباق الذهب*. A collection of moral and religious precepts, composed in imitation of the preceding work, and divided, like it, into a hundred *Maḳālahs*.

Beg. اللهم انا نحمدك على ما اسبلت من جلايب كرمك . . . وبعد فقد اشار الى ولى من اولياء الله امره
قلادة الرقاب

The author is thus designated on the title-page: الامام السعيد الاجل العالم ملك الكلام وجيه الدين هبة الله بن احمد بن الشفرو

According to Haj. Khal., vol. i., p. 342, his name is Sharaf al-Din 'Abd al-Mu'min B. Hibat Allah, called Shahrūh (or Shafrūh) al-Iṣfahānī. He is evidently identical with the Persian poet Sharaf al-Din 'Abd al-

Mu'min Shafrūh (or rather, "of Shufurwah," his native place, situate near Isfahān; see Ethé, Bodleian Catalogue, col. 201, no. 47), mentioned by Taḳī al-Dīn Kāshī (*Oude Catalogue*, p. 17) among those who died about A.H. 600.

In the preface the author says that he had been desired by a holy personage, Zahir al-Dīn Aḥmad B. Maḥmūd al-Khuwayyī, to write a hundred *Maḳālahs* in imitation of the Aṭwāk al-Dahab of Zamakhshari.

Extracts in German translation have been given by Hammer, *Fundgruben*, vol. vi., pp. 240—57, 365—90.

For MSS. see the Arabic Catalogue, p. 657b; Vienna, no. 348, 4; Biblioth. Burckhardt., p. 47, no. 22; Houtsma, no. 137; Paris, nos. 3964, 2, 3948, 3, 3973; and the Khedive's Library, vol. iv., pp. 203, 301, vol. vii., pp. 182, 251, 625.

IV. Foll. 77—104. Moral precepts and rules of conduct, by 'Abdallah B. al-Muḳaffa', who died A.H. 139, with this title: كتاب الدرة اليتيمة من حكم الحكيم ابي محمد عبد الله بن المقفع رحمه الله

Beg. الحمد لله رب العالمين . . . قال عبد الله بن المقفع وجدنا الناس قبلنا كانوا اعظم اجساما واوفر مع اجسامهم احلاما واشد قوة واحسن بقوتهم للامور اتقاناً واطول اعماراً وافضل باعمارهم للاشياء اختياراً

The author, after dwelling on the superiority, bodily and spiritual, of past generations, says that the wisest men of the present time must be content with gleaning from the stores of wisdom which the former left behind. "From these are derived some of the rules and precepts, necessary to men, which I am writing in this book," من ذلك بعض ما انا كاتب فى كتابى هذى من ابواب الادب التى يحتاج اليها الناس

The first part of the work contains rules of conduct concerning men's relations to sovereigns, or to men in power. The second, which begins, fol. 90, with the rubric آخر الصديق خدمة السلطان باب الصديق, treats of men's intercourse with friends and other fellow creatures. In conclusion, the author sketches the character of a nameless friend of his, whom he sets up as a perfect and unattainable standard of moral perfection: انى مخبرك عن صاحب كان لى كان اعظم الناس فى عينى وكان راس ما يعظمه عندى صغر الدنيا فى عينه الخ

He ends with these words: فعليك بهذه الاخلاق ان اطلقت ولن تطيق ولكن اخذ القليل خير من ترك الجميع

The work is mentioned by Ibn Khallikān, De Slane's translation, vol. i., p. 432, without any statement as to its subject. Haj. Khal., vol. iii., p. 212, enters it under the title of الدرة اليتيمة والجمهرة الثمينة, but his account shows that he had not seen it. The only similar title occurring under Ibn al-Muḥaffa's works in the Fihrist, p. 118, is البقية فى الرسائل, which, if correctly described, must apply to another work containing epistolary compositions.

V. Foll. 105—142. الفرائد والقلائد. A collection of moral and political maxims, ascribed in the following title to Abu Maṣṣūr 'Abd al-Malik B. Muḥ. B. Isma'il al-Tha'ālibi: كتاب الفرائد والقلائد تصنيف الشيخ ابي منصور عبد الملك بن محمد بن اسمعيل الشعالبي

الحمد لله العلى الكبير القوى القدير العليم
لتبشير... اما بعد فان احق ما ينطق به لسان واعرب
به بيان وانطوى عليه كتاب وانتهى اليه خطاب ما
زاد فى قوة البصيرة وعاد نصيحة للسريرة

It contains an introduction, in which are

quoted maxims of Plato, Aristotle, Iskander, Buzurjmīhr, and of other ancient sages, and the following eight Bābs:

I. فى الابانة عن فضيلة العلم والعقل. Fol. 108.

II. فيما يستعان به على الزهد. Fol. 109.

والعبادة

III. فيما يستعان به على ادب. Fol. 113.

اللسان وفصاحة النطق

IV. فيما يستعان به على مكارم. Fol. 117.

الاخلاق

V. فيما يستعان به على ادب النفس. Fol. 121.

VI. فيما يستعان به على حسن. Fol. 122b.

السيرة

VII. فيما يستعان به على حسن. Fol. 126.

السياسة

VIII. فيما يستعان به على حسن. Fol. 136.

البلاغة

The كتاب الفرائد والقلائد is mentioned by al-Dahabi, Ta'rikh al-Islām, Or. 49, fol. 156b, as one of the principal works of al-Tha'ālibi, and other MSS. mentioned by Krafft, no. 479, and in the Khedive's Library, vol. ii., p. 167, ascribe it to the same author. In other copies, however, viz., Leyden, no. 340, and Paris, nos. 3956, 2419, it is attributed, as Dozy thinks rightly, to Abu 'l-Ḥasan Muḥ. B. al-Ḥusain al-Ahwāzi, a writer anterior to al-Tha'ālibi, and quoted by him.

In another MS., Vienna, no. 1838, the work is ascribed to Amīr Ḳābūs B. Washmagīr.

1004.

Or. 1414.—Foll. 103; 12½ in. by 8½; with an average of 30 lines in a page, A.D. 1817.

[SIR WILLIAM OUSELEY.]

"Proverbs and popular sayings current at Cairo. Translated from the Arabic, and explained by J. Lewis Burckhardt."

This is the original draft of the author. It has been edited, with some verbal alterations and omissions, by Sir William Ouseley, London, 1830.

The work is founded, as stated in the preface, upon a collection made by Sharaf al-Dīn B. Asad (ابن اسد) at the beginning of the 18th century. The MS. is written in two columns, one of which contains the proverbs, text and translation, and the other the author's comments upon them. The proverbs are numbered from 1 to 999; but they are in reality only 939 in number, the author having passed by mistake from 516 to 577. The corresponding numbers of the printed text have been added by the editor.

The author's conclusion, corresponding with the last paragraph of the preface in the printed edition, is dated Cairo, 25th of March, 1817.

The latter part of the MS., foll. 80—103, a separate quire of small quarto size, contains an addition not included in the printed edition, viz. :

"Translation of a ludicrous epic poem written in the vulgar dialect of Cairo. To be added to the volume containing the proverbs current at Cairo."

It consists of a preface and of the original text, with literal translation opposite and explanatory notes at the end. Burckhardt says in the preface: "The author is the Sheikh Ahmed Mahshar, who died a few years ago, and was reputed the best storyteller of the town. The poem belongs to the class of vulgar poetry called in Egypt Zedjel, زجل, wherein no laws, either of grammar or of metre, are observed."

Title: المناظرة بين الحشيش والخمر للشع أحمد المهر

Beg. وقعة جرت بين المدام القرقف
والبسطة الاخضر سال دماها تيار

This appendix is dated Cairo, 20th Febr., 1817.

Appendix to Philology.

1005.

Or. 1366.—Foll. 159; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 21 lines, $2\frac{3}{4}$ in. long; written in small and neat Turkish Neskhi, in the 16th century.

[SIR CHARLES A. MURRAY.]

شرح كلستان

An Arabic commentary upon Sa'di's Gulistān, by Ya'qūb B. Sayyid 'Ali, who died A.H. 931 (described in the Persian Catalogue, p. 606a). On the first page is a note of purchase dated A.H. 991.

For other copies see *ib.*, Pertsch, Verzeichniss der Pers. Handschr., p. 1065; the old Paris Catalogue, no. 293; and Éthé, Bodleian Catalogue, nos. 719-20.

ORNATE PROSE AND LETTERS.

1006.

Or. 2790.—Foll. 185; $8\frac{1}{2}$ in. by 6; 15 lines, $3\frac{3}{4}$ in. long; written in large, elegant, and carefully vocalized Neskhi; dated Dulka'dah, A.H. 557 (A.D. 1162). [GHANDOUR BEY.]

مقامات الحریری

The Maḳāmāt of al-Kāsim B. 'Ali al-

4 M 2

Ḥarīrī (d. A.H. 516), with the following title, written partly in gold: الجزء الاول من المقامات التي انشأها الشيخ الامام الرئيس ابو محمد القسم بن علي ابن عثمان الحريري البصري رضى الله عنه

This valuable copy is due to the pen of a grandson of the author, Muḥammad B. Muḥammad al-Ḥarīrī, whose name appears in the colophon, fol. 185a: كتبها الفقير الى رحمة ربه: ومغفرته محمد بن محمد الحريري وكان الفراغ من نسخها في العشر الاوسط من ذى القعدة سنة سبع وخمسين وخمسماية

His father was Abu 'l-'Abbās Muḥammad, the eldest of al-Ḥarīrī's sons, with whom the author of the *Kharidah* read the *Maḳāmāt*, A.H. 556. See De Sacy's Introduction, p. 51, and De Slane, *Ibn Khallikān*, vol. ii., p. 496. In a note at the end, fol. 185a, it is stated, on the authority of the work entitled *شجرة الذهب في اخبار من ذهب*, that Muḥ. B. Muḥ. al-Ḥarīrī, was the first commentator of the *Maḳāmāt*.

The MS. passed into the hands of Ṣadaḳah B. Abi Muḥ. 'Abdallāh B. Abi Bakr B. Abi 'l-Futūḥ B. al-Aghlab al-Lakhmi, who read it twice before two Shaikhs, who had received the text from the author's disciples. This appears from two *Samā's*, the first of which, fol. 1a, was written A.H. 579, while the second, fol. 185b, is dated Alexandria, A.H. 589.

The first of these Shaikhs is Abu Ṭalib Aḥmad B. Muslim B. Rajā al-Lakhmi, who had the text from Abu 'l-Ḥajjāj Yūsuf B. 'Abd al-'Azīz al-Lakhmi al-Mayurkī (?), المرقى. The second is Raḍi al-Dīn Abu 'l-Thanā Hammād B. Hibat-allāh B. Hammād al-Ḥarrānī, who had it from Abu Bakr 'Abd-allāh B. Muḥ. B. Aḥmad al-Bazzār.

The *Maḳāmāt* are divided into two parts (جزء), the first of which ends, fol. 89, with the 28th *Maḳāmah*. There are short glosses by the same hand as the text in the margins, except on foll. 11—18, which have been supplied by a later hand.

At the end of the *Maḳāmāt*, foll. 183—5, are found the two short pieces called al-Risālat al-Siniyyah and al-Risālat al-Shiniyyah, also by al-Ḥarīrī, with the headings: ومن املاء الشيخ الرئيس ابى محمد القسم بن علي رسالة ومن املائه ايضا على، على التزام حرف السين التزام حرف الشين

On the last page are two *Samā's* relating to the above *Risālahs*, dated respectively A.H. 558 and 617. From the first it appears that the above-mentioned Ṣadaḳah read them before 'Abdallāh B. 'Abd al-Raḥmān al-'Uthmānī, who had them from Abn 'l-Ḥajjāj Yūsuf B. 'Ali al-Ḳudā'i, who had received the text from the author. (Compare the Leyden Catalogue, 2nd ed., no. 408, and the Vienna Catalogue, vol. i., p. 344.) According to the second *Samā'*, both tracts were read by a number of scholars before the same Ṣadaḳah.

The first of the above *Risālahs* was composed A.H. 497. See *Séances de Hariri*, 2nd ed., p. 211. For other copies see the Leyden Catalogue, 2nd ed., no. 425.

The earliest copy of the *Maḳāmāt* hitherto known is preserved in the Khedivial Library. It has a *Samā'* dated A.H. 504. See the Khedive's Catalogue, vol. iv., p. 329, and *Zeitschrift der D. Morg. Ges.*, Band xxx., p. 314. The earliest MSS. in European libraries are the Escorial copy dated A.H. 582 (see Casiri, vol. i., no. 491, and Dérenbourg, no. 493), and the Strassburg MS., no. 5, dated A.H. 584.

1007.

Or. 1200.—Foll. 177; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 18 lines, $4\frac{1}{2}$ in. long; written in elegant Neskhi, with all the vowels, punctuated with gilt circles, and ornamented with eighty-one quaint miniatures; dated A.H. 654 (A.D. 1256).

[ALEX. JABA.]

The same work.

The margins contain copious glosses, termed غريب المقامات, by 'Umar B. 'Ali B. al-Mubarak al-Mausili, who also collated the text and completed his task, as he states at the end, A.H. six hundred and . . . (the remainder of the date is lost). The glosses are by the same hand as the text, but in a smaller character. They are partly faded, and in some places mutilated by incautious trimming. Foll. 1, 24, 49—54, and 58—65, have been supplied by later hands.

1008.

Or. 2791.—Foll. 224; $10\frac{3}{4}$ in. by $7\frac{1}{4}$; 13 lines, $4\frac{1}{2}$ in. long; written in large and fair, vocalized Neskhi, with gilt headings and red-ruled margins; dated Tuesday, the 19th of Ramaḍān, A.H. 654 (A.D. 1256).

[GHANDOUR BEY.]

The same work, with glosses written in a minute character between the lines and in the margins. The first two pages are enclosed in an ornamental gold border.

1009.

Or. 2992.—Foll. 191; $7\frac{1}{2}$ in. by $5\frac{1}{2}$; 17 lines, 4 in. long; written in fair vocalized Neskhi, with a gilt title-page; dated Sunday, 2 Rabī' II., A.H. 688 (A.D. 1289).

[SIDNEY CHURCHILL.]

The same work.

At the beginning are a few marginal notes by Ibn al-Khashshāb ('Abdallāh B. Aḥmad), the author of الرد على الزبيري, who died A.H. 567. See Bughyat al-Wu'āt, fol. 143; Haj. Khal., vol. vi., p. 64; and De Sacy, Séances de Hariri, 2nd ed., Introduction, p. 52.

Copyist: علي بن عبد الله بن يحيى بن الفضل
بن سليمان الحميري المعروف بابن البانياسي

1010.

Or. 1258.—Foll. 207; $6\frac{1}{2}$ in. by 4; 15 lines, 2 in. long; written in small, partly vocalized Neskhi, with 'Unwān and red-ruled margins; dated Saturday, 16 Sha'bān, A.H. 1108 (A.D. 1697).

[Presented by L. B. BOWRING.]

The same work.

On the fly-leaf is an anecdote relating to the first meeting of al-Ḥariri with Abu Zaid al-Sarūji, and to the composition of the first Maḳāmah. It is told by al-Fanjdihi, on the authority of Abu Bakr B. 'Abdallāh al-Bazzāz, who had it from al-Ḥariri himself. A similar narrative is ascribed by Ibn Khallikān, De Slane's version, vol. ii., p. 490, to al-Ḥariri's son, Abu 'l-Kāsim 'Abdallāh. The above-mentioned Fanjdihi, also called al-Bandihi (Muḥammad B. 'Abd al-Raḥmān), author of the fullest commentary upon the Maḳāmāt, died at Damascus, A.H. 584. See Ibn Khallikān, De Slane's version, vol. iii., p. 99.

Copyist: محمد بن أحمد بن عبد الله الشهير بابن
جدي

1011.

Or. 4024.—Foll. 112; $12\frac{1}{4}$ in. by 8; about 29 lines, $4\frac{1}{2}$ in. long; written by several hands in Neskhi, partly provided with vowels, apparently in the 17th century.

[GLASER, no. 326.]

Another copy of the *Maḳāmāt*, with the title المقامات البصرية.

The first ten folios contain, among miscellaneous notes, the following pieces :

Fol. 2*b*. A chapter of al-Shifā, الشفا بتعريف حقوق المصطفى (no. 159).

Fol. 5*b*. Answers to legal questions, by Sayyid Ḍiyā al-Islām al-Kāsim B. Amīr al-Mūminīn al-Muʾayyad-billah [Muḥ.] B. al-Mutawakkil; dated Ramaḍān, A.H. 1095. Al-Kāsim died in the lifetime of his father, al-Muʾayyad, i.e., before A.H. 1097 (Bughyat al-Murīd, fol. 143*b*).

Fol. 7*a*. Similar answers, by Amīr al-Mūminīn al-Mutawakkil-ʿala'llah Ismā'il (d. A.H. 1087).

Fol. 8*a*. Letter of Amīr al-Mūminīn al-Mutawakkil on the war-tax نفقة الجهاد, with an answer by Sayyid Hādī B. Aḥmad al-Jalāl.

Fol. 10*a*. Letter of 'Izz al-Dīn Muḥ. B. al-Ḥasan al-Jalāl to Ṣārim al-Dīn Ibrāhīm B. Yaḥya al-Sahūli, upon the latter's dogmatical *Urjūzah* entitled الطارق المذهب في اسناد المذهب

1012.

Or. 2792.—Foll. 275; 7 in. by 4 $\frac{3}{4}$; 17 lines, 3 $\frac{1}{8}$ in. long; written in cursive Neskhi, in the Madrasat al-Nizāmiyyah, Madinat al-Salām (Baghdad); dated Wednesday, 14 Rajab, A.H. 670 (A.D. 1272).

[GHANDOUR BEY.]

كتاب الايضاح

Commentary upon the *Maḳāmāt* of al-Ḥariri, by Nāṣir al-Muṭarrizi.

Beg. الحمد لله المحمود على الآلاء المشكور بحسن البلاء

Abu 'l-Faṭḥ Nāṣir B. 'Abd al-Sayyid al-Muṭarrizi was born in Khuwārazm, A.H. 538, and died A.H. 610. See Ibn Khallikān, De

Slane's version, vol. iii., p. 523; Ta'rīkh al-Islām, Or. 52, fol. 269; Bughyat al-Wu'āt, fol. 206; and Séances de Hariri, 2nd ed., Introduction, p. 57.

The author states at the end that he completed the commentary A.H. 563. At the close of a long introduction, treating of poetical figures (foll. 1—35), he says that he had availed himself of the teaching of his master, 'Abd al-Karīm B. 'Abd al-Wāḥid al-Anmāṭi, who had read the *Maḳāmāt* under the three following scholars, who had them from the author: Zakariyyā B. 'Alī al-Baghdādi (called Ibn al-Sajjādah), Abu 'l-Faṭḥ al-Bāqarḥi, and Ṭalḥah B. Aḥmad al-Nu'māni.

For other copies see the Arabic Catalogue, p. 318*b*; Aumer, no. 561; the Khedive's Library, vol. iv., p. 210; and the Paris Catalogue, nos. 3937-8.

1013.

Or. 3087.—Foll. 240; 9 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$; 16 lines, 4 $\frac{1}{2}$ in. long; written in fair Neskhi, with vowels, apparently in the 13th century.

[KREMER, no. 96.]

Another copy of the commentary of al-Muṭarrizi.

It is imperfect at the beginning, commencing abruptly with the last five lines of the introduction, followed by a table of the *Maḳāmahs*. In the conclusion, where the author states, according to other copies, that the commentary was completed A.H. 563, another date is here substituted, viz., A.H. 654, probably the date of transcription of the present copy.

1014.

Or. 3873.—Foll. 78; 10 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; about 32 lines, 6 in. long; written in the cursive

character of Yemen, almost devoid of diacritical points, apparently in the 15th century.

[GLASER, no. 161.]

Another copy of the commentary of al-Muṭarrizi, imperfect at the beginning.

It commences abruptly with these words, *مراهق اى مدان للحلم*, which belong to the explanation of these words of the preface, *ولا نزهق بتبعة* (Séances, 2nd ed., p. 4, line 1). The corresponding passage of the commentary occurs in Or. 2792, fol. 38b, line 12.

In the conclusion, A.H. 553 is given as the date of composition, instead of A.H. 563, as in other copies.

The first folio contains two elegies by an unknown author on the death of Amīr al-Mūminin al-Hādī Muḥammad B. Yūsuf B. Ṣalāḥ B. al-Murṭaḍa B. Rasūl Allah.

1015.

Or. 3176.—Foll. 54; 10 in. by 8; 21 lines, 5 in. long; written by Alfred Kremer in Alexandria at the beginning of A.H. 1270 (A.D. 1873). [KREMER, no. 186.]

An abridgment of the commentary of Jamāl al-Dīn Muḥ. B. Muḥ. Ibn Nubātah (d. A.H. 768) upon the Risālah of Ibn Zaidūn (d. A.H. 463): *مختصر شرح العيون فى شرح رسالة ابن زيدون لابن نباتة المصرى*

وجدت فى نسخة ما نصها بما اختصرته من كتاب شرح العيون فى شرح رسالة ابن زيدون امره الملك المؤيد العالم العادل عماد الدنيا والدين بشرحها من غير نظرى كتاب اصلا

For copies and editions of the commentary, see the Arabic Catalogue, p. 753a; Pertsch, no. 2830; Escorial, no. 358; Ahlwardt, Verzeichniss, nos. 1110—14; the Leyden Catalogue, 2nd ed., nos. 400—3; and the Khedive's Library, vol. iv., p. 262.

Copyist: *الفريد كريمر النمساوى باشرتجمان دولت اوستريا*

1016.

Or. 1203.—Foll. 112; 8½ in. by 6; 15 or 16 lines, about 4 in. long; written in neat Neskhi, with a few vowels, apparently in the 14th century. [ALEX. JABA.]

Poetical correspondence of the author with contemporary scholars.

Beg. *الفاضل بدر الدين بن شمس الدين البليسى الطيب بالقاهرة الحروسه كتب الى فى سنة خمس واربعين وسبعماية وانا بالقاهرة*

The author, who is called, in some letters addressed to him, Ṣalāḥ al-Dīn, is evidently Ṣalāḥ al-Dīn Khalīl B. Aibak al-Ṣafadi. He was born A.H. 696 or 697, and died A.H. 764 (see Durar al-Kāminah, fol. 120; Ṭabaḳāt Ibn Kāḍi Shuhbah, fol. 116; and Orientalia, vol. ii., p. 413). The present MS. contains a portion of the collection of his poetical correspondence entitled *الغان السواجع بين المبادى والمراجع*, mentioned in the first of the authorities above quoted as one of his numerous compositions. (See also Haj. Khal., vol. i., p. 401, where, however, a wrong date, A.H. 749, is given for the author's death.) The identity of the author is moreover established by a reference, fol. 97a, to his biographical work, *al-Wāfi bil-Wafayāt*, تاريخى الكبير الوافى بالوفيات, and in another place, fol. 86b, to *جنان الجناس*, both works of al-Ṣafadi.

The *Alḥān al-Sawāji*, a complete copy of which is preserved in Berlin (Ahlwardt, no. 1182), consists of four parts, and is arranged alphabetically according to the proper names of the author's correspondents.

The present MS. contains apparently the second part. It extends from the name

Husain to that of 'Ali; but the proper names, which are mostly written in red ink, have in some instances been omitted. This is the case with the first heading relating to Badr al-Dīn al-Bilbisi, whose name may have been Hasan or Husain, and also with the last, which relates to علاء . . . بن سلمان [على بن محمد] الدين بن غانم كاتب الانشاء الشريف بالشام المحروس (who died A.H. 737; *Orientalia*, vol. ii., p. 365). The dates in the headings range from A.H. 718 to A.H. 753.

For other copies see the Bodleian Catalogue, vol. i., p. 104, no. 380, vol. ii., p. 579b; Casiri, no. 324; Dérenbourg, Escorial, no. 326; the Paris Catalogue, no. 2067; and Houtsma, no. 55.

The present MS. appears to have been collated with the author's autograph MS. On fol. 82b is written : كذا في الاصل بخط الشيخ صلاح الدين

1017.

Or. 1353.—Foll. 124; 8½ in. by 6; 17 lines, 3½ in. long; written in fair, partly vocalized Neskhi, with red-ruled margins, apparently in the 15th century; bound in curiously stamped leather covers.

[SIR CHARLES A. MURRAY.]

A volume of miscellaneous extracts in prose and verse, by Ṣalāḥ al-Dīn Khalil B. Aibak al-Ṣafadi, who died A.H. 764.

Beg. الحمد لله حق حمده والصلاة والسلام الاطيبان المبارك قوله تعالى وللآخرة خير لك من الاولى قال قاضي القضاة شمس الدين احمد بن الخليل الخوئي

In the colophon the title of the work has been erased, but the name of the author remains : ما افه الفقير الى الله عز وجل خليل ابن ايبك الصفدي الشافعي حرسه الله تعالى. It is apparently a portion of the voluminous miscellany called *Tadkirat al-Ṣafadi*.

Contents : Comments of Shams al-Dīn Aḥmad B. al-Khalil al-Khuwayyi (who died A.H. 637; Haj. Khal., vol. vi., p. 364) upon a verse of the Coran, Surah 93, v. 4, followed by grammatical subtleties and anecdotes of grammarians, fol. 1b.

A Majlis, by al-Ṣafadi, upon the birth and life of Muḥammad, entitled الفصل المنيف في المولد الشريف, fol. 5b.

A glossary of phrases in which two words are coupled for the sake of assonance, alphabetically arranged, and entitled كتاب الاتباع والمزاوجة, by Abu 'l-Husain Aḥmad B. Fāris B. Zakariyyā (al-Rāzi, who died A.H. 395; *Bughyat al-Wu'āt*, fol. 81; *Ta'rikh al-Islām*, Or. 48, fol. 239), fol. 27b.

Select verses of 'Ali B. al-Hasan B. Abi 'l-Tayyib al-Bākhari (who died A.H. 467; Ibn Khallikān, *De Slane's* version, vol. ii., p. 323; *Ta'rikh al-Islām*, Or. 50, fol. 111), collected and arranged, according to subjects, in twenty Bābs, under the title الاحسن للباخرى, by Abu 'l-Wafā Muḥammad B. al-Kāsim al-Akhsikati, fol. 39b.

Short notices of Shāfi'i doctors, fol. 82a. Verses and letters of Muḥyi al-Dīn 'Abdallāh B. 'Abd al-Zāhir [B. Nashwān al-Miṣri, who died A.H. 692; al-Wafā bil-Wafayāt, Add. 23,358, foll. 67—79; *Orientalia*, vol. ii., p. 285], fol. 93a. Legal documents of the kinds called Ṣadāq and Tauki', drawn up by the author, fol. 100a. Taṣhifāt (changes rung on words by altering the diacritical points) and riddles in verse, by the author and others, fol. 107a.

The contents of the *Tadkirah* have been fully described by Flügel, *Zeitschrift der D. Morg. Ges.*, Band xiv., pp. 538—44.

For other portions of the work, see the Arabic Catalogue, p. 345b; Pertsch, no. 2140-1; and the Khedive's Library, vol. iv.,

p. 216. A volume described by Dérenbourg, *Escorial*, no. 483, most probably contains also a portion of the *Tadkirah*.

1018.

Or. 4003.—Foll. 40; 9 in. by $6\frac{1}{4}$; 29 or 30 lines, about 5 in. long; written, apparently by a scholar, in a very cursive character, probably in the 15th century.

[GLASER, no. 298.]

A collection of elegant pieces in prose and verse, by Ṣalāḥ al-Dīn al-Ṣafādī.

The MS. is imperfect at beginning and end, and it has no title; but it appears to be a part of the same *Tadkirat al-Ṣafādī*.

The first heading, fol. 16, relates to a letter written (by whom does not appear) in answer to Amīr Rukn al-Dīn 'Umar Ustād al-Dār al-'Āliyah, announcing the accession of al-Malik al-Ashraf 'Alā al-Dīn Kujuk (A.H. 742):
ومن انشائه ايضا جوابا للامير ركن الدين عمر استاد الدار العالية عن كتاب ورد منه قبل حضور الامير سيف الدين بيغرا يتضمن جلوس السلطان الملك الاشرف علا الدين كجك على كرسى الملك

On the next page begins a collection of al-Ṣafādī's youthful elegies, with the heading,
هذه نسمات الصبا نظم الشيخ صلاح الدين . . . مرثى
ومن خطه نقلت

The author says that he composed them in Ṣafad, adding that they are some of his first poetical essays, and of thin texture:
نظمت هذه المرثى بصفد الحروسة وهى من مبادئ نظى المهلهل نسجه

But the bulk of the MS. is mainly taken up with poetical epistles by al-Ṣafādī, and by contemporary scholars.

The last two are a letter in verse by Shams

al-Dīn [Muḥ. B. 'Umar] Ibn Kāḍī Shuhbah (who died A.H. 782; al-Durar al-Kāminah, fol. 103) to the author, and the latter's answer, which is imperfect at the end.

Dates, which occur in some of the headings, range from A.H. 727 to A.H. 761.

1019.

Or. 2273.—Foll. 146; $10\frac{1}{2}$ in. by 8; 23 lines, $5\frac{1}{2}$ in. long; written in a large and distinct Maghribi character, apparently in the 16th century.

ريحانة الكتاب ونجعة المنتاب

The second volume of the *Raiḥānat al-Kuttāb*, or collected letters of Ibn al-Khaṭīb al-Salmānī, Wazīr of the kings of Granada, who died A.H. 776 (see no. 475).

The title and the author's name are found in the following colophon, written by the same hand as the text: كمل السفر الثانى من ریحانة الكتاب ونجعة المنتاب لابن الخطيب السلماني رحمه الله وغفر الله لکاتبه الخ

The work is not mentioned by name in the author's biography. Al-Maḥḥārī, who designates it by the above title (Bulak edition, vol. iv., p. 654), calls it one of the most celebrated of Ibn al-Khaṭīb's writings, and says that it consisted of several volumes. It had four, according to the *Barnāmaj al-Kutub* (Haj. Khal., vol. vi., p. 659), where an abridgment by the author is also mentioned. A MS. described in the *Upasala Catalogue*, p. 39, has partly the same contents as the present copy, but in a somewhat different order. See also Casiri, vol. ii., p. 345, no. 1820, vol. i., no. 304, 2; *Historia Abbadidarum*, vol. ii., p. 168; *Gayangos*, *Mohammedan Dynasties*, vol. i., p. 307; and the *Leyden Catalogue*, vol. i., p. 157, 2nd edition, no. 352.

The letters are written by Ibn al-Khaṭīb, partly in the name of the king of Granada, Abu 'l-Hajjāj Yūsuf (A.H. 733—755), and of his successor Muḥammad (A.H. 755—760), partly in his own name, to contemporary princes in Africa and Spain, also to Emirs and office-holders. Most of them are stated in the text to have been written from the Alhambra, من حمراء غرناطة, but they bear no dates. They are classed according to their subjects under some headings, of which the following are found in the present volume: Letters claiming succour against enemies, and the fulfilment of promises, كتب الاستظهار, fol. 1a. Letters of recommendation, كتب الشفاعة, fol. 12a. Letters expressive of affection, كتب تقرير, fol. 20a. Letters on various affairs of state, جمهور الاغراض السلطانيات, fol. 64a. Addresses to subjects and to the provinces, fol. 99b. Diplomas of generals and governors, ظهائر الامرا, fol. 112b. Congratulatory addresses written in the author's own person, or in the name of the Sultan, والذى خاطبت به عن نفسى, او عن السلطان ينقسم الى مكتوب عن ولد للملك او حرمة او مخاطبة سلطان وولى نعمة او رئيس الخ fol. 125a.

The first letter in the MS. begins as follows: المقام الذى له المجد الشهير المآثر الكبير: الفاخر والاصالة المتواترة عن الملوك الاكابر. Several of the letters included in this volume will be found inserted by Maḥḥari in the Naḥḥ al-Tib, voll. iii. and iv. of the Bulak edition. At the end is added by a later hand a letter of the Sherif of Morocco, al-Manṣūr billah Amir al-Mūminin, to the Murābiṭ Sidi Aḥmad B. Ibrāhīm al-Tamnārti, dated Ṣafar, A.H. 1005.

1020.

Or. 3625.—Foll. 162; 7 in. by 5½; 15 lines, 3¼ in. long; written in a cursive and not very legible character, often wanting in diacritical points; dated Monday, 17 Dul-hijjah, A.H. 868 (A.D. 1464).

[G. C. RENOARD.]

قلائد الجمان فى مصطلح مكاتبات اهل الزمان

A treatise on letter-writing, containing models of royal or official letters, and formularies.

الحمد لله الذى ان شا جعل لك حظا من صناعة الانشا . . . وبعد فانى لما اديرت كووس الانشا على شطوط البحور والخلجان وعربد من صافى نشاتها صاحب كل ترسل وديوان

The author's name does not appear in the preface, but we learn from the heading of one of the documents included, fol. 96b, that he was a son of Shihāb al-Dīn Abu 'l-'Abbās Aḥmad al-Ḳarḳashandi al-Shāfi'. That document, drawn up by the latter, is a form of appointment to the office of Khaṭīb in the Jāmi' Bani Umayyah, Damascus. The heading is as follows: خطبة توتيع بخطابة جامع بنى امية من انشا سيدنا الشيخ الامام العالم العلامة شهاب الدين ابو العباس احمد القرشندى الشافعى والد مولفه تغمده الله برحمته ونفع المسلمين ببركات علومه

Shihāb al-Dīn Abu 'l-'Abbās Aḥmad B. 'Ali B. Aḥmad al-Ḳarḳashandi, or al-Ḳal-ḳashandi, who died A.H. 821, wrote a similar, but more extensive, work entitled صبح الاعشى فى صناعة الانشا, an abridgment of which is described by Pertsch, no. 1619, and has been partly translated by Wüstenfeld, Abhandlungen der k. Gesellschaft der Wissen-

schaften, Göttingen, Band xxv., pp. 3—225. See also Uri, nos. 365-6, 390, and the Khedive's Library, vol. iv., p. 278.

The name of the author himself, Najm al-Dīn Abu 'l-Faḍl Muḥammad al-Karkāshandī al-Shāfi'i, appears in the following heading, fol. 108a: نسخة توقيع شريف بمساحة من انشا مولفه سيدنا العبد الفقير الى الله تعالى الشيخ الامام العالم نجم الدين ابى الفضل محمد القرشندى الشافى

The date of compilation must fall between A.H. 821, the obituary date of the author's father, who is spoken of as dead, and A.H. 868, the date of the present copy. The work is divided into eight Maḳālahs and a Khātimah, but the seventh Maḳālah is wanting. The headings are as follows:

Fol. 3b. المقالة الاولى فى مشروعية المكاتبات

Fol. 7a. المقالة الثانية فى مكاتبات الخلفا وهى على اربعة مذاهب

Fol. 7b. المقالة الثالثة فى المكاتبات لمن جرت العادة بالكتابة اليه من الخلفاء وولاة العهود ومن فى معانهم وهى على اربعة طبقات

Fol. 13b. المقالة الرابعة المكاتبات لمن جرت العادة بالكتابة اليه من كفال الممالك واركان الدولة بالديار المصرية والبلاد الشامية ومن فى معانهم وهى على ثمانية انواع

Fol. 48a. المقالة الخامسة فى العهود والهدن والمفاصحات والايمان والامان والدفن والتقاليد والمناسخات والتفاويض والتوقييع والبشارات والمسامحات وما فى معنى ذلك وهى على عشرة فصول

Fol. 122b. المقالة السادسة فى المكاتبات الدائرة بين اركان المملكة الشريفة بالديار المصرية والبلاد الشمالية وهى على تسعة اقسام

Fol. 131a. المقالة الثامنة فيما يناسب الاخوانيات من الادعية ابتداء وجوابا وهو على ستة اساليب

Fol. 137b. الخاتمة فى فصول التشوق والعتب والاعتذار والتوبيخ والتفريع والتهادى والتعازى والتهانى وما فى معنى ذلك

The work includes some documents of historical interest, namely, a letter of al-Malik al-Nāṣir B. Kalā'ūn to Abu Sa'id Bahādur Khān, drawn up by Ibn Faḍl Allah (Aḥmad B. Yaḥya; d. A.H. 749), fol. 36a; a treaty between the Khalif al-Mutawakkil 'ala'llah and al-Malik al-Zāhir Barḳūk, dated Ṣafar, A.H. 792, fol. 48a; lastly, a bulletin of Amīr Ṭūghān to al-Malik al-Mu'ayyad Shaikh, announcing his victory over the Turcomans, drawn up by Ṭaḳī al-Dīn Ibn Hījjaḥ (d. A.H. 837), and dated Ḥalab, 29 Rajab, A.H. 820, fol. 114a.

Copyist: أحمد بن محمد بن شبح

The MS. is mentioned in the catalogue of Dr. John Lee, no. 131.

1021.

Or. 3781.—Foll. 79; 4¼ in. by 3¼; 9 lines, 2 in. long; written in bold Neskhī, probably in the 14th century.

[GLASER, no. 66.]

An Inshā, or letter-writer, imperfect at beginning and end.

It contains the following headings: باب فصل فى ابتداء الكتب; fol. 7b, فى التهانى فى الاعياد باب فى; fol. 19a, فصل فى صفة السلم; fol. 10b, fol. 68b. The models of letters are addressed to kings and Shaikhs, or high functionaries. They mostly begin: وصل كتاب حضرة الشيخ الاجل

A leaf prefixed by a later hand contains a spurious preface, beginning : **حمدا لمن رفع** **ارباب البلاغة مكانا عليا . . .** فهذا كتاب لطيف في المكاتبات ياخذ منه العارف

1022.

Or. 1179.—Foll. 46 ; $8\frac{1}{4}$ in. by 6 ; 21 lines, $3\frac{3}{4}$ in. long ; written in plain Neskhi, with red-ruled margins ; dated Yafa, Rabi' I., A.H. 1250 (A.D. 1834). [ALEX. JABA.]

بديع الانشاء والصفات في المكاتبات والمراسلات

A letter-writer, by Mar'i B. Yūsuf B. Abi Bakr B. Aḥmad al-Maḥdisi al-Hanbali.

Beg. قال الشيخ الامام الخبير الهمام . . . الحمد لله الذي اكرم الانسان

The author died in Cairo A.H. 1033. See, for his life, *Khulāṣat al-Athar*, vol. iv., p. 358. The work has been printed in Bulak, A.H. 1242, and, with the *Inshā* of Ḥasan al-'Aṭṭār, in Constantinople, A.H. 1299. For other copies and editions, see the Arabic Catalogue, pp. 239*b*, 775*a*, 478*a* ; Pertsch, no. 2828 ; the Leyden Catalogue, 2nd ed., no. 357-8 ; and the Khedive's Library, vol. iv., p. 211.

1023.

Or. 1180.—Foll. 88 ; $8\frac{1}{4}$ in. by 6 ; 18 lines, 4 in. long ; written in plain Neskhi, apparently in the 18th century.

[ALEX. JABA.]

I. Foll. 2—32. Another copy of the *Badī' al-Inshā*, considerably curtailed.

II. Foll. 33—88. A letter-writer, without preface or author's name, with the heading : **نكتب بعون الله تعالى مجموع انشاءات في لطايف المكاتبات ومحاييف المراسلات**

The work, which appears to have been compiled by a Christian, contains models of letters to Turkish officials, to 'Ulamā, and to private friends. It includes, towards the end, foll. 71—88, forms of letters to the Patriarch of Antioch, and other dignitaries of the Church, and to Christian friends. It is imperfect at the end.

1024.

Or. 3090.—Foll. 16 ; 8 in. by $5\frac{1}{2}$; 11 lines, 4 in. long ; written in large and fair Neskhi, probably in the 17th century.

[KREMER, no. 99.]

A collection of forms of prayer, proverbial expressions, maxims, and various phrases, suitable for use in epistolary composition, without title, preface, or author's name.

Beg. دعاء للعباد لا زالت سعادته مقاتلة والمبالك بحاسنه متجيلة

The paragraphs begin mostly with the heading **نوع آخر**. There are also two *Bābs* with the titles **باب من التشبيه** (fol. 2*a*), and **باب من حكم المنطق تزيد البليغ بلاغة**. The last paragraph is a passage of a letter written by Ibn al-Athīr (Dīyā al-Dīn Naṣr-allāh, d. A.H. 637) to al-Malik al-'Azīz.

POETRY.

1025.

Or. 1072.—Foll. 38 ; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long ; written in thick and rather indistinct Neskhi, with vowels ; dated Thursday, 29 Jumāda II., A.H. 1163 (A.D. 1750).

[CAUSSIN DE PERCEVAL.]

ديوان امرئ القيس

The Diwan of Imru 'l-Ḳais.

قال امرؤ القيس بن حجر بن الحرث الملك بن
عمرو المقصور بن حجر آكل المرار الخ
قفا نبك من ذكرى حبيب وممزل

The first poem is the Mu'allakah. The initial lines of the next following eight pieces, with the corresponding numbers in Ahlwardt's edition of the six Divans, are as follows :

- Fol. 4a. (52) الا عم صباحا ايها الطلل البالي
Fol. 6a. (4) خليلي مزا بي على ام جندب
Fol. 8a. (20) سها لك شوق بعد ما كان اقصر
Fol. 9b. (29) رب رام من بني ثعل
Fol. 10a. (17) لعمرك ما قلبي الى اهلك بحر
Fol. 10b. (35) اعني على برق اراه وميض
Fol. 11a. (59) لمن الديار عشيتها بسكام
Fol. 11b. (65) قفا نبك من ذكرى حبيب وعرفان

There are altogether, including short pieces, seventy-two poems. To some of them are prefixed notices of the occasions on which they were composed, mostly according to the tradition of 'Amr Ibn al-'Alā as handed down by Abu 'Ubaidah (see Ahlwardt, Divans, p. vi.).

The compilation is comparatively late; for the collector names, in conclusion, as one of his sources, a commentary referred to by Sa'd al-Dīn al-Taftazāni (d. A.H. 791) in his Muṭawwal : قال جامع هذا ما وقفنا عليه من شعر حامل لواء الشعراء جمعناه من شرح الديوان المذكور الشرح الذي احوال عليه السعد التفتازاني في مطوله لكنه مخفوم ومن شرح اخر مجهول ومن ديوان الفحول العشرة

There are copious marginal glosses in the same handwriting as the text.

Copyist : محمد بن عبد اللطيف الحنبلي

For other commentaries see the Leyden Catalogue, vol. ii., p. 34, 2nd ed., no. 564; Pertsch, no. 2223; the Paris Catalogue, no. 3274; the Khedive's Library, vol. iv., p. 268; &c. An edition printed in Cairo, A.H. 1282 and 1308 contains the commentary of 'Āṣim al-Baṭalyūsi. The present MS. has been used by McG. de Slane for his edition of the Diwan. See the preface, p. xiv.

1026.

Or. 3155.—Foll. 144; 9½ in. by 6¾; 21 lines, 3¾ in. long; written in fair Neskhi, A.H. 1295 (A.D. 1878). [KREMER, no. 161.]

A commentary upon the Diwans of Ṭarafah, 'Antarah, and Zuhair, with the following misleading title, ascribing the work to al-Aṣma'i : شرح ديوان طرفة وزهير للاصمعي.

Beg. قال طرفة بن العبد بن سفيان بن سعد بن
مالك بن ضبيعة الخ

حولة اطلال ببرقة ثمهد

The commentary begins : الاطلال ما شخص
من آثار الدار والبرقة ارض ذات حجارة

It is in reality a portion of the six Diwans of ancient poets (اشعار الستة) collected by Abu'l-Hajjāj Yūsuf B. Sulaimān B. 'Isa al-Shantamari, called al-A'lam, who died A.H. 476 (v. Ibn Bashkuwāl, Biblioth. Arabico-Hisp., vol. ii., no. 1391; Ta'rikh al-Islām, Or. 50, fol. 154; and Bughyat al-Wu'āt, fol. 217), with a commentary by the compiler. The present copy has been transcribed, as stated by Kremer, from an old MS. in the library of Shaikh 'Ali al-Laithi, Cairo, which appears to have lost some leaves.

In the following list of contents the poems

are designated by the numbers they bear in Ahlwardt's edition, "The Divans of the Six Ancient Poets."

Diwan of Ṭarafah: 4 (the Mu'allakah), fol. 1b; 5, fol. 17a; 19, fol. 26b; 12, fol. 30a; 10, fol. 32a; 11, fol. 33b; 17, fol. 35b; 16, fol. 37a; 7, fol. 38a; 18, fol. 40a; 1, *ib.*; 14, fol. 41a; 6, fol. 44a; 2, fol. 45a; 13, *ib.*; 8, fol. 47b; 9, fol. 49a; 3, fol. 50b. Of the last poem there are only the first two Baits, in the comments upon which the text breaks off. The next page, fol. 51a, begins abruptly with these words, *باب تغيير وقوله كسير للميرى*, which belong to the commentary upon the eighth Bait of a poem (Ahlwardt, no. 15) of 'Antarah.

The Diwan of 'Antarah comprises, besides the last two lines of 15, the following poems: 11, fol. 51a; 23, fol. 53a; 19, fol. 55a; 20, fol. 57b; 13, fol. 61a; 27, fol. 62a; 16, fol. 62b; 5, fol. 63b; 22, fol. 64b; 4, fol. 65b; 9, fol. 66b; 14, fol. 67b; 17, fol. 68a; 8, fol. 68b; 1, fol. 69a; 6, fol. 69b; 3, fol. 70a; 25, fol. 70b; 7, fol. 71b; 2, fol. 73b; 12, fol. 76a. At the end is written: *تم ديوان طرفة* [sic] *ويقلوه ديوان زهير*

The Diwan of Zuhair is also imperfect at the beginning. It commences, fol. 79a, with the 19th Bait of no. 16 (the Mu'allakah). It contains, besides, the following poems: 14, fol. 84a; 15, fol. 90b; 9, fol. 97b; 10, fol. 103a; 8, fol. 108a; 7, fol. 109a; 13, fol. 109b; 17, fol. 110b; 4, fol. 116a; 1, fol. 119b; 18, fol. 129a; 19, fol. 130b; 6, fol. 133a; 2, fol. 134a; 12, fol. 134b; 20, fol. 135a; 5, fol. 136b; 3, fol. 137a; 11, fol. 141b. This last poem concludes the Diwan of Zuhair. The commentary upon it ends thus: *كامل جميع شعر زهير ما رواه الاصمعي وابو عمرو والمفضل*

The colophon states that the MS. was

written for the library of Shaikh 'Ali al-Laithi, who, as appears from some dedicatory verses on the first page, presented it to Kremer.

For other MSS. of the same commentary see De Slane, *Divan d'Amrolkais*, p. xiv.; Ahlwardt, *Divans of Six Poets*, p. xviii.; the Bodleian Catalogue, vol. i., no. 1223, vol. ii., p. 613b; Casiri, no. 299; Dérenbourg, *Escorial*, no. 301; and the Paris Catalogue, no. 3274.

1027.

Or. 3154.—Foll. 65; 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 15 lines, 5 $\frac{3}{4}$ in. long; written in a fine, large, vocalized Maghribi character, apparently in the 17th century. [KREMER, no. 160.]

The same collection, *اشعار الستة*, without commentary, imperfect at the end.

Beg. *قال امرؤ القيس بن حجر بن الحارث بن عمرو*
بن حجر بن معاوية بن كندة بن الحارث . . . قال
الاصمعي واسمه عبد الملك بن قريش كل شئ في
ايدينا من شعر امرئ القيس وهو من حماد الراوية
الكوفي الا نقفا سمعتها من الاعراب ومن ابى عمرو
بن العلا . . .

The arrangement is the same as in the MSS. of Paris, no. 3273; Gotha, no. 2191; Vienna, no. 446; and Escorial, no. 301; but the latter part of the Diwan of Ṭarafah, and the whole of that of 'Antarah, are wanting.

Contents: I. The Diwan of Imru 'l-Kais, beginning with the Mu'allakah, fol. 1b. The other poems are in the same order as in De Slane's edition.

II. The Diwan of al-Nābighah, fol. 24a, with a short introduction beginning: *كان من*

حديث النابغة واسمه زياد بن معاوية وقيل زياد بن عمرو بن معاوية . . . غضب النعمان عليه وذلك ان النعمان كانت عنده المتجدة

The poems correspond exactly with the text edited by Dérenbourg, *Journal Asiatique*, 1868, ii., pp. 268—297, except that the piece numbered 21 by Dérenbourg appears in the MS., fol. 34b, after no. 16 of the printed edition, and with an additional Bait at the beginning.

III. The Diwan of 'Alkamah, fol. 43a. It contains only eight poems, arranged in the same order as in the text published by Socin, Leipzig, 1867. It wants, however, the pieces numbered iv., vii., ix., x., and xi. in that edition.

IV. The Diwan of Zubair, fol. 48b. It is very imperfect, containing only the following poems as numbered in Ahlwardt's edition: 16 (the Mu'allakah), fol. 49a; 14, fol. 51a; 15, fol. 52a (only the first 13 Baits); 1, fol. 52b (only the first 17 Baits).

V. The Diwan of Tarafah, foll. 54b—65b. It contains the Mu'allakah and the following poems, here designated by the numbers they bear in Ahlwardt's edition: 5 (wanting the first 7 Baits), fol. 57b; 19, 12, 10, 11, 17, 16, 7, 15, 18, 1, 14, 6, 2, 13, 8. The last piece is imperfect, the MS. breaking off after the ninth Bait.

The Diwans of al-Nābighah and of 'Alkamah have been printed in Cairo, A.H. 1293, in one volume with those of 'Urwah, Ḥātim, and al-Farazdaq. A MS. of the Diwan of Zubair is described by Socin, *Zeitschrift der D. Morg. Ges.*, Band xxxi., p. 710.

1028.

Or. 3810.—Foll. 138; 7½ in. by 6; from 15 to 17 lines, 5 in. long; written in distinct

Neskhī, with all the vowels, apparently in the 13th century. [GLASER, no. 97.]

The Mu'allakāt, with the commentary of Abu Ja'far Aḥmad B. Muḥ. B. Ismā'il al-Naḥwi, called al-Naḥḥās, who died A.H. 338. See Ibn Khallikān, *De Slano's version*, vol. i., p. 81, and Bughyat al-Wu'āt, fol. 83b.

The author's name is found in the colophon: تمت المعلقة السابعة تعريبها ونحوها برواية أبي جعفر أحمد بن محمد بن اسمعيل النحوي المعروف بالنحاس

The commentary agrees with that of Or. 415, described in the Arabic Catalogue, p. 747a.

The MS. is imperfect at the beginning. The old writing begins at fol. 22. The first line of the text is:

احلت عليها بالقطيع فاجذمت
وقد خب آل الامعز المتوقد

which is the 42nd Bait of the Mu'allakah of Tarafah. See Ahlwardt, *Divans of the Six Poets*, p. 56. The commentary upon it begins: احلت رفعت والقطيع السوط وقوله فاجذمت اى فاسرعت وخب اضطرب كانه عد الحبيب والال يكون فى ارتفاع النهار. The corresponding passage is found in Or. 415, fol. 46a.

The remaining Mu'allakahs begin respectively as follows: Zubair, fol. 32b; Labid, fol. 46b; 'Antarah, fol. 75a; al-Ḥārith, fol. 98a; Amr B. Kulthūm, fol. 120a.

The lost portion at the beginning has been but imperfectly supplied by a later hand, apparently in the 17th century. The text begins, fol. 2b, as follows: الحمد لله رب العالمين وبعد فهذا كتاب جمهرة العرب فى الجاهلية والاسلام الذين نزل القرآن على السنتهم واشتقت العربية من الفاظهم

This preamble is taken from the Jamharat Ash'ar al-'Arab of Abu Zaid Muḥ. B. Abi 'l-Khaṭṭāb (see the Arabic Catalogue, pp. 480b, 747a; Ahlwardt, Verzeichniss, no. 1000; "Divans of the Six Poets," p. xix.; and Hommel, Actes du sixième Congrès, part 2, p. 387). Then follows the Mu'allakah of Imru'l-Ḳais, with the glosses of Ibn Abi 'l-Khaṭṭāb from the Jamharat Ash'ar al-'Arab, the first of which begins: قفاى يحاطب صاحبه والعرب يقولون للواحد قفا واذها وقوما في موضع قف. Lastly is found a modern transcript of the missing portion of the Mu'allakah of Ṭarafah foll. 10—21, with the commentary of al-Naḥḥās, agreeing with the text contained in Or. 415, foll. 39—45.

For other copies of the same commentary, see Ahlwardt, no. 997; Dérenbourg, Escorial, no. 407; the Leyden Catalogue, 2nd ed., no. 557; and the Khedive's Library, vol. iv., p. 274.

The commentary of al-Naḥḥās on the Mu'allakah of Ṭarafah was published by Reiske, Leyden, 1742, and that upon the Mu'allakah of Imru'l-Ḳais by Frenkel, Halle, 1876.

1029.

Or. 3156.—Foll. 107; 8 in. by 5½; 19 lines, 3¾ in. long; written in plain Neskhi, A.H. 1265 (A.D. 1849). [KREMER, no. 162.]

شرح المعلقات

The seven Mu'allakahs, with the commentary of Abu 'Abdallah al-Sayyid al-Ḥusain B. Aḥmad B. al-Ḥusain al-Zauzani, who died A.H. 486. See the Arabic Catalogue, p. 257a.

Beg. قال الامام القاضي ابو عبد الله السيد الحسين
بن احمد بن الحسين الزوزني هذا شرح القصائد السبع
امليته على حد الایجاز والاختصار

The text of the poems is written in red, with all the vowels. They are in the following order: Imru'l-Ḳais, fol. 1b; Ṭarafah, fol. 27b; Zuhair, fol. 47a; Labid, fol. 59a; 'Amr B. Kulthūm, fol. 78a; 'Antarah, fol. 89a; Al-Ḥārith, fol. 100b.

The commentary has been printed in Teheran, A.H. 1282. For other editions and MSS. see Pertsch, no. 2191; Dérenbourg, Escorial, no. 408; the Leyden Catalogue, 2nd ed., no. 560; the Paris Catalogue, nos. 3276—8; and the Khedive's Library, vol. iv., p. 274.

1030.

Or. 1201.—Foll. 239; 6½ in. by 4¾; from 15 to 19 lines, from 3 to 4 in. long; written by two hands in small, but distinct, Persian Neskhi; dated from Shawwāl, A.H. 703, to Dulhijjah, A.H. 704 (A.D. 1304).

[ALEX. JABA.]

I. Fol. 2b. The well-known poem called Ḳasīdat al-Ṭanṭarānī, قصيدة الطنطرناني, by Mu'in al-Dīn Abu Naṣr Aḥmad B. 'Abd al-Razzāk al-Ṭanṭarānī, who died A.H. 485. See the Arabic Catalogue, p. 260b, IV.; the Leyden Catalogue, 2nd ed., no. 646; and Ahlwardt, no. 265.

II. Fol. 4b. The seven Mu'allakahs, in the following order: Imru'l-Ḳais, fol. 5b; Zuhair, fol. 10a; Labid, fol. 13a; Ṭarafah, fol. 16b; 'Amr, fol. 20b; al-Ḥārith, fol. 24b; 'Antarah, fol. 28b. Short historical notices are prefixed to the poems.

III. Fol. 33a. The commentary of al-Khaṭīb al-Tibrīzī upon the ten poems, viz., the seven Mu'allakahs, and the Kasīdahs of al-A'sha, al-Nābighah, and 'Abid, with the title: شرح القصائد السبع والقصائد الثلاث المضافة اليها وهي تمام العشرة

الحمد لله... قال الشيخ الامام ابو زكريا يحيى

بن علي الخطيب التبريزي سالتني حرسك الله ان الخس
لك شرح القصايد السبع

The text of the poems is written in a larger character, but sparingly supplied with vowels. The order is as follows: Imru' l-Ḳais, fol. 33b; Tarafah, fol. 51b; Zuhair, fol. 64b; Labid, fol. 72b; 'Antarah, fol. 86a; 'Amr, fol. 96b; al-Hārith, fol. 105a; al-A'sha, fol. 114b; al-Nābighah, fol. 119a; 'Abid, foll. 123a—125b.

See the Arabic Catalogue, p. 259a, and, for other copies, Pertsch, no. 2191; the Paris Catalogue, no. 3280; and the Leyden Catalogue, 2nd ed., no. 561. The commentary of al-Tibrizi is being edited by C. J. Lyall in the Bibliotheca Indica, Calcutta, 1891, &c.

IV. Fol. 129a. Select verses by various poets, from the earliest times to the sixth century of the Hijrah. They are arranged without any apparent method. The authors' names appear in most cases as headings; but in some instances the only heading is "another." The names which most frequently recur are Ibn al-Rūmi, Abu Firās, al-Buḥturi, Kushājim, al-Ṭughrā'i, al-'Askari. The latest poet quoted appears to be al-Arrajāni, who died A.H. 544. In the colophon the collection is only designated as *الاييات*.

V. Fol. 169b. *النجديات*

A collection of poems, chiefly erotic, by Abu 'l-Muzaffar Muḥammad B. Abi 'l-'Abbās Aḥmad, commonly called al-Abiwardi, who died A.H. 507 (v. Ibn Khallikān, De Slane's version, vol. iii., p. 144), with a preface in prose and verse beginning: *ما*

تصرف [اليه الهم وينتهد فرس الامكان فيه

The author refers to a previous collection called *العراقيات* (v. Arabic Catalogue, p. 285a), and describes the present work thus: *وهذه*

الف بيت في النسيب وسيتها *بالنجديات*. His name appears at the beginning of the poems as follows: *قال الامام فخرالروسا افضل البرية جمال*: العرب قاج خراسان ابو المظفر محمد بن ابي العباس احمد بن محمد بن ابي العباس احمد بن اسحق بن ابي العباس الامام الخ

The first verse of the poems is:

خيلتي ان الحب ما تعرفانه فلا تفكر ان الحنين من الوجد

The Najdiyyāt form the first part of the poet's Diwan. See Haj. Khal., vol. iii., p. 259, and the Leyden Catalogue, 2nd ed., no. 349. They are found separately in an Escorial MS., Dérenbourg, no. 371, and have been commented on by al-Ḳaiṣari, v. Leyden Catalogue, 2nd ed., no. 350. For copies of the Diwan see Uri, no. 1196; Aumer, no. 518; Ahlwardt, no. 275; Escorial, no. 371; Paris, no. 3117; and the Khedive's Library, vol. iv., p. 239.

VI. Fol. 199b. The well-known poem of Ibn Duraid, *المقصورة*, with a commentary by an unknown author.

Beg. *قال ابو بكر بن دريد الازدي اللغوي يمدح*
عبد الله بن محمد بن ميكال وابنه ابا العباس
يا طيبة اشبه شي بالها

There is no gloss to the first Bait. The commentary upon the second begins: *اما*
معناه ان ترى وهي للشرط وما زائدة والخطاب لمونث
واصله ترين وسقطت النون للجزم

See the Arabic Catalogue, p. 258b, VII., and the Leyden Catalogue, 2nd ed., nos. 618—621.

VII. Fol. 228b. The decades *المعشرات*, without author's name.

Beg. *الا لله تحقيق الثناء*
هو المحمود في حسن العطاء

The stanzas, consisting of ten Baits each, are alphabetically arranged. There is one for each letter of the alphabet, including لا, and each Bait of the stanza begins and ends with that letter. There is after fol. 231 a lacuna extending from غ to م.

For similar compositions see the Arabic Catalogue, p. 694b, II.; the Leyden Catalogue, vol. i., p. 272; Escorial, no. 417; Pertsch, no. 2202; the Berlin Catalogue, no. 2986; and the Khedive's Library, vol. vii., p. 110.

VIII. Foll. 233b—239b. Kaṣīdat al-'Arūs, by Khālid B. Ṣafwān al-Kannās, who died c. A.H. 100, with an anonymous commentary: هذه قصيدة لخالد بن صفوان القناس في الوصف وسبها العروس

Beg. عوجا على طلل بالقفص خلاني
أقوى فقطانه ارال هيقان

The commentary begins: عوجا اى اعطفوا
والطلل ما شخص من اثر الشى والطلل شخص الرجل
من اعلاه

See the Arabic Catalogue, p. 260b, III.; Ahlwardt, no. 132; Loth, no. 1043, 14; Dérenbourg, Escorial, no. 371, 5; and the Leyden Catalogue, 2nd ed., no. 585.

Copyists: على بن عبد الله الاردبيلي (fol. 125b).
عمر بن محمد الاردبيلي (fol. 168a).

1031.

Or. 2191.—Foll. 83; 8½ in. by 6; 23 lines, 3½ in. long; written in a neat Maghribi character, A.H. 1233 (A.D. 1818).

A commentary by Ibn Hishām ('Abdallāh B. Yūsuf, d. A.H. 761) upon the Kasidah of Ka'b B. Zuhair, known as Bānat Su'ād, شرح ابن هشام على بانة سعاد

Beg. اما بعد حمد الله المنعم بالهام الحمد لعبيده

There are two preliminary chapters, viz., (1) a notice of the poet, and of the occasion on which the poem was composed, fol. 3b; (2) on its metre, rhyme, and subject, fol. 8a. The commentary begins, fol. 9a: بانة معنى بان فارق وله مصدران البين وسياتي في البيت الثانى والبيينونة

The text of the poem is written in red ink.

The MS. agrees with the edition printed in Bulak, A.H. 1290, at the end of which the author states that the work was completed A.H. 756. It has also been edited by Guidi, Lipsiae, 1871. See Pertsch, no. 2225; Paris, no. 3081; Ahlwardt, nos. 101-2; Escorial, nos. 270, 305; and the Khedive's Library, vol. iv., p. 265.

1032.

Or. 1206.—Foll. 67; 10 in. by 7½; 19 lines, 3½ in. long; written in a small and neat Maghribi character, with red-ruled margins, apparently in the 17th century.

[ALEX. JABA.]

The third part of the Diwan of Jarir, who died A.H. 110; see Ibn Khallikān, De Slane's version, vol. i., p. 294; Kitāb al-Aghāni, Bulak edition, vol. vii., pp. 38—77; Caussin de Perceval, Journal Asiatique, tom. iv., pp. 5—39; and Hammer, Literaturgesch., ii., pp. 283—320.

Beg. وقال جرير لطعمة بن قرط العنبرى وزعم النميرى
ان جريرا نزل ببني العنبر فلم يقروه وقالوا ما لك عندنا
قرى الا بثمان فقال

يا طعم يا بن قريط ان بيعكم
رفد القرى ناقض للدين والحسب

The above tallies exactly with the words which a Leyden MS. gives, at the end of the second part, as the beginning of the third part, which was to follow. See the Leyden Catalogue, vol. ii., p. 43, 2nd ed., no. 589; Rosen, *Notices Sommaires*, no. 262; and the Khedive's Library, vol. iv., p. 243.

Most poems have short headings indicating their subject, or the occasion on which they were composed. The last piece consists of three baits, addressed by the poet to some distinguished men of the tribe of Kais, who had come to visit him during his illness. It has the following heading: **وقال جرير وكان**
يدخل عليه عواد له من وجوه الناس من قيس وغيرهم
باليامة مع المهاجر وهو وال عليها ومن قيس اهل الشام
واهل نجد فتلفت ذات يوما فقال

نفسى الفداء لقوم زينوا حسبى
 وان مرضت فهم اهلى وعوادى

It is stated in the colophon that the MS. had been transcribed from an old copy, dating from the time of Ibn al-A'rābi (who died A.H. 230): **هذا ماخر شعر جرير بن الخطفى**
من نسخة عتيقة تصل عتائقها الى ابن الاعرابى

The broad margins contain copious notes, some of them of considerable extent, in the same handwriting as the text. They give various readings, as well as historical and verbal explanations. Many of the various readings are given on the authority of 'Umārah (عمارة), who, from an incidental passage, fol. 37a, **قال ابو يوسف فعرضت قول**, appears to have been a contemporary of Abu Yūsuf, i.e., Ibn al-Sikkīt (d. A.H. 244). From another passage, fol. 22b, **قرأت على عمارة سرودة فقال لى سرقة**, it must be inferred that the writer of the notes had read the *Diwan* before 'Umārah, and must therefore have lived in the third century

of the Hijrah. He quotes also al-Aṣma'i (d. A.H. 214), Abu 'Ubaidah (d. A.H. 209), and Ibn al-A'rābi (d. A.H. 231).

From the above it becomes probable that the notes are due to Muḥammad B. Ḥabīb (d. A.H. 245), who, as we learn from the St. Petersburg copy, *Notices Sommaires*, p. 208, had read the *Diwan* of Jarīr with Abu 'Aḳīl 'Umārah B. 'Aḳīl B. Bilāl. 'Umārah B. 'Aḳīl B. Bilāl B. Jarīr, the great-grandson of the poet Jarīr, and himself an eminent poet, quoted in the *Ḥamāsah*, p. 631, was one of the masters of al-Mubarrad (A.H. 210—285), who frequently quotes him in the *Kāmil*; see pp. 22, 94, 143, &c., and the *Fihrist*, p. 57.

The MS. belonged to the famous Aḥmad Pasha al-Jazzār, whose seal is found on the first page, with a note stating that he gave it as a Waḳf to his Madrasah, called al-Nūr al-Aḥmadiyyah, A.H. 1197.

1033.

Or. 3758.—Foll. 200; 8 in. by 6; about 20 lines, 5 in. long; written in Neskhi, apparently in the 12th century.

[GLASER, no. 42.]

The satirical poems composed by Jarīr and al-Farazdaq against each other, with an anonymous commentary, imperfect at beginning and end.

The MS. begins abruptly with the following line of a satire of al-Farazdaq:

لقى حملته امه وهى ضيفة فجات بقر للزلة ارشما

The commentary upon it begins as follows:

اللقى المطروح الملقا المهان وانما يخاطب بهذا جريرا وان
 امه حملته وهى ضيفة لقوم ففجروا بها اراد فجات به ترا
 خفيفا لمشاتمة الناس عند الشر ومنارلتهم

The last verse of that piece—

ونحن حدرنا طيبيا عن بلادها ونحن ردنا الحوفزان مكلما

is followed by a long excursus upon the event therein alluded to, with copious quotations of early poets. The answer of Jarir begins, fol. 6*b*, with the heading: فاجابه جرير
يرد على البعث

The first line is as follows :

لمن طلل هاج الفواد المتيما وهم بسلامين ان يتكلما

The last poem of Jarir begins, fol. 196*b*, with this verse :

غدا باجتماع الى تقضى لبانة
واقسم لا تقضى لبانتنا غدا

The answer of al-Farazdaq, which begins fol. 198*b*, is partly obliterated, and ends abruptly after the 14th line, fol. 200.

The work is known as نقائص جرير والفردق.

See the Fihrist, p. 158, and Haj. Khal., vol. vi., p. 376.

The verses are written in a large and fully vocalized character, and the commentary in a smaller handwriting between the lines.

The commentator is very sparing of grammatical or verbal explanations, but he deals at great length with traditions relating to the events, mostly battles between Arabian tribes, referred to in the poems. These digressions, which often fill several pages, and abound in quotations from early poets, conclude mostly with the words تم اليوم
ورجعت القصيدة

Various readings and glosses are frequently given on the authority of a certain Ahmad, who is not further specified. Other authors quoted are Hishām Ibn al-Kalbi (d. A.H. 204), Ibn al-A'rābi (d. A.H. 231), who is stated, fol. 127*b*, to have recited a verse to the commentator, and to 'Umārah B. 'Aqil,

in whose words the incident of Jarir's expostulation with Rā'i al-Ibīl (Journal Asiatique, tom. xiv., p. 8) is related, fol. 177. Al-Mubarrad appears to have made use of the present commentary; his note on فرغ, p. 16, lines 7-8, is textually transcribed from it. See fol. 44.

The commentary is probably due to Muhammad B. Ḥabīb, who died A.H. 245, and is stated to have edited the Naḳā'id. See Bughyat al-Wu'āt, fol. 17, and Haj. Khal., *l.c.*

For other copies of the Naḳā'id see Uri, no. 1224; Nicoll, p. 613; and the Khedive's Library, vol. iv., p. 341.

1034.

Or. 3157.—Foll. 64; 9½ in. by 6½; 21 lines, 3½ in. long; written in Neskhi, A.H. 1293 (A.D. 1876). [KREMER, no. 163.]

الهاشميات

Kasidahs of al-Kumait B. Zaid, who died A.H. 126, in praise of the Banu Hāshim, with an anonymous commentary.

Beg. قال الكميت بن زيد رحمه الله تعالى يمدح
بنى هاشم عليهم السلام
من لقلب متيم مستهام غير ما صبوة ولا احلام

The MS. is incomplete; it contains only the first four of the poems found in another copy, Add. 19,403, described in the Arabic Catalogue, p. 483*b*. They begin respectively at foll. 1*b*, 12*a*, 31*a*, and 46*a*. The fourth breaks off, fol. 58*a*, wanting the thirteen last Baits.

The commentary is substantially the same as in Add. 19,403, where it is ascribed to Abu Riyāsh Ahmad B. Ibrāhīm al-Ḳaisi

(perhaps for Abu Riyāsh Ibrāhīm B. Aḥmad al-Ḳaisi, who died A.H. 349. See Flügel, *Grammatische Schulen*, p. 226). It begins:

مقيم مستعبد ومنه تيم الله وفلان تيمه الحب اى
استعبده

Foll. 59—64 contain the following additional pieces, viz., 1. Two Kasidahs ascribed to Ṭarafah and 'Antarah, but not included in Ahlwardt's edition of the six poets. They begin respectively with the following lines:

يا خليلي قفا اخبركما

باحاديث تغشتنى وهم

بين العقيق وبين برقة ثمهد

طلال لعبلة مستثير المعهد

2. Another Kasidah, ascribed by some to Ibn al-Shiṣ (for Abu 'l-Shiṣ, a poet of Hārūn al-Rashīd's time; v. Ḥamāsah, p. 602), by others to al-'Akawwak al-Yamani al-Kindi (put to death by al-Ma'mūn, A.H. 213; v. Ibn Khallikān, vol. ii., p. 290).

Beg. هل بالطلول لائل رد

ام هل لها يتكلم عهد

3. A Ḳasidah of Abu Ṭālib, from the *Sirat Ibn Hishām*.

Copyist: مصطفى الشالشموني بن محمد الشالشموني

The MS. is a transcript of a copy in the Khedivial Library (see vol. iv., p. 277), and was collated, A.H. 1295, by 'Abd al-'Azīz Ismā'il al-Anṣārī al-Khazraji al-Ṭaḥṭā'i.

1035.

Or. 1202.—Foll. 112; 8½ in. by 6½; 19 lines, 4½ in. long; written in fine Neskhi; dated 4 Dulhijjah, A.H. 685 (A.D. 1287).

[ALEX. JABA.]

شرح مقصورة ابن دريد

A commentary upon the Maḳṣūrah of Abu Bakr Muḥammad B. al-Ḥasan Ibn Duraid (died A.H. 321), without preface or author's name.

Beg. يا ظبية اشبه شئ بالمها

رائعة بين العقيق واللى

يا حرف ندا ظبية منادى نكرة اشبه افضل التفصيل
من الشبه . . . زيد افضل من عمرو وهو في الاعراب
تابع لظبية

The commentary on the second Bait, which in most copies is the first, begins as follows: اما اصله ان ما وادغمت الذون في ما فصار اما وهو للشرط ترى خطاب للمونث فاصله ترايين على وزن تمنعين لانه من الروية

The Kasidah consists of 245 Baits, written in large and fully vocalized Thulth, at the rate of about one verse per page. The commentary consists of a very full grammatical analysis, concluding with a paraphrase of the verse, introduced by the words وفحواه. It comprises also, in some parts, extensive historical notices, but without reference to any authority or previous commentary.

Copyist: احمد بن محمد بن حيدر

1036.

Or. 3699.—Foll. 226; 7 in. by 5; 17 lines, 3¾ in. long; written in fair, bold, and vocalized Neskhi; dated 3 Jumāda I., A.H. 741 (A.D. 1341). [BUDGE.]

A commentary, by Abu 'Abdallah Muḥammad B. Aḥmad B. Hishām al-Lakhmi al-Sibtī, upon the same poem.

The original MS., foll. 21—226, is im-

perfect at the beginning. The first line extant of the text is the fourteenth of the poem :

لو كانت الاحلام ناجتني بما
القاء يقظان لاصماني الردى

The commentary upon it begins : الشرح الاحلام
جمع حلم بضم الحاء واللام وهو ما يرى الانسان في نومه
يقال منه حلم يحلم بفتح العين في الماضي وضمها في
المستقبل

The explanation of each verse is given under two heads, viz., الاعراب and الشرح, to which a third, المعنى, is sometimes added, as well as copious quotations from other poets. The first of the above sections will be found in an abridged form in Boisen's edition, Havniæ, 1828.

The commentator was still alive A.H. 557, and died probably about A.H. 570. See Bughyat al-Wu'ât, fol. 12, and the Arabic Catalogue, p. 422, note *f*. For other copies of the commentary see Uri, no. 1257; Aumer, no. 564; the Leyden Catalogue, 2nd ed., no. 620; and Dérenbourg, Escorial, no. 476.

Foll. 1—20, written by a late hand, contain : 1. A Kasidah of Shihâb al-Dîn Aḥmad (B. Muḥ.) al-Khafajî (d. A.H. 1069) in praise of the Prophet and in imitation of the above poem of Ibn Duraid.

Beg. ايا شقيقين الروض حياه الحيا
فاحمر خد وردة من الحيا

2. The first part of an abridgment of the commentary of Ibn Hishâm al-Sibtî, by 'Abd al-Ḳādir B. 'Umar al-Baghdādî, supplementing the defect of the MS.

Beg. الحمد لله ذى الطول والانعام . . . وبعد
فيقول العبد الفقير الى ربه القدير عبد القادر ابن عمر
البغدادى

The abbreviator, who was born in Baghdad but lived in Cairo, died A.H. 1093. See Khulāṣat al-Athar, vol. ii., p. 451.

1037.

Or. 3768.—Foll. 40; 8 in. by 5½; written in neat Neskhi, with red-ruled margins, apparently in the 18th century.

[GLASER, no. 52.]

I. Foll. 2—32. The Maḳṣūrah of Ibn Duraid, with a Takhmīs.

The first verse of the Maḳṣūrah is, اما ترى راسي حاك لونه. There are on every page four Baits of the poem written in a large character, each preceded by three hemistichs of the Takhmīs in a smaller character. The first line of the Takhmīs is unpointed and of doubtful reading :

لما انعم للحر صونه
و خابه يوم الطعان عونه

II. Foll. 33—40. The Kasidah of Ka'b B. Zuhair, known as Bānat Su'ād, with a Takhmīs written as the preceding, and beginning :

دم المحب بسيف الهجر مطلول
ودمعه بعد بين الحب مهول

1038.

Or. 3163.—Foll. 170; 11½ in. by 6¾; 17 lines about 4 in. long; written in large and bold Neskhi; dated 1 Rabī' I., A.H. 1108 (A.D. 1696).

[KREMER, no. 169.]

ديوان المتنبي

The Diwan of al-Mutanabbi, in alphabetical order. See the Arabic Catalogue, p. 278b.

A few leaves are wanting at the beginning. The first line is:

لبس الثلوج بها على مسالكي
وكانها ببياضها سوداء

This is the 15th Bait of the poem beginning *امن ازديارك في الدجى ارقبام*; see p. 191 of Dieterici's edition. There is apparently a leaf lost after fol. 1. There are only three more Kasidahs rhyming in Hamzah, namely, those which begin respectively at pp. 631, 486, and 127 of the same edition.

The last poem of the volume, beginning *الا كل ماشية الخيزلي*, is found there at p. 699.

There are headings in red ink indicating the subject of each poem.

The scribe, *عبد الحليم بن احمد المليمي المالكي*, claims for himself the credit of the alphabetical arrangement. The order of the poems is different from that which obtains in the alphabetically arranged Diwan noticed in the Arabic Catalogue, p. 649b. That early alphabetical arrangement, which was carried out shortly after the poet's death, is followed by his contemporary and first commentator, Ibn Jinni.

1039.

Or. 3895.—Foll. 236; 11¼ in. by 8¼; 13 lines, about 5 in. long; written in fair large Neskhi, with all the vowels; dated Dulhijjah, A.H. 1072 (A.D. 1662).

[GLASER, no. 181.]

The Diwan of al-Mutanabbi alphabetically arranged, with short headings indicating the subjects of the poems.

Beg. قال ابو الطيب احمد بن الحسين المتنبى
حرف الالف يمدح هرون بن عبد العزيز الراجي
الكاتب امن ازديارك في الدجى الرقباء

There are eight pieces under letter Alif, namely, those which in Dieterici's edition are numbered 67, 208, 209, 52, 243, 267, 195, and 115. The last poem of the Diwan, Dieterici's no. 246, is followed by three verses addressed to Saif al-Daulah, beginning: *يا سيف دولة ذى الجلال ومن له
خير البرية والانام سمى*

The following pieces are appended to the Diwan: 1. A notice of al-Mutanabbi, with extracts from al-'Umdah of Ibn Rashik (Arabic Catalogue, p. 283a), and from Ibn Khallikān, fol. 224a. 2. Amatory poems by Ibn Maṭrūḥ (d. A.H. 649), by Sulaimān al-Tilimsāni (d. A.H. 690), and by al-Faḥih Abu Muḥ. 'Abdallah B. Muḥ. al-Mūjāni (?), foll. 227—230.

Foll. 1—7 and 231—236 contain miscellaneous notes and extracts.

1040.

Or. 2958.—Foll. 148; 11¼ in. by 7; 25 lines, 4¼ in. long; written in fair Neskhi, with red-ruled margins, but very incorrect; dated 27 Ramaḍān, A.H. 1045 (A.D. 1636).

A commentary upon the Diwan of al-Mutanabbi.

Beg. سألت الله ادام الله تسديداك واحسن من
كل عارفة مزيدك ان اصنع لك شعرا بى الطيب احمد
بن الحسين المتنبى بفسر معانيه وايراد الاشياء فيه وايضا
معافى اعرابه واقامة الشواهد على غريبه فرايت اجابتك
لذلك لما اوثره من مسرتك واتوخاه من مبرتك ولما كان
نائلا بيني وبينه من وكيد المودة

Although the name of the commentator does not appear, there is internal evidence to show that it is Ibn Jinni. Abu'l-Faḥih 'Uthmān B. Jinni, who was born at Baghdad

before A.H. 330, and died A.H. 392, read the Diwan of al-Mutanabbi with the poet, and wrote upon it a commentary entitled *الفسر* (thus written in Ibn Khallikān's autograph MS., Add. 25,735, fol. 213b). See De Slane's version, vol. ii., p. 192; Fihrist, p. 87; Ta'rikh al-Islām, Or. 48, fol. 230; Bughyat al-Wu'āt, fol. 164; and Flügel, Grammatische Schulen, p. 248.

The above preamble, however incorrectly written, shows that the commentator was a friend of the poet. A little lower down there occurs the following passage, stating how he had questioned al-Mutanabbi about the proper pronunciation of *قرا* in one of the poet's verses : *اننى سألته يوما عن قوله :*

وقد عادت الاجفان قرا من البكا
وعاد بهارا في الحدود الشقائق

فقلت اقرحى ممال او قرحا ممنون جمع قرحة فقال
قرا ممنون ثم قال الا ترى ان بعده وعاد بهارا في الحدود
الشقائق يقول فكانا ان بهارا جمع بهارة وانما بينهما
الها فكذلك قرحا جمع قرحة

The same explanation is quoted in a condensed form, on the authority of Ibn Jinni, by al-Wāhidi, Dieterici's edition, p. 123, line 11. Another gloss of Abu 'l-Faṭḥ (Ibn Jinni) quoted by the same author, *ib.*, p. 53, line 6, is also found in our MS., fol. 121b, as follows : *وقد يمكن ان يكون لانت اسود في عيني : كلاما ثم ابتدا يصفه فقال من الظلم كما تقول هو كريم من احرار*

It may be added that, on grammatical points, the commentator frequently quotes his master Abu 'Ali, meaning, no doubt, the famous grammarian Abu 'Ali al-Fārisi, who is known to have been the master of Ibn Jinni.

On the other hand, several glosses of Ibn

Jinni quoted by al-Wāhidi, and the anecdote extracted from his commentary by Ibn Khallikān, are not to be found in the present copy, which, from its size, is likely to contain only an abridgment of the extensive commentary entitled *al-Fasr*, portions of which are preserved in the Escorial and in the Asiatic Museum of St. Petersburg. See Dérenbourg, no. 209, and Rosen, Notices Sommaires, no. 275.

The first of the passages quoted by Rosen is found abridged in our MS., fol. 42b, as follows : *ينبغي ان يكتب هذا في هذا الموضع باثبات : الالف لانها ردف وهي تلزم قبل حرف الروى في كل مساقية [قافية] وكذلك الرحمان وعثمان لان الالفات فيها ردف*

The anonymous commentary described by Dérenbourg, Escorial, no. 306, is also by Ibn Jinni.

The commentary extends to the whole of the Diwan alphabetically arranged; but it gives only those verses, or single words, which call for explanation. The verses commented upon are written in red ink.

The first verse commented upon under letter Alif is :

عذل العوائل حول قلب التائه
وهوى الاحبة منه في سودائه

The commentary begins : *العذل احر العتاب وامضه ومنه قيل ايام معتذلات اذا اشتد حرها*

Copyist : منصور بن سليم بن حسن الدماوى
الازهرى

1041.

Or. 4356.—Foll. 104; 10 in. by 6½; 21 lines, 5 in. long; written in fine bold Neskhi, with the vowels; dated Friday, 29 Safar, A.H. 674 (A.D. 1275). [BUDGE.]

A commentary upon the Diwan of al-Mutanabbi, by Ibn al-Ifili.

The author's name appears in the colophon:
انتهى السفر الثالث من شعر ابي الطيب المتنبي
رحمه الله وهو الاول من شرح ابن الانبلي رحمه الله
على ذلك كثيرا

His full name is, according to Suyūṭi (Bughyat al-Wu'āt, fol. 98), Abu 'l-Kāsim Ibrāhīm B. Muḥ. B. Zakariyyā al-Zuhri, called Ibn al-Ifili. He was a native of Cordova, deeply versed in the language of the poets, and prided himself on his critical acumen, but was ignorant of prosody. Having been accused of infidelity, he was incarcerated with some physicians in the time of Hishām al-Marwānī, but was subsequently released. He died A.H. 441. See also Ibn Bashkuwāl, Biblioth. Arabico-Hisp., vol. i., p. 93, and Haj. Khal., vol. iii., p. 311.

The poems are taken in the same order as in the commentary of al-Wāḥidī, edited by Dieterici, 1861. The verses are taken mostly two by two, and distinguished from the comments by a larger character.

The MS. is imperfect at the beginning. Its contents correspond with pp. 379—537 of Dieterici's edition. But there are two lacunæ, one after fol. 4, corresponding with pp. 386—392, and another after fol. 37, corresponding with pp. 445—9.

The first complete poem begins, fol. 3b, with this line (Dieterici, p. 383):

اين ازمت ايهذا الهام

The comments upon it begin: المزمع المعتزم
والربا جمع ربوة وهي الكمة فيقول اين ازمت على
الرحيل عنا ايها الملك ونحن الذين اظهروهم نعمت
اظهار الغمام لمنبت الربا وهو من انق النبت

The commentary on the last two lines (Dieterici, p. 537, verses 8 and 9) begins:

يقول لسيف الدولة تشبيه جودك بالامطار الغادية
وتمثيله بالغيوث الساحية جود ثا من كفك على المطر
بمائلته اياها وفضل ظاهر عليه بمقاربتة معذاتها

احمد بن عطا الله : Copyist

1042.

Or. 4357.—Foll. 346; 7½ in. by 5½; 15 lines, 4 in. long; written in fair Neskhi, with vowels, apparently in the 16th century.

[BUDGE.]

The commentary of Abu 'l-Ḥasan 'Alī B. Aḥmad al-Wāḥidī (d. A.H. 468) upon the Diwan of al-Mutanabbi.

The MS. contains the first half of the work. It wants the first page of the preface (the first twelve lines of Dieterici's edition), and it breaks off in the course of the explanation of the line beginning:

بضرب هام الكمة تم له

See p. 371, verse 6, of the same edition. The verses are written in a large character and fully vocalized.

For other copies see the Arabic Catalogue, pp. 280b, 649b; Pertsch, no. 2231; Leyden, 2nd ed., no. 629; Escorial, no. 308; the Khedive's Library, vol. iv., p. 271, &c.

1043.

Or. 4358.—Foll. 307; 11¼ in. by 7½; 27 lines, 4¼ in. long; written in plain Neskhi; dated Monday, 3 Ramadan, A.H. 1072 (A.D. 1662).

[BUDGE.]

The same commentary complete.

The verses are written in red ink, mostly without vowels.

At the end is an epilogue in which the commentator states that he finished the

work A.H. 462. It contains also some remarks on the exclusive taste of the time for the poetry of Mutanabbi and the neglect of the ancient poets, as well as a criticism of the commentary of Ibn al-Jinni.

That epilogue is found also at the end of the edition lithographed in Bombay, A.H. 1271.

1044.

Or. 2910.—Foll. 115; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; from 16 to 20 lines, about $3\frac{1}{2}$ in. long; written in fair, partly vocalized, Neskhi, with red-ruled margins, probably in the 17th century.

[Presented by COL. S. B. MILES.]

The Diwan of Abu Firās, with the following inscription: ديوان ابو فراس رحمه الله كان ابو فراس رحمه الله العين الباصرة في بني حمدان وبني حمدان ملوك الشام من ربيعة وهم كلهم شيعة اخيار رحمهم الله تعالى

قال ابو عبد الله الحسين بن خالويه النحوي Beg. الغوى من حل من الشرف السامي والحسب النامي والفضل الرابع والادب البارع والشجاعة المشهورة والسماحة الماثورة محل الامير ابي فراس الحرث بن سعيد بن حمدان

Abu Firās al-Hārith B. Saʿīd B. Ḥamdān, the cousin and favourite poet of Saif al-Daulah, died A.H. 357. His adventurous life is recorded by Ibn Khallikān, De Slane's version, vol. i., p. 366. See also Hammer, vol. v., pp. 49 and 734, and Taʾrikh al-Islām, Or. 48, fol. 54. His Diwan was collected by his contemporary, the famous grammarian Abu ʿAbdallāh al-Ḥusain B. Aḥmad B. Khālāwaih, who spent most of his life at the Court of Saif al-Daulah, and died in Ḥalab, A.H. 370 or 371. See Ibn Khallikān, *ib.*, p. 456; Taʾrikh al-Islām, Or. 48, fol. 115; and Bughyat al-Wuʾāt, fol. 120. To Ibn Khālāwaih is due the preamble, the begin-

ning of which is given above. It agrees substantially with that which Dr. Rosen quotes *in extenso*, Notices Sommaires, no. 272.

The poems are arranged in alphabetical order. Nearly the same contents are found, but without alphabetical arrangement, in an edition printed in Beirut, 1873. Their order does not quite agree with that of the MS. described by Rosen, no. 270.

The initial lines under each of the letters of the alphabet are as follows:

Fol. 1b. عم صباحا وان غدوت خلا
من ظباء يفصحن فيك الظباء

Fol. 3a. الشعر ديوان العرب
ابدا وعنون الادب

Fol. 16a. اكفف لحاظك من محاسن وجهه
لا تخرجن بلحظها وجناته

Fol. 16b. الا ليت قومي والاماني كثيرة
شهودى والارواح غير لوائت

Ib. احسن من قهوة معتقة
بكف ظبى مقرطف غم

Fol. 17b. قلوب فيك دامية الجراح
واكباد مكلمة النواحي

Fol. 20a. اوصيك بالحزن لا اوصيك بالجلد
جل المصاب عن التعنيف والفند

Fol. 29a. لعل خيال العامرية زائر
فيسعد مهجور ويسعد هاجر

Fol. 59b. بنفسى التى اخفت مخافة اهلها
وداعى وابدت حين ابدت لنا رمزا

Fol. 60a. ما انس قولتهن يوم لقينى
ازرى السنن بوجه هذا اليأس

- Fol. 61b. وساق صبح للصباح دعوته
فقام وفي اجفانه سنة الغضب
- Fol. 62a. لان جمعنا غدوة ارض بالس
فان لها عندي يدا لا اضيعها
- Fol. 65a. من بحر علمك اغترف
وبفضل حلمك اعترف
- Fol. 66b. اشراك الطيف الم طارقه
آخر ليل لم ينمه عاشقه
- Fol. 68b. يا اخي قد وهبت ذنب زمان
قصدتني صروفه بالمهالك
- Fol. 69b. يا قرح لم يندمل الاول
فهل لقلبي لكما مجمل
- Fol. 86a. انا اذا اشتد الزمان
وناب خطب وادلهم
- Fol. 103b. اذا مررت بواد جاش غاربه
فاعقل قلوصلك وانزل ذاك واديننا
- Fol. 111b. يوم بسقم الدير لا انساه
ارعى له دهرى الذى اولاه
- Fol. 114a. لست ارجو النجاة من كل ما
اخشاه الا باحمد وعلى

Many of the poems have headings indicating the subjects. The long Kasidah in praise of the Bani Hamdān, foll. 28b—45b, Beirut edition, pp. 3—15, beginning *لعل خيال*, is accompanied by a copious historical commentary by Ibn Khālawaih.

The alphabetical series ends on the last page of the MS. It is followed by the first lines of an *Urjūzah* descriptive of the chase (Beirut ed., pp. 113—119), partly translated by Hammer, vol. v., p. 738; but the copy breaks off after the ninth Bait.

On the fly-leaf is written by S. B. Miles: "The Diwan of Abu Fāris purchased at Zanzibar."

For other copies see Uri, no. 1298, 5; Houtsma, Brill's Catalogue, no. 18; Biblioth. Burckhardt., p. 26, no. 9, p. 30, no. 26; the Khedive's Library, vol. iv., p. 238; Notices Sommaires, nos. 270—72; and Zeitschr. der D. Morg. Ges., Band xl., p. 314. Some Kasidahs of Abu Firās are mentioned by Ahlwardt, Verzeichniss, nos. 207—210. See also the Leyden Catalogue, 2nd ed., no. 631.

1045.

Or. 3162.—Foll. 67; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; about 25 lines, $3\frac{1}{4}$ in. long; written in cursive Neski; dated end of Rabi' I., A.H. 1032 (A.D. 1623). [KREMER, no. 168.]

The Diwan of Abu Firās, with the same preamble, by Ibn Khālawaih.

قال ابو عبد الله الحسين بن خالويه النخوى
من حل من الشرف السامى

The Diwan is in alphabetical order; but it begins with a quatrain, the first hemistich of which is *الشعر ديوان العرب*. The initial lines under each letter are the same as those given by Rosen, Notices Sommaires, no. 270, with only two exceptions, namely, under ب and س, where the first lines are respectively as follows:

الزمنى ذنبا بلا ذنب
ولم في الهجران والعتب

لن اعاتب مالى اين يذهب بى
قد صرح الدهر لى بالمنع والياس

The hunting poem in Rajaz is placed at the end of letter ر, foll. 33b—36b. At the end of the alphabetical series, fol. 63a, is an

extract from the notice of Abu Firās in the *Yatimat al-Dahr* of al-Tha'ālibī. A few additional pieces in modern handwriting occupy foll. 64—67. By the same hand are foll. 3—6, which supply a lacuna of the original MS.

A notice of Abu Firās, abridged from Ibn Khallikān, by Muḥ. Kamāl al-Dīn al-Ṣiddīqī al-Khalwātī, dated A.H. 1177, occupies one page at the beginning. The first three pages of the *Diwan* are also written by him.

1046.

Or. 3161.—Foll. 89; $8\frac{1}{4}$ in. by 6; 19 lines, $3\frac{3}{4}$ in. long; written in small and rather cursive Neskhi, with occasional vowels, with red-ruled margins, apparently in the 18th century. [KREMER, no. 367.]

The *Diwan* of Ibn Hānī, with the title:
ديوان ابي القسم محمد بن هاني المغربي سامحه الله
تعالى امين

قال ابو القاسم محمد بن هاني المغربي يمدح
امير المؤمنين المعز لدين الله

Abu 'l-Kāsim Muḥammad B. Hānī al-Azdi al-Andalusī, surnamed the *Mutanabbi* of the West, was the panegyrist of the Fātimite Khalīf al-Mu'izz. He died at Barkah, A.H. 362. See Ibn Khallikān, De Slane's version, vol. iii., p. 123; *Bughyat al-Multamis*, Biblioth. Arab.-Hisp., vol. iii., p. 130; *Ta'rikh al-Islām*, Or. 48, fol. 81; Ibn Shadkām, Add. 7349, foll. 227—9; Hammer, vol. v., p. 793; and Kremer, *Zeitschr. der D. Morg. Ges.*, Band 24, pp. 481—94. His *Diwan*, arranged in alphabetical order, has been printed in Cairo, A.H. 1274. See Khedive's Library, vol. iv., p. 237.

In the present MS. the poems are arranged according to the persons in whose praise they were composed, and have brief

headings stating the names of those persons. The first fourteen *Kasidahs* are addressed to al-Mu'izz. They are followed by poems in praise of two Amīrs, Ṭāhir and Abu 'Abdallah al-Ḥusain, sons of al-Manṣūr (Cairo edition, p. 39), of the general Janhar, of Ja'far B. 'Alī, prince of Maṣilah (v. Ibn Khallikān, vol. i., p. 326), with elegies on the death of some of his relatives, on al-Mu'izz again, on Ja'far B. Ghalbūn, and on some other persons, also occasional poems.

The following are the initial lines of the first fourteen *Kasidahs*, with references to the pages of the Cairo edition.

Fol. 2b (p. 31). الا طرقتنا والنجوم ركود

Fol. 5a (p. 28). اقوى المحصب من هاد ومن هود

Fol. 7a (p. 150). تقدم خطا او تاخر خطا

Fol. 9a (p. 3). لطلب حيث المعشر الاعداء

Fol. 12a (p. 7), wanting the first 35 Baits.

Fol. 13a (p. 121). اصاغت فقالت وقع اجرد
شيطم (partly translated by Kremer, *l.c.*, p. 483).

Fol. 18a (p. 100). اتظن راحا في الشمال شمولا

Fol. 21a (p. 90). ارباك ام روع من المسك صائت

Fol. 23b (p. 26). سرى وجناح الليل اقم افق

Fol. 25a (p. 137). هل من اعقة عالم يبرين

Fol. 27b (p. 96). يوم عريض في الفخار طويل

Fol. 30b (p. 21). هل كان طمع بالعبير الرجا

Fol. 32a (p. 119). سقتني بما مجت شفاه الراقم

Fol. 33b (p. 55). يقول بنو العباس هل فحت مصر

The MS. is imperfect at the end. It breaks off in the piece which begins قد صار بي
هذا الزمان فاوحفا (p. 76), wanting the last fifteen Baits.

For other MSS. see Uri, no. 1291; Ahlwardt, nos. 211-12; Rosen, *Notices Sommaires*, nos. 280-1; the Paris Catalogue, no. 3108; Escorial, no. 443; and Nobles, Madrid Catalogue, no. 210.

1047.

Or. 3767.—Foll. 109; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 14 lines, $4\frac{3}{4}$ in. long; written in a large and bold Neskhi, with a fair sprinkling of vowels, apparently in the 13th century.

[GLASER, no. 51.]

The Diwan of Ibn Hāni.

Although imperfect at beginning and end, the collection is richer than the preceding. The arrangement is apparently chronological.

It begins abruptly with this line:

اطاع له بدو السماع وعوده
فكان غماما لا يغيب تدفقه

the 32nd Bait of a Kasidah in praise of Ibrāhīm B. Ja'far B. 'Ali, which begins p. 81 of the Cairo edition.

Omitting short pieces of three or four lines, the contents may be stated, with the names of the person addressed, as found in the headings of the MS., and with references to the pages of the Cairo edition, as follows:

Fol. 2a; in praise of Ja'far B. 'Ali (p. 18).
Fol. 3a; in praise of the same (p. 131).
Fol. 6a; in praise of al-Mu'izz (p. 90).
Fol. 8b; an elegy on the death of the mother of Ja'far and Yahya, sons of 'Ali (p. 153).
Fol. 10b; in praise of Ja'far B. Falāḥ (p. 15).
Fol. 13a; verses addressed to Ja'far B. 'Ali, excusing himself from attendance (p. 7).
Fol. 13b; in praise of the same, a Kasidah not included in the Cairo edition, beginning:

آن لهذا المحب ان يلحد
لما جفته الخرايد النهد

Fol. 15a; in praise of the same (p. 93).
Fol. 17a; ten Kasidahs in praise of al-Mu'izz (pp. 3, 26, 119, 137, 28, 150, 31, 121, 110, 96).
Fol. 49b; three poems in praise of Yahya B. 'Ali B. al-Andalusiyyah (pp. 73, 114, 87).
Fol. 57b; on the death of the mother of Ja'far B. 'Ali B. al-Andalusiyyah (p. 50).
Fol. 60a; in praise of Ibrāhīm B. 'Ali B. al-Andalusiyyah (p. 146).
Fol. 63b; in praise of Abu 'l-Faraj al-Shaibāni (p. 10).
Fol. 66b; to the same (p. 52).
Fol. 68a; to a man who had read al-Mutanabbi's Diwan with the poet, and from whom Ibn Hāni had borrowed the volume (p. 54).
Fol. 68b; two pieces without heading (pp. 23, 42).
Fol. 72b; in praise of the two Amirs Ṭāhir and Abu 'Ubaid-allah (p. 39).
Fol. 75a; a Kasidah in praise of Ja'far B. 'Ali, not found in the Cairo edition, beginning:

خليلى اين الزاب عنا وجعفر
وجنة عدن بنت عنها وكوثر

Fol. 78a; an elegy (p. 35).
Fol. 81b; in praise of Yahya B. 'Ali (p. 19).
Fol. 83a; in praise of al-Mu'izz (p. 55).
Fol. 86b; two pieces in praise of Yahya B. 'Ali (pp. 134, 44).
Fol. 90b; to Ibrāhīm B. Ja'far (p. 140).
Fol. 92a; two pieces in praise of al-Mu'izz (pp. 85, 96).
Fol. 97b; in praise of Jauhar al-Mu'izzi (p. 69).
Fol. 101b; in praise of Aflāḥ al-Nāshib, in Barḳah (p. 142).
Fol. 105a; two poems in praise of al-Mu'izz (pp. 106, 76).
The MS. breaks off in the middle of the second poem, which wants the last nineteen Baits.

1048.

Or. 4591.—Foll. 247; 10 in. by $6\frac{1}{2}$; 17 lines, about 4 in. long; written in fine large vocalized Neskhi, apparently in the 12th century.

[Presented by COL. S. B. MILES.]

ديوان ابن الحجاج

A volume of the Diwan of Ibn al-Ḥajjāj.

The poet, whose full name is Abu 'Abd-Allah al-Ḥusain B. Aḥmad B. Muḥ. B. Ja'far Ibn al-Ḥajjāj al-Baghdādī, is noted for the elegance and easy flow of his verse, and also for the coarseness and licentiousness of his comical and satirical poems. He died A.H. 391. See Ibn Khallikān, De Slane's edition, p. 228, translation, vol. i., p. 448. (Ibn Khallikān is not responsible for the glaring anachronism of De Slane's text which describes Ibn al-Ḥajjāj as a panegyrist of the Khalif al-Ma'mūn. Instead of *ومدح المأمون*, the autograph MS. has *ومدح الملوك*.) The Diwan is alphabetically arranged, and it is said to have consisted of ten volumes.

The present volume wants twenty-three leaves at the beginning, and is slightly imperfect at the end. Its contents partly coincide with those of Add. 7588, described in the Arabic Catalogue, p. 278a. It contains the latter part of letter د, the letter ذ, which has only three short pieces (fol. 57b), and nearly the whole of letter ر (fol. 58—247).

The first piece is a satire of extreme coarseness against a poet called Abu Kalb, with the heading: *قال في رجل كان جده لابي*. *ووثب على امه فحبلت منه وكان شاعرا يكنى ابا كلب*. The same piece occurs at fol. 35a of Add. 7588, while the last poem of the same volume is found at fol. 128b of the present MS.

The last piece in the MS. has the following heading and beginning: *وقال في الملك بها الدولة*. *وقد كان غضب على ابي عبد الله بن اسحق لكلمة اخطا بها في مجلسه*

العود يشهد لي والبم والزير
ان ابن اسحق عند الله معذور

The poems have headings indicating the occasions on which they were composed. These headings contain many references to incidents of the poet's life and to contemporary events, but without any date. The most notable of the historical persons to whom the laudatory pieces are addressed are the following Buwaihide sovereigns, 'Izz al-Daulah Bakhtiyār, Sharaf al-Daulah, Ṣam-ṣām al-Daulah, and Bahā al-Daulah, and the following Wazirs, al-Muhallabī (d. A.H. 352), Abu 'l-Faḍl al-'Abbās B. al-Ḥusain (d. A.H. 362), Abu Ṭāhir Muḥ. Ibn Baḳīyyah (deposed A.H. 367), Abu 'l-Faraj Muḥ. B. al-'Abbās (d. A.H. 370), and Abu Maṣṣūr Muḥ. B. al-Ḥasan (appointed A.H. 374, died A.H. 416).

Selections from the Diwan of Ibn al-Ḥajjāj are noticed by Mehren, Copenhagen Catalogue, no. 260, and by Pertsch, no. 2235. Copious extracts are also found in Yatimat al-Dahr, Add. 9578, foll. 221—243.

1049.

Or. 3789.—Foll. 159; 8½ in. by 6¼; about 20 lines in a page, written by several hands, for the most part in a cursive character, in the years A.H. 1172-3 (A.D. 1759-60).

[GLASER, no. 74.]

I. Foll. 1—25. Diwan of 'Ali B. Muḥammad al-Tihāmi.

قال على بن محمد التهامي رحمه الله يرثي
ولده ابا الفضل بمدينة الرملة

ابا الفضل طال الليل ام خانني صبري
فخيل لي ان الكواكب لا تسرى

Abu 'l-Ḥasan (or, according to al-Dahabi, Abu 'l-Ḥusain) 'Ali B. Muḥ. B. Fahd al-Tihāmi, a Meccan Sharīf, took up his abode in Ramlah, where he discharged the office of Khaṭīb, and lost his son Abu 'l-Faḍl. Having

gone to Cairo on a secret mission, he was arrested and put to death in the Dār al-Bunūd, A.H. 416. See Yāqūt, vol. ii., p. 518, 819; Ibn Khallikān, De Slane's translation, vol. ii., p. 316; Ta'rikh al-Islām, Or. 49, fol. 98; and Hammer, Literaturgesch., vol. v., pp. 688, 778.

The Diwan is not alphabetically arranged. It begins with three elegies on the death of the poet's son. Some verses of the first of these are quoted by Yāqūt, *l.c.*, some of the second by Ibn Khallikān and al-Dahabi, *l.c.* Then come laudatory Kasidahs, two of which are in praise of the Wazir Abu 'l-Kāsim al-Maghribi (d. A.H. 418, v. no. 594), and one is addressed to al-Mufarrij B. Dagħfal B. Jarrāh, an Arab chief, who took Ramlah A.H. 386, and was poisoned by al-Hākim (Kāmil, vol. ix., pp. 84, 87).

On the first page is recorded a saying ascribed to Nashwān B. Sa'id al-Himyari, to the effect that he hoped to collect the compositions of Arab poets, and would give the first place to the Diwan of al-Tihāmi.

A copy of the Diwan is mentioned by Casiri, no. 381, Dérenbourg, no. 383.

II. Foll. 33—49. Poems of the three sons of Ishāk, son of Imam al-Mahdi Aḥmad (d. A.H. 1092), collected by his grandson Ismā'il B. Muḥ. B. Ishāk, who added some pieces of his own composition.

Beg. لسيدى المولى عز الاسلام محمد بن اسحق
امتع الله بحيوته وابقاءه وحماه

رب ادعوك بحق المصطفى
خاتم الرسل الامين الموثمن

The poems are arranged under the authors' names as follows: 'Izz al-Islām Muḥ. B. Ishāk, fol. 33b; Sharaf al-Islām al-Ḥasan B. Ishāk, fol. 38b; Fakhr al-Dīn 'Abdallāh B. Ishāk, fol. 42a; Ismā'il B. Muḥ. B. Ishāk (the compiler), fol. 45a.

The author of Tīb al-Samar has devoted notices to the above poets, who lived in Kaukabān in the first half of the twelfth century of the Hijrah. See Or. 2428, foll. 6—20. The first two are designated in the MS. as still living, the third as dead at the time of writing, probably about A.H. 1150.

III. Foll. 51—115. A collection of short poems, mostly of the kind called توشيح, without author's name, imperfect at beginning and end.

The first complete piece begins:

وقال رضى الله عنه

لعبت بالغصون ربح صبا واستمالت فروعها طربا

The collection includes two poems in praise of Sayyid Abu Bakr B. 'Abdallāh al-'Idārūs, who died A.H. 914 (v. Arabic Catalogue, pp. 429b, 742a).

IV. Foll. 122—129. An Ijāzah, or licence, given to Kadi Fakhr al-Islām al-Mahdi B. 'Abd al-Hādi, by his son, هذه اجازتى واسنادى
لسيدى ووالدى القاضى الاكرم فخر الاسلام المهدي بن
عبد الهادى شرفنى بطلبها تواضعا ولقد راده رافعا

The author, whose name does not appear, had read the Ṣaḥīḥ of al-Bukhārī and of Muslim with Abu 'l-'Abbās Aḥmad B. 'Ali B. Muḥ. B. Ibrāhīm Muṭair and Taisir al-Wuṣūl with 'Abd al-Raḥmān B. 'Ali al-Daiba' (d. A.H. 944). The Ijāzah concludes with two short pieces, one in praise of 'Ali and his descendants, the other on the importance of Hadith.

V. Foll. 132—138. A Kasidah in praise of Sayyid Ṣafī al-Islām Aḥmad B. Muḥ. B. al-Ḥusain B. 'Abd al-Kādir, described as ruler of Kaukabān, with a prose preface, هذه الرسالة والقصيدة المسماة الروض الناصر في مدح
سيدى مولاي احمد بن محمد بن الحسين بن عبد
القادر

The Kasidah begins :

خذوا من ثنائى موجب الحمد والشكر
ومن در لفظى طيب النظم والنثرى

It was composed, as stated at the end, in Muḥarram, A.H. 1172, by Kadi 'Aḳīl B. 'Izz al-Dīn al-Khālidi.

VI. Foll. 154—157. Another Kasidah with a prose preface, in praise of the same Saḳī al-Islām, by Aḥmad B. al-Ḥasan al-Zuhairi.

Beg. بلوغ المنا وصل الاحبة فاعلم
فلا تلتفت من مغلم خوف مغرم

The remaining portions of the volume contain mostly miscellaneous poetical extracts too fragmentary for detailed description.

1050.

Or. 3160.—Foll. 312; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 21 lines, about $3\frac{1}{4}$ in. long; written in neat Neskhi with all the vowels; dated Rajab, A.H. 1293 (A.D. 1876). [KREMER, no. 166.]

لنوم ما لا يلزم

A collection of poems, mostly of philosophical import, arranged in alphabetical order, by Abu 'l-'Alā Aḥmad B. 'Abdallāh B. Sulaimān al-Tanūkhī al-Ma'arri, who died A.H. 449.

Beg. قال ابو العلاء احمد بن عبد الله بن سليمان
الضرب رهن الحبسين وانما قال بقضاء لا يشعر كيف
هو كان من سوائف الاقضية انى انشأت ابذية اوزان
توخيت فيها صدق الكلمة ونزهتها عن الكذب والميظ
..... وجمعت ذلك كله فى كتاب لقبته لنوم ما لا
يلزم

A long introduction in prose, foll. 1—13, contains a full exposition of the rules re-

lating to rhyme. The alphabetical series of poems begins, fol. 13b, with the heading: فصل الهمزة الهمزة المضمومة قال الضعيف العاجز ابو العلاء ... فى الهمزة المضمومة مع الباء والطويل الثالث

The first verse is :

اولو الفضل فى اوطانهم غرباء تشذ وتنائى عنهم القربا

For notices of the author see Ibn Khallikān, Slane's version, vol. i., p. 96, and Ta'rikh al-Islām, Or. 49, foll. 223—7. The latter work gives a full list of his works, stating that the Luzūm, extracts from which are given, consisted of about a hundred quires. Several pieces from the same work have been translated by Hammer, Literaturgesch., vol. vi., pp. 918—972. Others have been published in text and translation by Kremer, Zeitschrift der D. Morg. Ges., Band xxix., pp. 304—12; Band xxx., pp. 40—52; and Band xxxi., pp. 471—83. See also Goldziher, *ib.*, Band xxix., p. 637.

The present copy was transcribed for Kremer by al-Ḥāj Ismā'īl al-Nābulusi, from a MS. dated Ṣafar, A.H. 639 (A.D. 1241), and made for the Hafsite prince, Abu Zakariyyā B. Abi Ḥaṣṣ.

For other copies see Uri, no. 1293; the Leyden Catalogue, 2nd ed., no. 642-3; Rosen, Notices Sommaires, no. 286; and the Khedive's Library, vol. iv., p. 298. An incomplete edition of the work was lithographed in Bombay, A.H. 1303.

1051.

Or. 3844.—Foll. 177; 12 in. by $8\frac{1}{2}$; 28 lines, 6 in. long; written in close and crabbed, but distinct, vocalized Neskhi, with ruled margins; dated Kaukabān, Sunday, 8 Jumāda II., A.H. 1154 (A.D. 1741).

[GLASER, no. 132.]

تنوير سقط الزند

A full commentary upon the Diwan of Abu 'l-'Alā al-Ma'arri, entitled *Siḡṭ al-Zand*.

Beg. الحمد لله العزيز الجبار العلى القهار الذى قامت
السموات والارض وما فيهما من نيرات العبر والآثار ايات
وشواهد له على تفرد اما بعد فان الشعر ديوان
العرب وبه تقييد اوابد الابد

The commentator, whose name does not appear in the text, is stated, in the following title prefixed by the transcriber, to have been Fakhr al-Dīn al-Rāzi: كتاب تنوير سقط الزند شرح ديوان ابو العلا احمد بن عبد الله بن سليمان المعرى تغمده الله برحمته تاليف الشيخ الامام العلامة ابي عبد الله محمد بن عمر بن الحسين بن على التيمى البكرى الطبرستانى الاصل الرازى المولد الملقب فخر الدين المعروف بابن الخطيب الفقيه الشافعى

This attribution is false; for the present work was completed, as stated by the author at the end, fol. 176a, in Muḥarram, A.H. 541, while Fakhr al-Dīn al-Rāzi was born, according to Ibn Khallikān, vol. ii., p. 652, and to al-Dahabī, Ta'rikh al-Islām, Or. 52, fol. 229, in A.H. 544.

Al-Rāzi's commentary upon the *Siḡṭ al-Zand*, mentioned among his works by Ibn Khallikān and by Ibn Abi Uṣaibi'ah, is stated by the latter to have been left unfinished. Who was the real author appears from a passage pointed out by Rosen, Notices Sommaires, no. 283, and which occurs in the present copy, fol. 137b, and in the edition printed at Bulak, A.H. 1286, vol. ii., p. 127. There the commentator refers to a previous work of his own, entitled *فرائد الخرائد*, which the context shows to have been a collection of proverbs alphabetically arranged. This work was written A.H. 532 by Abu Ya'qūb Yūsuf B. Ṭāhir al-Khuwayyī, disciple of al-Maidānī (v. Haj. Khal., vol. iv., p. 390, vol. v., p. 393), to whom, therefore,

the present commentary must also be ascribed. A copy of the same commentary in the Khedive's Library, vol. iv., p. 222, *سقط الزند*, gives also A.H. 541 as the date of composition.

In the preface, the author remarks that in his country, Khorasan, the Diwan of Abu 'l-'Alā was neglected, because not understood. After complaining of the insufficiency of the commentary of al-Tibrizi, he states that he had applied himself in succession to literary, legal, and philosophical studies, and had composed on most branches of science works of acknowledged merit. He was, therefore, well prepared to penetrate the abstruse meaning of the poet. The commentary includes the entire text written in a large character, with all the vowels added in red ink. The work is mentioned, without author's name, by Haj. Khal., vol. iii., p. 601, and by Uri, no. 1211.

A short notice of Abu 'l-'Alā is appended at the end, fol. 176a-b. On the opposite page, fol. 177a, is a note on some portions of *Kasidahs* omitted by the commentator. On the fly-leaf at the beginning is an anecdote of Abu 'l-'Alā, extracted from the work of Ibn Abi Uṣaibi'ah.

1052.

Or. 2186.—Foll. 207; 12 in. by 8½; 29 lines, 5½ in. long; written in a fair Maghribi character, dated A.H. 1193 (A.D. 1779).

A commentary by Muḥammad B. 'Alī B. Muḥ. B. 'Alī al-Miṣri al-Tauzari, called Ibn Shabbāṭ, upon his own *Takhmis* of the *Ḳaṣīdat al-Shaḡrāṭisiyyah*.

Beg. ذكر خبر [corrected وقعة] اليرموك
قال الطبرى رحمه الله ولما قدم خالد ورأى المسلمين
يقاتلون متساندين كل جند مع اميره

The original text, *القصيدة الشقراطية*, is a poem on the life of Muḥammad, and on the

early conquests of the Muslims (see the Arabic Catalogue, pp. 140*b* and 405*b*). The author is called in the MS., fol. 200*b*, Abu Muḥ. 'Abdallah B. Abi Zakariyyā Yaḥya B. Zakariyyā al-Shakrātisi al-Tauzari, ابو محمد عبد الله بن الفقيه الاجل والامام ابى زكريا يحيى بن زكريا شقراطسى التوزرى, and it is added that his Nisbah is derived from Shakrātis (شقراطس), one of the forts of Kafṣah, and that he was Kāḍi of Tauzar. He died, according to Haj. Khal., iv., p. 540, A.H. 466.

The commentator had written what he calls a Tasmīṭ, or as more generally called a Takḥmīs, of the Kasidah. He then wrote upon that Tasmīṭ the present extensive commentary, the title of which, as given in the conclusion, fol. 207, is صلة السبط وسبط [وسمة] المرط فى شرح سبط الهدى فى الفخر المحمدى

The author gives his genealogy, fol. 201*a*, and states, fol. 202*b*, that he was born in Constantine, and was taken by his father at the age of four years to Tauzar, where he grew up and spent his life. No date is given; but he appears to have lived in the latter half of the seventh century of the Hijrah. Referring, fol. 136*a*, to al-Faḥih Abu 'Amr 'Uthmān B. Abi 'l-Kāsim 'Abd al-Raḥmān B. Hajjāj, a contemporary of Abu'l-Tāhir al-Silafi (who died A.H. 576), he says that his own Shaikh, Abu 'Abdallah, was a pupil of that scholar. In another passage, f. 36*b*, he says that he had seen a copy of the Raḍ al-Unuf, in the handwriting of al-Ustād Abu 'Ali al-Shalaubin, who died A.H. 645.

The present volume, the last of the work (it is marked on the lower edge as the third), includes the last nineteen Baits of the Shakrātisiyyah. The short references which they contain to the early conquests of the Muslims have been expanded by the commentator into a vast historical compilation, giving a

full and circumstantial account of the conquests of the following countries: Syria, fol. 2*b*; Irak, fol. 23*b*; the land of the Turks, fol. 31*b*; Fārs, fol. 43*a*; Abyssinia, fol. 72*a*; Şin, fol. 76*b*; Nubia, fol. 81*b*; Miṣr and Alexandria, fol. 83*b*; Maghrib, fol. 91*a*; and Andalus, fol. 150*a*.

The principal authorities are al-Ṭabari, from whom extensive extracts are given, al-Wāḥidi, Ibn Kutaibah, al-Mas'ūdi, and al-Bakri. There are also frequent quotations from the following works of Maghribi writers:

1. An abridgment of اقتباس الانوار, a work alphabetically arranged, written about A.H. 500 (foll. 100*b*, 103*b*), the author of which is not named.*
2. نزهة النفوس, also geographical, without author's name (foll. 23*a*, 150*a*).
3. القصص والامم and other works of Abu 'Umar Ibn 'Abd al-Barr, who died A.H. 463 (foll. 43*a*, 76*a*).
4. طبقات علماء افريقية by Abu 'l-'Arab Muḥ. B. Aḥmad B. Tamim (fol. 91*a*).
5. الاكتفا, by Abu Marwān 'Abd al-Malik B. al-Kardabūs al-Tauzari (fol. 77*b*).

The strophes of the Tasmīṭ are written in red ink with all the vowels. The first extant, fol. 21*b*, includes this verse, the 115th of the original poem:

تعرفت منه اعراق العراق ولم
يترك من الترك عظم غير ممثّل

See Harl. 5480, fol. 238*b*. The last verse of other copies, beginning واصل وواصل, fol. 198*a*, is followed in this MS. by two additional strophes due to the commentator.

A copy of the poem with an anonymous commentary is noticed by Casiri, no. 359, and by Dérenbourg, no. 361. A commentary by Muḥ. B. 'Abd al-Raḥmān B. al-Ṭufaili (d. A.H. 536) is mentioned by al-Maḥḥari, vol. i., p. 563.

* By 'Abdallah B. 'Ali al-Rushāfi, who died in Almeria, A.H. 542; Biblioth. Arabico-Hisp., vol. iv., p. 218, and Haj. Khal., vol. i., p. 375.

1053.

Or. 4004.—Foll. 21; 9½ in. by 7.

[GLASER, nos. 299, 305.]

I. Foll. 1—14; 13 lines, 4½ in. long; written in large Neskhi with all the vowels, apparently in the 14th century.

Fragment of a Diwan, without author's name. The author is Abu 'Abdallah al-Husain B. 'Ali B. Muḥ. Alḳam, who lived in Yemen in the latter half of the fifth century of the Hījah. He was born and brought up in Zabīd. His father, also a poet, was, under the Amir 'Ali B. Muḥ. al-Ṣulaiḥi, at the head of the revenue department in Tihāmah, and acted for fifteen years as Wazir to As'ad B. Shihāb, governor of Zabīd. His son was, after him, the first of Yemen poets, and was regarded in that country as equal to al-Mutanabbi. He wrote letters for al-Sayyidah al-Hurrah, wife of al-Mukarram, son and successor of al-Ṣulaiḥi, to the Egyptian and other foreign courts, and lived in great and luxurious style. His Diwan is extremely rare. See Ṭirāz A'yān al-Zaman, Or. 2425, fol. 234b. He and his father plotted with Jayāsh B. Najāh the overthrow of As'ad B. Shihāb, A.H. 482. See Johannsen, Hist. Jemanae, pp. 134—6, 'Umārah, Or. 3265, fol. 138—140, Kay's edition, pp. r., 28, 10, 89, and Ṭirāz A'yān al-Zaman, fol. 220.

Fol. 1, marked as the first of the ninth quire, contains the latter part of a Kasidah rhyming in دُعا, a short piece with the heading وقال من لزوم ما لا يلزم, and the beginning of a long Kasidah in praise of al-Sayyidah Bint Aḥmad al-Ṣulaiḥi, with the heading: وقال يمدح المرأة السيدة الملكية بنت أحمد بن محمد الصليحي

Beg. انت اقترحت فراقهم ففجلو
لو كنت تهوى قريهم لم تبعو

That princess, the wife of al-Mukarram, son and successor of the Amir 'Ali al-Ṣulaiḥi, carried on the government during the illness of her husband, who died A.H. 484, and after his death. Sayyidah died A.H. 532. See 'Umārah, fol. 110; Kay's edition, pp. 73, Ṭirāz, fol. 176. To her is also addressed the next following Kasidah, fol. 4.

Further on, fol. 8, is a Kasidah in which the poet rebukes Jayāsh and regrets his own desertion from al-Mukarram, وقال في زيد يذم جياشا ويتندم على مفارقة الملك المكرم. This is followed by a long poem in praise of the last-named king, fol. 9.

In the heading of the last piece, which was an answer to verses addressed to himself, the poet's name is written al-Ḳumi, فكتب اليه الحسين بن علي القمي. This has been taken to stand for a Nisbah derived from the Persian city, Ḳumm, al-Ḳummi; but in the works above referred to, and especially in the excellent copy of the Ṭirāz, the poet's patronymic is always written ابن القم.

The Diwan is alphabetically arranged. The present fragment contains the latter part of letter د and the beginning of ر.

II. Foll. 15—21; 13 lines, 4½ in. long; written in Neskhi, probably in the 17th century.

Fragment of a book of divination (Fāl), paginated with Arabic figures from 27 to 40.

Each page contains twelve answers, numbered from 1 to 12, and at the top of each page is the name of a holy personage connected with some place in Yemen, as اسمعيل and السيد علي بن عم الاهدل في المراوعه الجبرتي في زيد, or simply a local name as حصن. حصن ذمرمر and كوكبان.

1054-55.

Or. 2189-90.—Two uniform volumes, consisting respectively of foll. 163 and 167; 9¼ in. by 6¾; 21 lines, 4¾ in. long; written by the same hand in elegant Neskhi, with all the vowels; dated Wednesday, 2 Sha'bān, A.H. 849 (A.D. 1445).

The exhaustive and discursive commentary of Ṣalāḥ al-Dīn Khalīl B. Aibak al-Ṣafādī upon the Lāmiyyat al-'Ajam of al-Tuḡhrā'ī (died A.H. 515), with the following title written in gold and in the Kufi character, within a richly illuminated border: غيث

الادب الذى انسجم فى شرح لامية العجم تاليف الشيخ الامام العالم العلامة صلاح الدين الصفدى

Beg. الحمد لله الذى شرح صدر من تادب

The work has been printed in two volumes, Cairo, A.H. 1290, and re-printed A.H. 1305.

The text of the poem is written in elegant Thulth and in red ink, with all the vowels. The last verse explained in the first volume is the following:

تبیت نار الهوى مذهب فى كبد
حرى ونار القرى منهم على القل

See the Cairo edition of A.H. 1305, vol. i., p. 250.

For other copies see the Arabic Catalogue, p. 286a; Pertsch, no. 2248; Escorial, no. 322-23; Rosen, Notices Sommaires, no. 289; Institut, nos. 88-90; Paris Catalogue, nos. 3119-21; the Leyden Catalogue, 2nd ed., vol. i., p. 407, note; and the Khedive's Library, vol. iv., p. 288.

1056.

Or. 3165.—Foll. 33; 8¼ in. by 6; 25 lines, 3¼ in. long; written in small and distinct Neskhi; dated 17 Jumāda II., A.H. 1092 A.D. 1681. [KREMER, no. 171.]

A commentary by Muḥammad B. 'Umar Baḥrak al-Ḥaḍramī upon the Lāmiyyat al-'Ajam.

Beg. الحمد لله الكريم المنان المنعم بالايجاد والاحسان
... اما بعد فان القصيدة الفريدة المشهورة بلامية العجم
البحر

The title and the author's name are found in the following inscription, prefixed by the hand of the copyist: كتاب نشر العلم فى شرح
لامية العجم نظم الفاضل مريد الدين الطغرائى الكاتب
تاليف الشيخ الامام العالم العلامة للبحر الخبير الفهامة لسان
العرب وحجة الادب شيخ الاسلام ومفتى الانام محمد بن
عمر بحرق الحضرى تغمد الله برحمته

The author, an eminent scholar, poet, and prolific writer, was born in Ḥaḍramaut, A.H. 869, and studied law in Aden and Zabid. He visited India, and was held in honour by Sultan Muẓaffar of Gujrāt. He died in Aḥmadabad, on the 20th of Sha'bān, A.H. 939. His abridgment of the commentary of al-Ṣafādī is mentioned among his numerous works. See al-Nūr al-Sāfir, Add. 16,648, fol. 53b. His surname Baḥrak is apparently contracted from Bā Aḥrak. Bā, for Banū, is frequently used for family names in Ḥaḍramaut, as Bā 'Alawī, Bā Faḳīh, Bā 'Antar, &c.

The author says in the preface that his commentary is chiefly extracted from that of Khalīl B. Aibak al-Ṣafādī, of which he took the essential part, leaving out the irrelevant digressions: جردت اكثرة من شرحها
للاديب الفاضل المتقن خليل بن ايبك الصفدى رحمه
الله تعالى واخترت محاسن اشعاره المفيدة واقتصرت منه
على ما يتعلق بامر القصيدة فانه اوعى فيه واوعب
واظن وباسه

Copyist: عثمان بن احمد النجدى

For other copies see the Leyden Catalogue, 2nd ed., no. 656; Ahlwardt, no. 283; Aumer, no. 567; Pertsch, no. 2250; Rosen, Notices Sommaires, no. 292, 2; Preston, Biblioth. Burckhardt., p. 28, no. 16; Houtsma, no. 21; Landberg, no. 399; and the Khedive's Library, vol. iv., pp. 313, 338.

1057.

Or. 3164.—Foll. 98; 9 in. by $6\frac{1}{2}$; 21 lines, $3\frac{1}{4}$ in. long; written in small and neat Neskhi, but incorrectly; apparently in the 18th century. [KREMER, no. 170.]

نبد العجم عن لامية العجم

A diffuse commentary upon the Lāmiyyat al-'Ajam, without author's name.

Beg. حمدا لمن هدانا باوضح تبيان وشرح صدورنا
لتلخيص البيان . . . وبعد فان القصيدة الموسومة بلامية
العجم قد بزغ كوكب دريها وبان كالعلم

In a very prolix preface, after a long eulogy upon the poem and its author, the writer says that he had been requested to write a commentary upon it by a person only designated as belonging to an illustrious and erudite family, and that, after long delays, caused by private troubles, he had complied with that desire. He adds that, in spite of a long search, he had not succeeded in finding any previous commentary on the poem. A commentary with the same beginning is ascribed by Haj. Khal., vol. v., p. 295, to Jalāl B. Khidr al-Hanafī, who wrote it in Constantinople, A.H. 962.

The present copy breaks off at the fifth line of the comments upon the 39th verse of the poem.

1058.

Or. 1532.—Foll. 86; 10 in. by $6\frac{1}{2}$; 27 lines, $4\frac{1}{4}$ in. long; written in small and very neat

Neskhi, with frequent addition of the vowels; dated 1 Sha'bān, A.H. 899 (A.D. 1494).

[SIR HENRY C. RAWLINSON.]

The well-known historical Kasidah of Ibn 'Abdūn (d. A.H. 529), with the commentary of Ibn Badrūn.

Beg. قال الفقيه الكاتب الاديب ابو مروان عبد
الملك بن بدرون الحضرمي الشلبى رضى الله عنه

اما بعد حمد الله الذى افاض على السنتنا مائة البيان

See Dozy's edition, Commentaire historique sur le poëme d'Ibn Abdoun, Leyde, 1848, and, for other MSS., the Arabic Catalogue, p. 650a; the Paris Catalogue, nos. 3127—33; Ahlwardt, no. 302; Pertsch, no. 2252; Loth, no. 813; the Khedive's Library, vol. iv., p. 303, &c.

1059.

Or. 1531.—Foll. 97; 8 in. by $5\frac{1}{2}$; 17 lines, $2\frac{1}{8}$ in. long; written in small and close Neskhi; dated 28 Shawwāl, A.H. 1026 (A.D. 1617).

[SIR HENRY C. RAWLINSON.]

The same poem and commentary.

Beg. قال الشيخ الفقيه الكاتب الاديب ابو مروان
عبد الملك بن عبد الله بن عبدون [sic] الحضرمي

على بن عبدى القرامانى : Copyist

1060.

Or. 3702.—Foll. 178; $8\frac{1}{2}$ in. by 6; 15 lines, 4 in. long; written in Neskhi; dated Rajab, A.H. 1125 (A.D. 1713). [BUDGE.]

Another copy of Ibn Badrūn's commentary.

Beg. قال الشيخ الفقيه الكاتب الاديب ابو مروان
عبد الملك بن عبد الله بن عبدون [بدرون] الحضرمي
رحم اما بعد حمد الله الذى افاض على السنتنا مائة
البيان

1061.

Or. 2911.—Foll. 271; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 16 lines, 4 in. long; written in thick and coarse, but distinct, Neskhi; dated 8 Jumāda II., A.H. 1222 (A.D. 1807).

[Presented by Col. S. B. MILES.]

I. Foll. 1—174a. Another copy of Ibn Badrūn's commentary. The commentary is slightly imperfect at the beginning. The first line is: ابن امير المؤمنين منتهى [sic] شرفا سليمة بن منصور وقيس وغيلان which belongs to the preface of the commentator, and corresponds with the 12th and 13th lines of the first page of the Leyden edition.

II. Foll. 174a—271b. شرح القصيدة الحميرية. The Kaṣīdat al-Himyariyyah of Nashwān B. Sa'īd and its commentary (see no. 584), with the heading: هذه القصيدة التي تسمى الحميرية المنسوبة الى الملوك من قول السيد العالم نشوان بن سعيد الحميري

The commentary begins, after the first eleven Baits of the Kaṣīdah, as follows: هود النبي عليه السلام واتفق اهل السير ان هود اول نبي مرسل بعثه الله تعالى بعد نوح بشيرا ونذيرا

The copyist, محمد بن ناصر بن سالم بن محمد, says in the colophon that, at the time of writing, he was spending the summer in the town of Samā'il, وهو يومئذ, and that he made this copy for Shaikh Sa'īd B. Mājid B. Sa'īd al-Hārithi.

On the fly-leaf Col. Miles has written: "Nishwan's Kasidah is well known to the Yemen tribes of Oman; but this is the only copy I have been able to procure in this country. Muscat. S. B. M."

1062.

Or. 3167.—Foll. 130; $8\frac{1}{4}$ in. by 5; 17 lines, about $3\frac{1}{4}$ in. long; written in fair Neskhi with occasional vowels, apparently in the 13th century. [KREMER, no. 173.]

ديوان الارجاني

The Diwan of Nāṣih al-Dīn Aḥmad B. Muḥ. B. al-Ḥusain al-Arrajāni, arranged in alphabetical order.

Beg. قال الكامل الفاضل ناصح الدين زين الاسلام الارجاني احمد بن محمد بن الحسين قدس سره العزيز قافيه الهز

يرى فوادى وهو فى سودائه
انراه لا يخشى على حوائه

The author, who was Kadi of Tustar and of 'Askar Mukram, was born A.H. 460, and died A.H. 544. See Ibn Khallikān, De Slane's version, vol. i., p. 134; Ibn al-Athīr, Kāmil, vol. xi., p. 96; and Hammer, vol. vii., p. 988.

The MS. contains only the first portion of the alphabetical series. It breaks off before the end of letter ر, after the first two lines of a Kasidah in praise of Sadid al-Daulah Ibn al-Anbārī (v. Or. 2430, fol. 158b), beginning:

الى خيال خيال فى الظلام سرى
نظيره فى خفا الشخص ان نظرا

There is a lacuna of one fol. or more after fol. 14.

The poems have headings showing to whom they were addressed, or on what occasion they were composed. But in many instances the original writing has been erased, and such unmeaning headings as فى الهوى, فى الوجد, فى الحقيقة, have been substituted.

There are fifteen pieces under letter ا.

The other letters begin respectively as follows: ب, fol. 34b; ت, fol. 47b; ث, fol. 50a; ج, fol. 51a; ح, fol. 54a; د, fol. 61a; and ر, fol. 87b.

The following are the principal persons named in the original headings: Two contemporary Khalifs, al-Mustazhir (fol. 12b) and al-Mustarshid (fol. 89b). Four sons of Nizām al-Mulk, viz., Shams al-Mulk 'Uthmān (fol. 54a); Kiwām al-Dīn Aḥmad (fol. 105b); Mu'ayyid al-Mulk (fol. 117b); and Fakhr al-Mulk (fol. 120b). The Mustaufi 'Azīz al-Dīn Abu Naṣr Aḥmad B. Ḥāmid (foll. 12a, 43b, 66a, 81a, 91b, 129b), who was put to death A.H. 526 (v. Kāmil, vol. x., p. 480). The Munshi of the Diwan, Sadid al-Daulah Muḥ. B. 'Abd al-Karīm (foll. 29a, 77a, 110a, 130b), who died A.H. 558 (Kāmil, vol. xi., p. 558). Two members of the family of Abu Bakr Muḥ. B. Thābit al-Khujandi, who had been brought by Nizām al-Mulk from Merv to Isfahan (Kāmil, vol. x., p. 251), viz., his son Mas'ūd (foll. 9b, 66b), and his grandson Ṣadr al-Dīn Muḥ. B. 'Abd al-Laṭīf (fol. 58b), who was the head of the Shāfi'is in Isfahan, and died A.H. 552 (Kāmil, vol. xi., p. 150). The Wazīr Sharaf al-Dīn 'Alī B. Ṭirād al-Zaini (foll. 70a, 108a), who died A.H. 538 (Kāmil, vol. xi., p. 64); and Nāṣir al-Dīn 'Abd al-Kāhir B. Muḥ., Kadi of Khuzistan, to whom the author acted as deputy (foll. 45a, 112b).

For other copies see the Bodleian Catalogue, vol. ii., p. 616b, *ad* no. 1259; Ahlwardt, nos. 320-1; the Leyden Catalogue, 2nd ed., nos. 668-9; Houtsma, no. 23; and the Khedive's Library, vol. iv., p. 240.

1063.

Or. 2430.—Foll. 169; 8½ in. by 6; 29 lines, 3½ in. long; written in Neskhī; dated

Thursday, 17 Duḥijjah, A.H. 1146 (A.D. 1734). [Presented by COL. S. B. MILES.]

The Diwan of the same poet.

Beg. الم يان يا صاح ما قد انى
بامر المتيم ان يعتنى

The arrangement is also alphabetical; but the order of the poems under each letter is not the same as in the preceding MS., and each MS. contains some pieces which are not found in the other. The first poem of this copy, the initial seven Baits of which have been supplied by a later hand, is a Kasidah in praise of al-Mustazhir-billah. It is the tenth of the preceding MS., fol. 12b, where the first hemistich reads:

الم يان يا صاح ام قد اتى

The first piece of the preceding copy is found here as third, fol. 3b, with the heading:

قال يمدح ضيا الدين احمد بن على رئيس بلدة ازواره

There are twelve pieces under letter ا.

The poems have short headings in red, in which, besides the names already mentioned, that of the Wazir Anūshirwān B. Khālīd (deposed A.H. 530, Kāmil, vol. xi., p. 29) is of frequent occurrence.

At the end of the Diwan, fol. 145a, are found a versified colophon dated A.H. 1032, transcribed from an earlier copy, and Ibn Khallikān's notice of the poet.

Then comes a supplement to the Diwan, containing additional pieces in alphabetical order, foll. 146b—162a, and the latter part of Ibn Khallikān's notice.

Foll. 162b—164a contain an Urjūzah by 'Abd al-Raḥmān, called al-Bahlūl, الاديب عبد الرحمن الشهير بالبهلول, on the exactions of a tyrannical governor of Damascus, A.H. 1151.

Lastly there are, foll. 165b—169a, three additional poems by al-Arrajāni, the first of which occurs also in Or. 3167, fol. 58b. It begins : شاق الحمام اليك لها نأحا

1064.

Or. 3749.—Foll. 137 ; 8½ in. by 6 ; from 13 to 20 lines, about 4 in. long ; written in Neskhi, with red-ruled margins, apparently in the 18th century. [GLASER, no. 33.]

The Diwan of Abu 'l-Ghanā'im Muḥammad B. 'Alī B. Fāris al-Hudāli, called Ibn al-Mu'allim, هذا الديوان من شعر أبي الغنائم محمد بن علي بن فارس الهذلي المشهور بابن المعلم

Ibn al-Mu'allim al-Wāsiṭi is highly praised by Ibn Khallikān (De Slane, vol. iii., p. 168), who describes him as the most popular poet of his time. He was born at al-Hurth, a village near Wāsiṭ, A.H. 501, and died there A.H. 592. See Yāqūt, vol. iv., p. 960, and Ta'riḫ al-Islām, Or. 52, fol. 80.

The Diwan is chiefly composed of Kasidahs, or laudatory poems, arranged without regard to rhyme or chronology, with headings indicating persons to whom they were addressed, mostly Amirs and Wazirs of Wāsiṭ, Baṣrah, Baghdad and Mosul. A few amatory poems في الغزل are interspersed, and at the end are some elegies (مرثي), the first of which is on the death of the poet's son Abu 'l-Manṣūr. The last is imperfect at the end.

The first page is occupied by a notice of the author, abridged from Ibn Khallikān. The first Kasidah wants the initial lines, the MS. having been transcribed from a copy which had lost a leaf or more at the beginning. The second Kasidah has this heading: وقال ايضا يمدح الامير الاسفهلار الاجل مظفر الدين الترابي صاحب واسط الشطرنجي

The first line is :

لوقضى من اهل نجد اربه لم يهجم ذكر الخزامى طربه

There is only one date given, namely, A.H. 521 ; it relates to a Kasidah in praise of Rustam Ibn al-Marzubān, which is stated to have been the author's first essay in poetry.

For another copy see Uri, no. 1220, Nicoll, p. 612.

1065.

Or. 3815.—Foll. 225 ; 8½ in. by 6½ ; 21 lines, 4½ in. long ; written in fair bold Neskhi with occasional vowels, apparently in the 13th century, except foll. 1—5 and 212—225, which have been supplied by a later hand, A.H. 907 (A.D. 1501).

[GLASER, no. 103.]

Diwan of Imam al-Manṣūr billah 'Abdallah B. Ḥamzah, who died A.H. 614 (see no. 210), with this title : كتاب ديوان شعر مولانا الامام . . . امير المؤمنين وسيد المسلمين المنصور بالملك الديان عبد الله بن حمزة بن سليمان سلام الله عليه

The contents are more copious than those of another MS. described in the Arabic Catalogue, p. 749a, and the order of the eight classes, in which the poems are distributed, differs from that copy with regard to the last two. The headings of the classes are as follows :

Fol. 2. I. باب الافتخار

Fol. 54. II. فيها يتعلق بالمكاتبات والمراسلات

Fol. 122. III. في مخاطبات اهل المذاهب

خاصة

Fol. 146. IV. مما كتب به الى اولاده وازواجه

Fol. 166. V. في المدايح والادواف

Fol. 171. VI. في صفات الخيل

Fol. 199. VII. في المراثي

Fol. 216. VIII. في المواعظ والاداب

Headings prefixed to the poems frequently contain dates; these range from A.H. 583 (fol. 54) to A.H. 612 (fol. 63). For other copies see Ahlwardt, Glaser'sche Sammlung, no. 34, Landberg, no. 227, and the Leyden Catalogue, 2nd ed., no. 675, where a notice of the author will be found, as well as a full statement of the contents of the Diwan.

1066.

Or. 2431.—Foll. 126; $8\frac{1}{2}$ in. by 5; 17 lines, $3\frac{1}{4}$ in. long; written in neat, sparingly vocalized, Neskhi, with 'Uwān and gold-ruled lines; dated Sunday, 17 Dulhijjah, A.H. 1185 (A.D. 1772).

[Presented by COL. S. B. MILES.]

The Diwan of al-Amīr Jamāl al-Dīn Abu Manṣūr 'Alī B. 'Abdallāh B. al-Muḥarrab.

Beg. الحمد لله رب العالمين... اما بعد فهذا ديوان لسان العرب وحجة اهل الادب الامير جمال الدين ابي منصور على بن عبد الله بن المقرب الشاعر المفلق والفصيح المفلق

The poet, who is also designated by the Nisbahs al-Ibrāhīmī and al-'Uyūnī, lived in al-Aḥsā in the first half of the seventh century of the Hijrah. Some account of him, drawn from another copy of the Diwan, Add. 7598, has been given in the Arabic Catalogue, p. 288a.

The contents of this copy are mostly the same as those of the MS. just mentioned, but the arrangement is quite different. It does not follow any obvious system, except so far that poems addressed to the same person are mostly grouped together. Most pieces have headings, in some instances very extensive ones, showing in whose praise, or on what occasion, they were composed.

The first piece is a Kasidah in praise of the Khalīf al-Nāṣir-lidīn-allāh, beginning:

ارتها الاماني ما تكن للجوانح نعيم فالبعاني بالصباية باجم

It is found in Add. 7598, fol. 132.

The second, which has no heading, and is not found in the other MS., begins, fol. 5a.

ابت نوب الايام الا تماديا الا ما لاحداث الليالي وما ليا

The third is in praise of the Amīr Muḥ. B. Mājīd, and begins, fol. 66:

خذوا عن يمين المخنا ايها الركب

لنسال ذاك للمي ما صنع السرب

It occurs in Add. 7598, fol. 67b.

At the end of the Diwan there are three poems, in which the author boasts of his descent and of the past glories of his forefathers. The last and longest, beginning, fol. 123a, قم فاشدد العيس للترحال معترما, occurs near the beginning of the other copy, fol. 13a.

A poem in praise of Amīr Muḥ. B. Aḥmad B. al-Faḍl al-'Uyūnī, fol. 47b, is stated in the heading to date from A.H. 559, and to be the earliest composition of the poet that had been preserved. But the corresponding heading in the other copy has the date A.H. 599, which is more probable. Yāḳūt, who met the poet in Mosul, A.H. 617, calls him 'Alī B. al-Muḥarrab B. al-Ḥasan... Ibn Ibrāhīm al-'Uyūnī al-Baḥrānī. See vol. iii., p. 766. For other copies see Ahlwardt, Verzeichniss, no. 459; Nobles, Madrid Catalogue, no. 215; Houtsma, nos. 28, 29; and the Khedive's Library, vol. iv., p. 235, where the author's name is written Jamāl al-Dīn Abu 'Abdallāh Muḥ. B. 'Alī B. al-Muḥarrab.

1067.

Or. 2432.—Foll. 100; $7\frac{1}{4}$ in. by 6; consisting of two parts, written by different hands.

[Presented by COL. S. B. MILES.]

I. Foll. 1—32; 20 lines, about 2½ in., written in fair Neskhi, apparently in the 17th century.

The Diwan of Ḥusām al-Dīn 'Isa B. Sinjar B. Bahrām al-Irbili al-Ḥājiri, who was slain by an assassin A.H. 632 (see Ibn Khallikān, *De Slane's version*, vol. ii., p. 434); with a short preface by the editor, 'Umar B. Muḥ. B. 'Umar B. al-Ḥusain al-Dimashqī.

Beg. الحمد لله رب العالمين . . . هذا ديوان الامير الكبير العالم وحيد دهره وفريد عصره ونادرة زمانه حسام الدين عيسى بن سنجر بن بهرام الاربلي المولد الحاجري النسب . . . مما عنى بجمعه وترتيبه العبد الراجي رحمة الله وغفرانه عمر بن محمد بن عمر بن الحسين الدمشقي

The editor says that the Diwan consists of seven sections, containing as many kinds of poetical compositions; but that division is not observed in the present copy.

The first line is:

ما للدموع تسيل سيل الوادى
احدى بركب العامرية حاد

The Diwan, which ends fol. 28a, is followed by a few pieces of other poets. The first is a Sufi poem, in the form of a Kasidah, by Abu Muḥ. 'Abdallāh B. al-Kāsim B. al-Muzaffar al-Shahruzūri, called al-Murtaḍa, Kadi of al-Mauṣil (who died A.H. 511; see Ibn Khallikān, *De Slane's version*, vol. ii., p. 29). It begins: لعنت نارهم وقد عسعس الليل. The others are by an unknown poet, 'Ali B. al-Jahar, and by al-Majnūn.

The Diwan of al-Ḥājiri is twice mentioned by Haj. Khal., vol. iii., pp. 271 and 298. It has been lithographed in Cairo, A.H. 1280, and printed there A.H. 1305.

For other copies, see Ahlwardt, nos.

456-8; Loth, no. 829, III.; and the Leyden Catalogue, 2nd ed., nos. 676-7.

The next three leaves, foll. 33—35, contain a Kasidah entitled al-Yatimah, by Abu 'l-Ḥasan B. Wahb al-Manbijī, القصيدة المسماة باليتيمة لابی الحسن بن وهب المنبجی, beginning:
هل بالطلول لسائل رد

II. Foll. 36—100; 12 lines, 3½ in. long; written in fair Neskhi, with a few vowels; dated Monday, 17 Muḥarram, A.H. 1024 (A.D. 1615).

The Diwan of Abu 'l-Ḥasan 'Ali Ibn al-Nabīh, with this title: كتاب ديوان الكاتب الاديب الاربب الحبيب النسيب الكامل المسما بالكمال ابو الحسن على بن النبيه تغمدہ الله بنعمته
Beg. الحمد لله الذى بث ارواح العقول فى اجسام الصور

The author's full name is Kamāl al-Dīn Abu 'l-Ḥasan 'Ali B. Muḥ. B. al-Ḥasan al-Miṣri. He died in Niṣībīn, A.H. 619, according to Ibn Khallikān, *De Slane's version*, vol. iii., p. 492, or A.H. 621 as stated in Ḥusn al-Muḥāḍarah, vol. i., p. 326, and in al-'Ibar. His Diwan has been printed in Beirut, A.H. 1299.

The present copy begins, like a previously described MS., Arabic Catalogue, p. 288b, with a prose preface by the author, who dedicates the work to al-Malik al-Ashraf Mūsa, son of al-Malik al-'Ādil. The contents of both copies are the same, and arranged in precisely the same order except towards the end, where there are some discrepancies. Ewald has given some extracts from the Diwan, in the Zeitschrift für die Kunde des Morg., vol. ii., p. 201.

For other copies see Uri, no. 1297; Ahlwardt, no. 409; Dérenbourg, Escorial, nos. 344-5; Pertsch, no. 2261; Nobles,

Madrid Catalogue, no. 229; Houtsma, no. 31; and the Khedive's Library, vol. iv., p. 236.

The present copy was written for Maulānā 'Uthmān Efendi by Muḥammad B. 'Alī 'Ufair.

1068.

Or. 1205.—Foll. 57; 8½ in. by 6; 21 lines, 4½ in. long; written in fair Neskhi with a few vowels; dated Sunday, 6 Dulhijjah, A.H. 1085 (A.D. 1675). [ALEX. JABA.]

ديوان ابن الفارض

The Diwan of 'Umar Ibn al-Fāriḍ (who died A.H. 632), with a preface by the editor, 'Alī, the son of the poet's daughter. See the Arabic Catalogue, p. 289a.

Beg. الحمد لله الذى اختص حبيبته الاسنى بمقام
قاب قوسين او ادنى

The Diwan begins, fol. 17a, with the poem the first line of which is

سابق الاظعان يطوى البعيد طى

The same preface is found in the edition of the Diwan with the commentaries of al-Būrīnī and al-Nābulusi, published by Rushaid al-Daḥdāḥ, Marseilles, 1853, and re-printed, Cairo, A.H. 1279, and Bulak, A.H. 1289. The Diwan has also been lithographed, without preface, in Beirut, A.H. 1267 and A.D. 1882, also in Cairo, A.H. 1280 and 1297. It has been printed, with a commentary by Amīn al-Khūrī, in Beirut, 1888, and an Italian translation by P. Valerga was published at Florence, 1874.

The contents of the present copy are, at the beginning, the same as in the Marseilles edition; but further on there is considerable difference in matter and arrangement.

For other copies see Pertsch, no. 2262; the Leyden Catalogue, 2nd ed., nos. 678—84; Ahlwardt, no. 417, &c.; the Paris Catalogue, nos. 3143—70; Houtsma, no. 33; and the Khedive's Library, vol. iv., pp. 313, 234.

1069.

Or. 3842.—Foll. 92; 13 in. by 8½; 21 lines, 5¾ in. long; written in fair large Neskhi, with red-ruled margins; dated 1 Rabī' II., A.H. 1219 (A.D. 1804).

[GLASER, no. 130.]

The Diwan of the same poet, with the preface and epilogue of 'Alī, the author's grandson.

Beg. of Pref. الحمد لله الذى اختص حبيبته
الاسنى . . . قال المعترف بذنبه المعترف من نهر عطا
ربه على سبط الشيخ شرف الدين عمر بن الفارض

The preface occupies foll. 2—15, corresponding with pp. 3—24 of the Marseilles edition. The contents of the Diwan agree substantially with those of that edition.

1070.

Or. 4359.—Foll. 60; 8 in. by 5½; 15 or 16 lines, 3¾ in. long; written in fair Neskhi; dated Saturday, 27 Ramadān, A.H. 956 (A.D. 1549). [BUDGE.]

The same Diwan, commencing with the preface and the same four pieces as the Marseilles edition. Further on the arrangement is different, and the number of pieces less.

The last piece begins:

ان كان منزلتى فى الحب عندكم
ما قد رايت فقد ضيقت ايامى

Foll. 58—60 contain some Dubaits and a

Kasidah, by Shaikh 'Abd al-Rahīm al-Burī (c. A.H. 450), beginning:

عاهدوا الربع وادعوا وغراما فوفوا الربع بالمهد ذماما

1071.

Or. 3166.—Foll. 75; 10 in. by 7½; 16 lines, 4 in. long; written in fair Nestalik; written for Kremer in Alexandria about A.D. 1860.

[KREMER, no. 172.]

The same Diwan, with the preface of 'Alī.

The contents agree generally with those of the Marseilles edition, and conclude with the same poem.

1072.

Or. 3700.—Foll. 266; 7¾ in. by 5½; 27 lines, 2¾ in. long; written in neat and minute Neskhi; dated on the last day of Rabī' II., A.H. 1061 (A.D. 1651). [BUDGE.]

A commentary upon the Diwan of Ibn al-Fārid, by Ḥasan B. Muḥ. B. Muḥ. al-Būrīnī, who died A.H. 1024 (Khulāṣat al-Athar, vol. ii., p. 51, and Haj. Khal., vol. iii., p. 248).

Beg. الحمد لله الذى رفع الادب واهله اما بعد فان الطبع الذى يقتدر على نظم الشعر الموزون الخ

The commentary has been printed in the Marseilles edition of the Diwan. See also Ahlwardt, no. 439; the Leyden Catalogue, 2nd ed., no. 686; the Paris Catalogue, nos. 3157-58; and the Khedive's Library, vol. iv., p. 268.

1073.

Or. 3853.—Foll. 155; 8¼ in. by 5½; from 21 to 23 lines, 3¾ in. long; written in plain Neskhi, with red-ruled margins; dated Radā' al-'Arsh, Thursday, 28 Shawwāl, A.H. 1088 (A.D. 1677). [GLASER, no. 141.]

I. Foll. 2—16. The Diwan of Yahya B.

ديوان الشاعر الاديب الشاعر المقاتل 'Isa Maṭrūḥ, يحيى بن عيسى مطروح تغمدته الله بنعمته

Beg. دنوت وقد ابدى الكرامه ما ابدى
فقبلته فى لحد نسين او احدى

Jamāl al-Dīn Abu 'l-Ḥusain Yahya B. 'Isa B. Ibrāhīm, called Ibn Maṭrūḥ, was born in Syut, A.H. 592, rose to a high rank in the service of al-Malik al-Ṣāliḥ Ayyūb, and died in Cairo, A.H. 649. See Ibn Khallikān's translation, vol. iv., p. 144, and Quatremère, Histoire des Sultans Mamlouks, tom. i., p. 36.

The Diwan consists of 39 pieces in alphabetical order, with a Kiṭ'ah and a Dubait at the end. It has been printed in Constantinople, A.H. 1298. A fragment of the same, and some detached pieces (included in the present copy), are noticed by Ahlwardt, Verzeichniss, nos. 481—8.

II. Foll. 22—112. The Diwan of Diyā al-Dīn Mūsā B. Yahya Bahrān in praise of Imam al-Mutawakkil 'alā 'llah Sharaf al-Dīn Yahya B. Shams al-Dīn (who was proclaimed A.H. 912, and died A.H. 965): هذا الديوان
السعيد . . . للفتية الاعلم العلامة . . . ضيا الدين
وشيى الال المطهرين موسى بن يحيى بهران فى مدح
مولانا امير المؤمنين المتوكل على الله شرف الدين يحيى
بن شمس الدين

Beg. لاحت علامات السرور المقبل
وتبينت للنظر المتوكل

The contents are mostly Kasidahs addressed to the Imam, congratulating him on his victories, or written in his name to various persons. They form a chronological series, and the dates mentioned in the headings range from A.H. 924 to 931. There are also some Kasidahs addressed to the

Imam's sons, 'Abdallah and al-Muṭahhar, and several short poems of the kind called *Taushih*. The author has been mentioned above, no. 540, as Mūsā B. Yahya B. Harān.

III. Foll. 115—155. The *Diwan* of Ibn al-Nabih al-Miṣri, ديوان ابن النبيه المصري, with a prose preface by the author, beginning:

الحمد لله الذى بث ارواح العقول فى اجساد الصور

See above, no. 1067, II. The first *Kasidah* is a eulogy upon the Khalif al-Nāṣir, beginning:

بغداد مكنتنا واحدا احمد

حجوا الى تلك المعاهد واسجدوا

Although beginning and ending like the printed edition, and substantially following the same arrangement, our MS. contains several pieces not found in the latter.

The copyist has written on spare leaves, foll. 17—21, a *Kasidah* by his father, Shams al-Islām Aḥmad B. al-Ḥusain B. Ḥamid al-Dīn, with a *Takhmis* by Kadi Badr al-Dīn Muḥ. B. Ibrāhīm al-Suhūli, and other pieces by contemporary poets, viz., Ṣalāḥ B. 'Abd al-Khalīk al-Jahḥāf (*Simṭ al-La'al*, fol. 217), Sharaf al-Dīn al-Ḥasan B. Aḥmad al-Jalāl (*Ṭib al-Samar*, I., fol. 161), and a few others.

1074.

Or. 3168.—Foll. 24; 8½ in. by 6; 19 lines, about 4 in. long; written in Neskhi; dated Rosetta, Thursday, 22 Muḥarram, A.H. 1269 (A.D. 1852). [KREMER, no. 174.]

An extract from the *Diwan* of Ibrāhīm B. Sahl al-Ishbili, by Ḥasan B. Muḥ. al-'Aṭṭār, Shaikh of al-Azhar, with this title: هذا ما اختصرة العلامة الهمام شيخ الاسلام الشيخ حسن العطار شيخ الجامع الزهر كان عليه مسكايب الرضوان من ديوان ابراهيم بن سهل الاشبيلي الاندلسي

الحمد لله . . . اما بعد فهذا ما وصل الى من

شعر الاديب ابراهيم بن سهل الاسرائيلي الاشبيلي
الاندلسي بعد الفحص الشديد

Ibrāhīm B. Sahl, the poet of Sevilla, was a Jew who had embraced Islamism, although the sincerity of his conversion was doubted. He perished at sea on his way to Ifrikiyyah, A.H. 649, being then about forty years of age. See al-Maḥḥari, vol. ii., pp. 351—4, and Haj. Khal., vol. iii., p. 241. On the title-page is a short notice extracted from the *سحر العيون*, stating that the author was born A.H. 609.

The abbreviator says in a short preamble, that he made the present extract from a Maghribi copy, which he had succeeded, after a long search, in obtaining from the province of Ifrikiyyah, and that he omitted the life of the author and what related to his personal circumstances.

The first line is:

تنازعنى الامال كهلا وياقما

ويسعدنى التعليل لو كان نافعا

The MS. contains seventy-three pieces, some of them very short, arranged in alphabetical order.

The abbreviator, Ḥasan B. Muḥ. al-'Aṭṭār, states at the end that he completed his task A.H. 1229. He adds that he had left out the second part of the *Diwan*, consisting of laudatory poems, because he found it inferior to the first, and had a dislike for that kind of poetry.

There is a copy of the *Diwan* in the Escorial. See Dérenbourg, no. 379. The same abridgment was printed in Cairo, A.H. 1279, 1292, 1302. See the Khedive's Library, vol. iv., p. 233, where the abbreviator is stated to have died, A.H. 1250. Another edition was printed in Beirut, A.D. 1885.

مصطفى بن محمد ابو الفضل القاضى
بشعر رشيد

1075.

STOWE, Or. 12.—Foll. 130; 8 in. by 5½; 17 lines, 3¼ in. long; written in Neskhī, with red-ruled margins; dated Jumāda II., A.H. 1000 (A.D. 1592).

ديوان البها زهير

The Diwan of Bahā al-Dīn Abu'l-Faḍl Zuhair B. Muḥ. B. 'Alī al-Muhallabī al-Ṣāliḥī al-Miṣrī al-Azdi, arranged alphabetically, with a short preamble, by the author.

Beg. قال الوزير صاحب الفاضل الرئيس البليغ
البارع العلامة بها الدين ابو الفضل زهير بن صاحب
محمد [بن] صاحب على المهلبى الصالحى المصرى
الازدى سقى الله عهده بعد حمد الله وكفى وسلام على
عباده الذين اصطفى فقد سمع لى ان اذكر فى هذه
الاوراق الخ

The poet was born in Mecca, A.H. 581, spent most of his life in the service of al-Malik al-Ṣāliḥ, to whom he acted as secretary, and died in Cairo, A.H. 656. See Ibn Khallikān, *De Slane's version*, vol. i., p. 542, and Ḥusn al-Maḥāḍarah, vol. i., p. 327. His Diwan has been published, with an English translation, by E. Palmer, Cambridge, 1876-7. It has been lithographed in Cairo, A.H. 1278, 1297, &c. See also Guyard, *Le Divan de Zohair*, variantes, 1883.

The present copy begins and ends like Palmer's edition; but it contains a less number of poems. There are, for instance, under Alif but three pieces, against six in the printed text.

Copyist: محمد بن يوسف بن الخطيب

For other copies see the Arabic Catalogue, p. 749b; Ahlwardt, no. 490—2; Dérenbourg, *Escorial*, no. 471; Pertsch, no. 2271; the Leyden Catalogue, 2nd ed., no. 1204; the Paris Catalogue, no. 3173; and the Khedive's Library, vol. iv., p. 242.

1076.

Or. 3170.—Foll. 113; 8½ in. by 6; 17 lines, 4 in. long; written in fair large Neskhī, with occasional vowels; dated 10 Sha'bān, A.H. 988 (A.D. 1580). [KREMER, no. 176.]

The Diwan of the same poet, collected and arranged in chronological order, by an anonymous editor.

The first two folios, which have been supplied by a later hand, contain the editor's preface, beginning, like one of the Berlin MSS. (Ahlwardt, no. 491), as follows: الحمد لله الذى خص بالفضائل من يشاء من العباد وبعد فان اعلا الناس علما واكثرهم فطنة وفيهما من اجتمعت فيه فنون الحكماء

After some remarks on the excellence of Arabic poetry in general, and of that of Zuhair in particular, the editor, whose name does not appear, says that he had collected all he could find of that poet's compositions, احببت ان اجمع ما وجدته من كلامه. This is followed by a piece of fifteen Baits, which is not found in the editions of the Diwan, and which begins:

ايا منازل سلى اين سلمات
من اجلها اذ بكيناها بكيناك

At the bottom of the next page, fol. 2b, is found the first Bait of the short poem beginning: ويحك يا قلب اما قلت لك (Palmer, p. 181). The sequel is found at fol. 4a, where the original writing of the MS. begins.

The Diwan commences with the youthful compositions of the poet, as shown by the headings قال فى صباه. The first dated heading, fol. 15a, is that of a congratulatory piece addressed to Amīr Majd al-Dīn Ismā'il al-Lamṭi, A.H. 607 (Palmer, p. 122). The last dated piece, fol. 107b, is said to have been

addressed to Shaikh Najm al-Dīn al-Bādī-rānī, A.H. 653 (Palmer, p. 242).

The Diwan concludes with a piece beginning : الله اكبر يا محمد (Palmer, p. 70).

A similarly arranged MS. is described in the Paris Catalogue, no. 3173.

On the last page of the MS., and in the same hand, there is a versified exhortation to prayer for deliverance. It is ascribed to the holy Shaikh, Muḥammad (B. 'Ali) al-Bakrī, مولانا العارف بالله محمد البكري, who died A.H. 994; see the Arabic Catalogue, p. 777b, ad p. 307a).

1077.

Or. 3169.—Foll. 21; 8 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; 21 lines, about 3 $\frac{3}{4}$ in. long; written in cursive Neskhi in the 19th century. [KREMER, no. 175.]

The Diwan of Saif al-Dīn 'Ali Ibn Kizil, alphabetically arranged.

Beg. قال العبد الفقير . . . العالم العلامة والخبر الفهامة وحيد دهره وفريد عصره سيف الدين على بن قزل رحمه الله تعالى الحمد لله الذي انشاء الورى ودبرها . . . وبعد فهذا مجموع مشتمل على مقاطيع فايقة ذات معاني رايقة اقطقتها من قصايدة

The first piece has the heading وقال يمدح صاحبها له بهذه الابيات and begins as follows : يا حبيبها هواه في وسط قلبي قد تولى حشاشتي مع لها

The poet, whose full name is Saif al-Dīn Abu'l-Ḥasan 'Ali B. 'Umar B. Kizil al-Turkamānī al-Bārūkī, was born in Cairo, A.H. 602, and became known as al-Mushidd, on account of the office he held as Mushidd al-Dawāwīn, or controller of the financial boards, in Damascus (v. Dozy, Supplément aux Dictionnaires, p. 736). He died in that city, A.H. 656. See Fawāt al-Wafayāt,

vol. ii., p. 79, and Ḥusn al-Muḥāḍarah, vol. i., p. 327.

The Diwan includes three poems addressed to al-Malik al-Nāṣir Ṣalāḥ al-Dīn Yūsuf, who reigned A.H. 634—658 (v. Ibn Khallikān, De Slane's version, vol. ii., p. 445). One of them, dated A.H. 652, is said to relate to a peace concluded with the Franks. Another piece is addressed to a contemporary poet, Ibn Maṭrūḥ (no. 1073).

Copyist: محمد مصطفى ابو الفضل

Another copy is mentioned by Dérenbourg, Escorial, no. 342, 3.

1078.

Or. 4363.—Foll. 91; 8 $\frac{1}{4}$ in. by 6; 11 lines, 3 $\frac{1}{4}$ in. long; written in fair Neskhi, apparently in the 17th century. [BUDGE.]

A collection of religious poems by several authors.

The most important are :

I. Foll. 4—36. Poems in praise of Muḥammad, called القصائد الوترية, al-Kaṣā'id al-Witriyyah, by Majd al-Dīn Abu 'Abdallah Muḥ. B. Abi Bakr B. Rashid al-Wā'iz al-Baghdādi (who died A.H. 662), with a prose preface by the author.

Beg. قال الشيخ الامام الفقيه الفاضل ابو عبد الله محمد ابن ابى بكر ابن رشد [sic] الواعظ البغدادي . . . الحمد لله الذي فضل بعض النبيين على بعض

For other copies see the Arabic Catalogue, p. 311b; Loth, no. 816; Ahlwardt, no. 500; Pertsch, no. 2273; the Leyden Catalogue, 2nd ed., no. 706; and Houtsma, no. 38.

II. Foll. 44—56. The Diwan of Ibrāhīm al-Ja'barī, هذا ديوان ابراهيم الجعبرى

Beg. طاب السماع وهبت النسفات
وتواجدت في خانها السادات

All the poems included are found with others in a larger Diwan, also ascribed to Shaikh Ibrāhīm al-Ja'bari, Arabic Catalogue, p. 347*b*.

That celebrated saint, whose full name was Taḳī al-Dīn, or Burhān al-Dīn, Abu Ishāḳ Ibrāhīm B. Mi'dād al-Ja'bari, was born in Ja'bar, A.H. 599, and died in Cairo, A.H. 687. See the Arabic Catalogue, p. 778*b*, and al-Munāwi, fol. 225. It is stated by the last writer, and by the editor of the Diwan of Ibn Fāriḍ, Marseilles edition, pp. 19, 576, that al-Ja'bari was present at the death of the latter poet, and handed down some of his verses. No Diwan of his composition, however, is mentioned in the notices of his life.

In other MSS. the same Diwan is ascribed, with greater probability, to a later Ja'bari, viz., Muḥammad B. Abi Bakr, a Sufi of the Ṣāliḥiyyah convent, Cairo, who died, according to Ahlwardt, no. 669, about A.H. 820. See also the Vienna Catalogue, no. 489, and Pertsch, no. 2311.

III. Foll. 71—91. The Hamziyyah of al-Būṣīri, called Umm al-Ḳura (v. Or. 4362).

There are, besides, some detached pieces, most of which are anonymous. Others are ascribed to Ibn al-Muḳri, fol. 36; to 'Abd al-Hādi al-Sūdi, fol. 38; and to Aḥmad Ibn al-Jauzi, foll. 56 and 68.

1079.

Or. 3159.—Foll. 19; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 9 lines, $3\frac{1}{2}$ in. long; written in elegant, fully vocalized, Neskhi, with 'Unwān and gold-ruled margins, apparently in the 16th century.

[KREMER, no. 3159.]

قصيدة البردة

The well-known poem of al-Būṣīri (died

A.H. 696), called al-Burdah. See the Arabic Catalogue, p. 76*b*; Pertsch, no. 2275; the Khedive's Library, vol. iv., p. 296, &c.

1080.

Or. 4360.—Foll. 31; $11\frac{1}{2}$ in. by $8\frac{1}{4}$; 12 lines, written in fine large Neskhi with the vowels, dated Rabī' I., A.H. 1091 (A.D. 1680).

[BUDGE.]

Takhmīs of the Burdah, without author's name, beginning:

ما بال قلبك لا ينفك ذا الم
مذ بان اهل الحى والبان والعلم

The author is Nāṣir al-Dīn Muḥ. B. 'Abd al-Ṣamad al-Fayyūmi, and the date of composition is A.H. 873. See the Arabic Catalogue, pp. 310*b*, 650*a*, and Haj. Khal., vol. iv., p. 529. For other copies see Pertsch, nos. 2282-3; Rosen, Institut, no. 96; and the Khedive's Library, vol. iv., p. 215, vol. vii., pp. 30, 196.

The same Takhmīs is ascribed in Ahlwardt's Verzeichniss, no. 580, *d*, to Muḥ. B. Maṣṣūr B. 'Ubādah.

Foll. 29—31 contain a collection of short moral sentences in alphabetical order, beginning: ايمان المرء يعرف بيمينه اخوك من واساك
بالنشب لا من ساواك بالنسب

1081.

Or. 4361.—Foll. 66; $8\frac{1}{4}$ in. by $5\frac{1}{2}$.

[BUDGE.]

I. Foll. 1—38; 15 lines, $2\frac{3}{4}$ in. long; written in neat Neskhi with the vowels; dated 7 Sha'bān, A.H. 1009 (A.D. 1601).

Commentary of Khālid B. 'Abdallah al-Azhari upon the Burdah, شرح البردة

Beg. اللهم صل على سيدنا . . . اما بعد حمد الله
مستحق التمجيد . . . فيقول العبد الفقير الى مولاه الغنى
خالد بن عبد الله الزهرى

The author, who died A.H. 905, completed this commentary A.H. 903. See the Arabic Catalogue, pp. 87b, 765a, 293b, and, for other copies, *ib.*, p. 651a; the Khedive's Library, vol. iv., p. 266; Loth, no. 822; and Ahlwardt, no. 565. The work has been printed in the margins of Ibrāhīm al-Bājūrī's commentary, Cairo, A.H. 1302.

II. Foll. 39—52; 24 lines, 3½ in. long; written in fair Neskhi, apparently in the 17th century.

A mystic poem in the form of a Kasidah, by 'Abd al-Karīm al-Jili, هذه القصيدة للشج عبد الكريم الجيلي وهى الموصوفة بالباديات العينية والنادرات الغيبية فى محل التجليات المعروفة

Beg. فواد به شمس الحبة طالع
وليس لنجم العدل فيه تواقع

See above, no. 245, XIV.

In a Berlin MS. (Ahlwardt, no. 3411), the title is النواذر العينية فى البوادر الغيبية Uri, no. 45, has a similar title in inverted order: البوادر العينية فى النواذر الغيبية

Foll. 53—58 contain a fragment of a history of the prophets, the Muthallath of Kuṭrub (v. Pertsch, no. 408, Ahlwardt, no. 150), and the Lāmiyyat al-'Arab of Shanfara (Arabic Catalogue, p. 176b, and Pertsch, no. 2224).

1082.

Or. 4362.—Foll. 63; 8½ in. by 4¾; written by several hands in fair Neskhi; dated A.H. 1162 and 1154 (A.D. 1749 and 1741).

[BUDGE.]

I. Foll. 1—27. The Hamziyyah of al-Būṣiri, also called Umm al-Ḳura, a Kasidah in praise of Muḥammad.

Beg. كيف ترقى رقيق الانبياء
يا سماء ما طاولتها سماء

See for other copies, Loth, no. 823; Ahlwardt, no. 538; Pertsch, no. 2295; Escorial, nos. 315, 317; the Leyden Catalogue, 2nd ed., no. 723; Houtsma, no. 49; the Khedive's Library, vol. vii., pp. 41, 334, 337, &c.

II. Foll. 38—59. The Badī'iyah of Ibn Hijjah, with an explanation of the poetical figures written obliquely between the verses (see no. 985, I.).

It is slightly imperfect at the beginning. The first line is in illustration of the figure called الجناس الملق

1083.

Or. 3888.—Foll. 33; 6½ in. by 8¼; 20 lines, written in large Neskhi with the vowels; dated Sunday, 7 Rajab, A.H. 1139 (A.D. 1727). [GLASER, no. 174.]

I. Foll. 1—32. The same Hamziyyah of al-Būṣiri, with a Takhmīs, imperfect at the beginning.

It wants the first 130 Baits of the original poem. The Takhmīs on the last Bait begins:

يفصح المسك حين يملا ويملا
نشره الخافقين وعرا وسهلا

II. Foll. 33—38. An invocation to Muḥammad in the form of a Kasidah, with Takhmīs, by Jamāl al-Dīn Muḥ. B. Ḥamzah, هذه الوسيلة المباركة للشج العارف بالله جمال الدين محمد بن حمزة رحمه الله تعالى

Beg. يا من لعين قد اضر بها السهر
واضالع حدب طوبين على الشرر

4 s

1084.

Or. 2192.—Foll. 70; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{2}$ in long; written in a fair Maghribi character, apparently in the 17th century.

العرف الندى فى شرح قصيدة ابن
الوردى

A commentary by 'Abd al-Wahhāb al-Ghamri al-Khaṭīb upon the Kasidah entitled نصيحة الاخوان ومرشدة الخلان, the قصيدة الوردية, by Zain al-Dīn Abu Ḥafṣ 'Umar B. Muẓaffar B. 'Umar al-Ma'arri al-Ḥalabī al-Shāfi'i al-Bakrī al-Ṣiddīqī, called Ibn al-Wardī, who died A.H. 749.

Beg. الحمد لله الذى نسج فى الازل شقة النصيحة. باعتبار ذكر الاغانى والغزل . . . وبعد فان القصيدة الوردية اللامية المنظومة من بحر الرمل

The author says in the preface that he had been told of a previous commentary on that Kasidah, but had failed to discover it. He concludes with a notice of the poet, Ibn al-Wardī. The commentary includes the whole text, written in red ink. At the end the commentator states that he finished the work on Friday, the fifth of Rabi' II., A.H. 1030.

The commentator's name is not found in the text, but in the following contemporary title: كتاب العرف الندى فى قصيدة ابن الوردى تأليف الشيخ الامام . . . شيخ الاسلام وعمدة الانام امام الائمة الاعلام . . . سيدى عبد الوهاب العمري الحظيبي

For other copies of the same commentary see the Arabic Catalogue, p. 295a (where the author is not named); Ahlwardt, Verzeichniss, no. 601; Berlin Catalogue, no. 4000; Dr. Lee's Catalogue, no. 114; the Khedive's Library, vol. ii., p. 164; and the Paris Catalogue, no. 3202. In this last MS. the commentator is called 'Abd al-Wahhāb B. Muḥ. al-Khaṭīb Ibn al-Ghamri.

1085.

Or. 1352.—Foll. 307; 8 in. by $5\frac{1}{4}$; 17 lines, 4 in. long; written in fair Neskhi; dated Tuesday, 12 Ṣafar, A.H. 1086 (A.D. 1675).

[SIR CHARLES A. MURRAY.]

The Diwan of Ṣafī al-Dīn 'Abd al-'Azīz B. Sarāyā al-Ḥillī, who died A.H. 750 or 752 (v. *Orientalia*, vol. ii., p. 393, and al-Durar al-Kāminah, fol. 170), with the author's preface. The following title is prefixed:

هذا ديوان الشيخ الاديب العلامة الاربى عبد العزيز
صفى الدين بن سرايا الحلى

Beg. الحمد لله الذى علم الانسان البيان ومن به
عليه . . . وبعد فاني كنت قبل ان اشب عن الطوق

The preface and the headings of the twelve Bābs, into which the Diwan is divided, have been given by Nicoll, *Bodleian Catalogue*, pp. 302—4. The Diwan has been printed in Damascus, A.H. 1297, and in Beirut, A.H. 1300. The contents of the MS. agree generally with those of the Beirut edition; but the Badī'iyyah (no. 985, II.), which is wanting in most copies of the Diwan, and is given as an appendix to it in the Beirut edition, pp. 296—511, is here inserted among the laudatory poems in the first section of Bāb II., foll. 34—43.

The twelve Bābs begin respectively as follows: I. fol. 4a; II. fol. 28a; III. fol. 110b; IV. fol. 124b; V. fol. 146a; VI. fol. 173b; VII. fol. 215a; VIII. fol. 241a; IX. fol. 253a; X. fol. 261b; XI. fol. 274a; XII. fol. 294a. The dates of composition mentioned in some of the headings range from A.H. 702 to 743.

For other copies see the Arabic Catalogue, pp. 295b, 490b, and 750a; Pertsch, no. 2300; Dérenbourg, Escorial, no. 498; the Paris Catalogue, no. 3205; Houtsma, no. 54; the Khedive's Library, vol. iv., p. 248, &c.

1086.

Or. 2912.—Foll. 267; $9\frac{3}{4}$ in. by $5\frac{3}{4}$; 29 lines, $3\frac{3}{4}$ in. long; written in an indifferent cursive Neskhi, apparently early in the 18th century.

[Presented by COL. S. B. MILES.]

ديوان ابن نباته

The Diwan of Jamāl al-Dīn Abu Bakr Muḥammad B. Muḥ. B. Muḥ. B. al-Ḥasan al-Fāriḳi al-Judāmi al-Miṣri, called Ibn Nubātah (who died A.H. 768), with the editor's preface, beginning: اما بعد حمد الله

المنفرد بالكمال . . . فيقول العبد الفقير الى الله تعالى محمد بن ابراهيم البشتكى . . . اننى كنت سنة ثلاث وسبعين وسبعماية جمعت شعر شيخنا

In that preface, the substance of which has been given by Flügel, Vienna Catalogue, vol. i., p. 473, the editor, Muḥammad B. Ibrāhīm al-Bashtaki, says that he had collected, A.H. 773, all the poems of his Shaikh, Ibn Nubātah, from various works published by the poet himself, and from his inedited papers, and had arranged them in alphabetical order.

The title prefixed by the copyist, الديوان المسمى القطر النبأتى من شعر الشيخ البليغ الفصح جمال الدين . . . بن نباتة المصرى والجامع ديوانه هذى الشيخ العالم الاديب محمد بن ابراهيم البشتكى المصرى is misleading, inasmuch as al-Ḳaṭr al-Nabāti is not the name of the present Diwan, but of one of its sources. It is mentioned in the above preface as having been edited by Ibn Nubātah himself. See also Haj. Khal., vol. iv., p. 562.

The Diwan begins with a Kasidah in praise of Muḥammad, the first line of which is:

شجون نحوها العشاق فإما وصب ماله فى الصبرراء

The contents agree with those of the MS.

described by Flügel. At the end of the alphabetical series, fol. 257a, there is a Takhmīs followed by several pieces in the Rajaz metre.

The editor of the Diwan, Badr al-Dīn Muḥ. B. Ibrāhīm al-Bashtaki, so called from the Khānḳāh of Bashtāk al-Nāsiri, in which he was born, was himself a poet of note. He died in Cairo, A.H. 830; v. Inbā al-Ghumr, fol. 283b, and Ḥusn al-Muḥāḍarah, vol. i., p. 330.

The Diwan of Ibn Nubātah has been printed in Alexandria, without date. For other MSS. see the Upsala Catalogue, no. 144; Ahlwardt, nos. 632-3; the Leyden Catalogue, 2nd ed., no. 734; Pertsch, no. 2304; Dérenbourg, Escorial, no. 449; and the Khedive's Library, vol. iv., pp. 236, 306. For notices of the author see al-Durar al-Kāminah, fol. 123, and Ḥusn al-Muḥāḍarah, vol. i., p. 329.

1087.

Or. 2913.—Foll. 235; 10 in. by $6\frac{1}{2}$; 21 lines, $4\frac{1}{2}$ in. long; written in fair large Neskhi with all the vowels; dated 15 Rajab, A.H. 823 (A.D. 1420).

[Presented by COL. S. B. MILES.]

مطلع النيرين

The Diwan of al-Ḳirāṭi, including some compositions in prose.

On the first page is written the following title within an illuminated, but much obliterated, border: مطلع النيرين نظم الشيخ الامام العالم العلامة سيد الادباء برهان الدين ابراهيم بن عبد الله القيراطى الفقيه الشافعى رحمه الله

At the back of the same leaf is the first page of a prose preface, the remainder of which is found further on, foll. 13—18. It

begins as follows: قال الشيخ الامام . . . برهان الدين ابراهيم بن الشيخ الامام . . . شرف الدين عبد الله بن محمد بن عسكر بن مظفر بن نجم . . . الطائي الطريفي فخذ من طي القيراطى الفقيه الشافعى والقيراط من اعمال الديار المصرية ومولده ليلة الاحد الحادى والعشرين من صفر سنة ٧٢٦ رحمه الله تعالى الحمد لله الذى هدى السنتنا لتوحيدة . . . ونطقت

In the colophon the work is described as the text received from the author himself, by Abu Sa'id Sha'bān B. Muḥ. al-Kurashī al-Uthmānī: رواية الخادم . . . نجز الديوان المبارك . . . ابي سعيد شعبان بن محمد القرشى العثمانى عن ناظمه الشيخ برهان الدين ابراهيم بن عبد الله بن محمد بن عسكر القيراطى توفى بمكة المشرفة فى ليلة الجمعة العشرين مى شهر ربيع الاخر سنة احدى وثمانين وسبع مائة تقمده الله برحمته امين

Burhān al-Dīn Ibrāhīm B. 'Abdallāh B. Muḥ. B. 'Askar B. Muẓaffar al-Ṭā'ī al-Kirāṭī, an eminent jurist and poet, born in Egypt, A.H. 726, was a disciple of Ibn Nubātah, and an intimate friend of Ṭaḳī al-Dīn al-Subkī and of his sons. He spent his last years in Mecca, where he died A.H. 781. See the Arabic Catalogue, p. 776*b*, *ad* p. 298*a*; Inbā al-Ghumr, fol. 33*b*; and al-Durar al-Kāminah, fol. 5*b*.

In a rather diffuse preface, written in rhymed prose, the author, after discoursing at length on the value of poetry, says that he had been urged by some literary friends to collect his compositions into a Diwan, and had, after some demur, complied with their wish. As a crown to that collection, he prefixed to it some Kasidahs in praise of the Prophet. He also inserted in it some of his compositions in prose. After inveighing against some vile plagiarist, who had stolen his verses, he adds that he called the Diwan

Maṭla' al-Nayyirain, "Rise of the two Luminaries," on account of the two kinds of composition that it combined.

The Diwan begins with four long Kasidahs in praise of Muḥammad, foll. 18*b*—31*a*, the first of which begins:

ذكر الملتقا على الصفراء فبكاه بدمعة حمراء

The second is that which occupies the first place in an abridgment of the Diwan described by Ahlwardt, no. 641.

There is no apparent system in the arrangement of the remainder of the Diwan, which contains Kasidahs, elegies, letters in prose and verse, and occasional poems. From the headings occasionally prefixed, it may be seen that the principal correspondents of the author were Jamāl al-Dīn Ibn Nubātah, Shihāb ad-Dīn Ibn Abi Ḥajalah, various members of the Subkī family (viz., Ṭaḳī al-Dīn, Ṭāj al-Dīn, Bahā al-Dīn, &c.), 'Abd al-Raḥīm al-Isnā'ī, the Amīr al-Muḥibbi Nāẓir al-Juyūsh, Kamāl al-Dīn al-Damīri, and Burhān al-Dīn Ibn Jamā'ah.

The dates found in the headings range from A.H. 764 to 778, the latter being apparently the year in which the Diwan was compiled.

Copyist: عبد الوهاب بن محمد الشنشى المصرى

For other copies see the Paris Catalogue, no. 3209; Houtsma, Brill's Catalogue, no. 56; and the Khedive's Library, vol. iv., p. 325.

1088.

Or. 2914.—Foll. 201; 7½ in. by 4¼; 17 lines, 2½ in. long; written in small and neat Nestalik, with 'Unwān and blue-ruled margins; dated A.H. 1042 (A.D. 1632-3).

[Presented by Col. S. B. MILES.]

I. Foll. 2—150. The Diwan of Ibn Makānis, collected by his son, with the

الحمد لله الذى ميز : الحمد لله الذى ميز :
اهل الادب بقصاحة اللسان . . . وبعد فان المرحوم
الوالد ابدله الله من ضيق الحمد بفسح جنته

The full name of the author, which does not appear in the text, is Fakhr al-Dīn Abu 'l-Faraj 'Abd al-Raḥmān B. 'Abd al-Razzāk B. Ibrāhīm Ibn Maḳānis. Born in Cairo, A.H. 745, he rose, although a Copt by race, to the Wazirate, and died A.H. 794. See *Orientalia*, vol. ii., p. 479, and *al-Durar al-Kāminah*, fol. 163. His son, Majd al-Dīn Faḍl-allah, also a distinguished poet, born A.H. 767, died in Cairo, A.H. 822. See *Inbā al-Ghumr*, fol. 248, and *Husn al-Muḥāḍarah*, vol. i., p. 330.

The Diwan begins as follows :

يا سرحة الشاطئ المنساب كثره
على اليواقيت فى اشكال حصاة

Contents: Kasidahs and short pieces in alphabetical order, fol. 4b. A Takhmīs, fol. 42b. Several Urjūzahs, beginning من هل من ظريف, fol. 46b. Songs, ازجال, fol. 67a. Letters and other compositions in prose and verse, fol. 70a. Most of the letters are addressed to Badr al-Dīn al-Bashtaki (no. 1086).

For other copies, see Ahlwardt, no. 643; Aumer, no. 534; Dérenbourg, Escorial, nos. 342-3; Paris Catalogue, no. 3210; Pertsch, no. 2309; and the Khedive's Library, vol. iv., p. 313.

The date of transcription is given in the following enigmatical form: . . . انتهى الديوان
فى صبيحة نهار الاربعاء المبارك وهو الثلث الاول من
العشر الاول من الربع الثالث من الثلث الثانى من
العشر الثانى من العشر الخامس من العشر الاول من
الهجرة, the first of Rajab, A.H. 1042.

II. Foll. 151—201. الوحيز المنتقى والعزير المنتقى

An allegory relating to the medical art, and full of the technical terms of medicine; without author's name.

Beg. الحمد لله الذى بلطفه تصلح الاعمال وبكرمه
وحوله تدرك الآمال . . . اما بعد فيقول العبد الفقير
المعترف بالتقصير واضع هذا الكتاب ان التعليم الربانى
احسن ما سمع

Ten physicians (Ḥakīms), sent by the king of the "City of Existence" (مدينة الوجود) to explore his dominions, report to him in succession the result of their observations and experiences.

In the preface the author refers to a previous work written on a similar subject by a person not named, who was, he says, unfair to the physicians. He adds that the verses, which are freely inserted, are, with a few exceptions, his own composition.

Haj. Khal., who gives, vol. vi., p. 431, the same title and beginning, does not name the author.

The last leaf of the MS., which is missing, has been replaced, A.H. 1284, by Ibrāhīm B. Ḥusain al-Shī'ī, who says that the original MS. had been written by Aḥmad B. 'Alī al-Ṣāliḥī, and was dated Rabī' I., A.H. 1042.

1089.

Or. 4364.—Foll. 250.—7 in. by 5; 15 lines, 3½ in. long; written in minute Neskhi; dated Thursday, 26 Muharram, A.H. 941 (A.D. 1534.) [BUDGE.]

I. Foll. 24—224. سلك العين لذهاب الغين

A Sufi poem rhyming in ت (Tā'iyah), with a full commentary; imperfect at the beginning.

The following is the first extant line of the poem:

بالحمد من بعد بسم الله بدء كذا
على التهامى صلاتى مع تحيات

The work is designated on the outer edge as شرح تأتية الصفى.

The author, whose full name is 'Abd al-Kādir B. Muḥ. B. 'Umar B. Ḥabīb al-Ṣafādī al-Shāfi'i, began life as schoolmaster and Mueḍḍin in his native town of Ṣafād, and devoted himself to mysticism at the instigation of the great Sufi, Sayyid 'Alī B. Maimūn al-Ghumārī (d. A.H. 917). He died in Ṣafād, A.H. 915. See his life in al-Kawākib al-Sā'irah, fol. 73. The commentator is 'Alī B. 'Aṭīyyah al-Ḥamawī, called 'Alawān, who died A.H. 922. See Haj. Khal., vol. ii., p. 90, and vol. iii., p. 609.

The preface, the beginning of which is lost, commences fol. 24, in the midst of a narrative relating to a vision of the author, in which the Prophet spoke to him on the subject of his poem, and gave to it the above title. The latter part of the preface deals with the supernatural gifts of saints.

The commentary proper begins, fol. 29, as follows: تيمن تغمده الله برحمته في ابتداء نظمه
بذكر اسم ربه وحده تعبداً واقتداً وامثالاً

For other copies, see Uri, nos. 331, 1242 (Nicoll, pp. 578a, 615b); Ahlwardt, Verzeichniss, no. 728; Berlin Catalogue, no. 3416; and the Khedive's Library, vol. vii., p. 330.

Foll. 2—23 contain an historical compendium by another hand, imperfect at beginning and end. It treats of the ancient kings of Persia, beginning with Feridun; of the prophets from Adam to Muḥammad; and of the Khalifs down to al-Muṭī'. The chapter on the prophets begins: آدم عليه السلام

ابو البشر وخليفة الله في الارض خلقه بيده ونفخ فيه
من روحه

II. Foll. 227—250. مدخل السلوك الى منازل
الملوك

A Sufi work by Abu Ḥāmid Muḥammad B. Muḥ. al-Ghazzālī.

قال الشيخ الامام الزاهد حجة الاسلام ابى
حامد محمد ابن محمد ابن محمد الغزالى قدس الله روحه
الحمد لله الدائم فى سرمديته السرمدى فى ديموميته

After referring to a previous work entitled the كُتَابُ فِي الْأَعْمَالِ الْمُشْتَرَكَةِ بَيْنَ الْقُلُوبِ وَالْقَالِبِ, the author describes the present one as follows: والفت كتابى هذا فى العلوم المرادة بتلك الاعمال وجعلته مرتباً فى صنفى المقامات والاحوال وشرحت فيه اسرار تلك المقامات وما يجب على السالك فى ظاهره وباطنه من المنازلات ورتبته على اربعة ابواب قدمت لها مقدمة توصل اليها وترشد الى المعانى التى تشتمل عليها وعقبتهابوصية وخاتمة

The present copy is imperfect; it contains only the preface, a Muḥaddimah treating of the intuition of things divine granted to saints and Abdāls (fol. 230), the third Bāb (fol. 236), الباب الثالث فى بيان ماهية المراد من القلب, and the fourth Bāb (fol. 239), الباب الرابع وصية تصحب السالك فى مقاماته. This last is imperfect at the end.

The work belongs evidently to the mystical period of al-Ghazzālī's life. The bare title is mentioned by Haj. Khal., vol. v., p. 474. Copies are noticed by Casiri, nos. 728, 759. Compare Gosche, Ghazzālī's Leben, p. 264, no. 21.

1090.

Or. 4365.—Foll. 84; 8½ in. by 5½; 21 lines, 3¼ in. long; written in fair Neskhi; dated

Thursday, 15 Jumāda I., A.H. 1104 (A.D. 1693). [BUDGE.]

I. Foll. 1—67. A Tā'iyyah, or Kasidah rhyming in ت, relating to religious life, by Muḥammad B. 'Umar al-'Alami al-Maḥḍisi, with a commentary by the author.

The following title is prefixed: كتاب التائية المسماة بالنصيحة المرضية وشرحها المسمى بالمواعظ السنية والدرر المضيئة للشيخ الامام العارف بالله . . . مولانا الشيخ محمد بن المرحوم شيخ الاسلام الشيخ عمر العلي المقدسي ادام الله النفع بعلمه وهو المؤلف للنظم والشرح

Beg. of the preface: الحمد لله الهادي الى صراطه المستقيم . . . وبعد فلما من الله بفضله على العبد الفقير الحقير بالانتظام في طريق هذه السادة الكرام

The author, who died in Jerusalem A.H. 1038 (Arabic Catalogue, p. 776a, ad p. 290a, and Khulāṣat al-Athar, vol. iv., p. 78), says that he wrote this poem, entitled النصيحة المرضية, for a wealthy friend, who in consequence of a reverse of fortune, wished to embrace a religious life and to enter the Rifā'i order.

The poem, written throughout in red ink, begins:

بالحمد لله ابدى في مقالاتي
واستغفر الله من جرمي وزلاتي

The work is mentioned by Ahlwardt, Verzeichniss, no. 775; Berlin Catalogue, no. 3443, 7.

II. Foll. 73—84. عين الفوائد

A collection of moral precepts and maxims, in eleven Bābs, without author's name.

Beg. الحمد لله العظيم شأنه العلى مكانه . . . وبعد فان العبد الفقير اللف هذا الكتاب على عدة كتب

وابواب وهو مشحون بالاخبار المروية والامثال الادبية
والاشعار المعنوية

The first three Bābs treat respectively of the excellence of understanding, of science, and of good-breeding (في فضل الادب). The last Bāb, which is imperfect, is in condemnation of carnal lust (في ذم الشهوة).

See Haj. Khal., vol. iv., p. 283, where no author is given.

1091.

Or. 3173.—Foll. 49; $7\frac{1}{2}$ in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, apparently in the 19th century. Bound up with Or. 3169. [KREMER, no. 179.]

The Diwan of Faṭḥ-Allah al-Ḥalabi al-Madani, known as Ibn al-Naḥḥās, with the title: هذا ديوان العلامة الاديب وحيد دهره وفريد عصره مولانا المرحوم فتح الله الحلبي ثم المدني الشهير بابن النحاس رضى الله عنه امين

Faṭḥ-Allah Ibn al-Naḥḥās, a native of Ḥalab and an eminent poet, was placed by most critics above his contemporary and rival poet, Manjak Pasha. After a wandering life he settled in Medina, where he died A.H. 1052 (Khulāṣat al-Athar, vol. iii., pp. 257—266, 'Iḳd al-Jawāhir, fol. 317b). His Diwan was collected, after his death, by Ibrāhīm B. 'Abd al-Raḥmān al-Khiyārī al-Madani, also a poet, who was born A.H. 1037, and died A.H. 1083 (Khulāṣat al-Athar, vol. i., p. 25).

The beginning of the preface is wanting. In the extant portion, the editor, whose name does not appear, states that the poet died in Medina on Thursday, the 12th of Ṣafar, A.H. 1052, that his poems remained scattered and subject to alteration by

copyists, until he, the editor, compiled, at the request of literary friends, a Diwan containing all those he had been able to collect.

The Diwan is not alphabetically arranged. It begins with two Kasidahs in praise of Muḥammad, the first of which opens as follows :

تذكر السفح فانهلست سوافحه
وليس يخفاك ما تخفى جوافحه

They are followed by poems in praise of the following three holy personages: Sayyid Aḥmad al-Bakri, Abu'l-As'ad Ibn Wafā, and Aḥmad al-Badawi, of the poet Amīr Manjak, and others. Further on are several poems without any headings, and, towards the close, a number of short pieces. But the MS. breaks off before the end.

For other copies see Ahlwardt, Verzeichniss, nos. 787-8; Pertsch, no. 2325; the Paris Catalogue, nos. 3246-7; and Houtsma, no. 76.

1092.

Or. 4592.—Foll. 45; 7½ in. by 5; 19 lines, 3½ in. long; written in fair Neskhi, with red-ruled margins; dated Ṣan'ā, 7 Jumāda I., A.H. 1154 (A.D. 1741).

Another copy, with the same preface, which begins as follows: نحمدك اللهم ان

اطلعت في سماء البلاغة شموسا وبدورا

Copyist: محمد بن اسمعيل بن حسين بن احمد
بن علي الشامي

1093.

Or. 3172.—Foll. 99; 5¾ in. by 3½; 15 lines, 2½ in. long; written in fair Neskhi; dated Sunday, 17 Muḥarram, A.H. 1266 (A.D. 1849). [KREMER, no. 178.]

The Diwan of Manjak Pasha, الامير
الكبير منجك باشا رحمه الله تعالى

قال يمدح عبد الرحمن افندي حسام زاده
الناس كلهم شراء عطائه والعيد والنوروز من آلائه

The author, Manjak B. Muḥ. B. Manjak al-Yūsufi al-Dimashqī, died in Damascus, A.H. 1080. See a full notice of his life, with copious poetical extracts, in Khulāṣat al-Athar, vol. iv., pp. 409—423, and the Arabic Catalogue, p. 782a, ad p. 494b.

The Diwan was compiled in the author's lifetime by Faḍl-allah B. Muḥibb-Allah al-Muḥibbi (d. A.H. 1082), at the request of Ḥusām zādah 'Abd al-Raḥmān, after the latter had been deposed from the office of Mufti, i.e., A.H. 1066 (Taḳwīm al-Tawārīkh, p. 184). There exists an earlier edition, not alphabetically arranged, described in the Arabic Catalogue, p. 494b, and in Ahlwardt's Verzeichniss, nos. 820—23.

The present Diwan is in strict alphabetical order, and contains pieces of a later date than the above-mentioned edition. The latest of all is a distich on the death of Muṣṭafa B. Suwār, who died A.H. 1071 (v. Khulāṣat al-Athar, vol. iv., p. 372).

The first poem of the earlier Diwan, Add. 19,449, beginning لو كنت اطبع بالمنام توها, is found at fol. 72b of the present MS., while the first poem of the latter occurs at fol. 8b of the older copy.

1094.

Or. 3153.—Foll. 146; 9 in. by 6½; 23 lines, 4½ in. long; written in Egypt, in coarse and cursive Neskhi, in the latter half of the 19th century. [KREMER, no. 157.]

A satirical description of the manners and language of the Egyptian Fellahin, by Yūsuf

B. Muḥammad [B. 'Abd al-Jawād] B. Khidr al-Sharbini, with the title: *الجزء الثاني* [wrongly altered to *الاول*] من كتاب ابو شادوف والزيل المنسوب

الحمد لله رب العالمين وبعد فيقول Beg. الفقير الى الله تعالى يوسف بن محمد بن خضر الشربيني كان الله له ورحم سلفه انه لما كانت الهمة الباردة الي

This is the second part of the work entitled *هز القحوف في شرح قصيد ابى شادوف* which has been printed in Bulak, A.H. 1274, and lithographed in Cairo, A.H. 1289 (Khedive's Library, vol. vi., p. 213). The contents correspond with pp. 123—304 of the latter edition. They consist of the author's discursive commentary upon the *Ḳaṣid*, or poem in the vulgar dialect, which he ascribes to a mythical Abu Shādūf, a type of the Egyptian Fellah. The poem begins, fol. 10*b*, with this verse :

يقول ابو شادوف من عظيم ما رأى
من القل جسمه لم يزال نحيف

The author lived in the latter half of the 11th century of the Hijrah. He was still alive A.H. 1098. See Vollers, *Zeitschrift der D. Morg. Ges.*, Band xli., p. 370. A special glossary published by Mehren, Copenhagen, 1872, has been incorporated by Dozy in his *Supplément*.

For other copies see *Biblioth. Burekhardt.*, p. 31, no. 30; *Ahlwardt*, no. 785; and the *Paris Catalogue*, nos. 3267—70.

1095.

Or. 3805.—Foll. 100; 9 in. by 6½; 22 or 23 lines, 4¾ in. long; written in cursive and ill-shaped Neskhi; dated A.H. 1215 and 1221 (A.D. 1801—6). [GLASER, no. 91.]

I. Foll. 1—60; dated Sunday, 2 Jumāda II., A.H. 1221.

A commentary by Jamāl al-Dīn 'Alī B. Ṣalāḥ al-Dīn upon a *Kasidah* of al-Ḥusain B. 'Abd al-Ḳādir, with this title: *نزهة الناظر: شرح قصيدة المولى الحسين بن عبد القادر تاليف الوالد العلامة جمال الدين على بن صلاح الدين رحمه الله تعالى*

Beg. حمدا لناظم جواهر اشخاص العباد في سلك. علمه اما بعد فانه لما بلغنى ان القاضي العلامة شهاب الدين احمد بن محمد الحبيبي

The author having learnt that the "late" Kadi Shihāb al-Dīn Aḥmad B. Muḥ. al-Ḥaimi (the author of *Ṭib al-Samar*, no. 675) had written a commentary upon a *Kasidah* of the author's father (or grandfather, *والدنا*), beginning *اهدى النسيم وذيل السحب ينسحب* (no. 1099), while the admirable and popular *Kasidah* in *Mim*, composed by the same poet in praise of the Prophet, had not yet been elucidated, he was induced to write upon it the present commentary, of which, however, he did not make a fair copy until long afterwards. He says at the end that the work was completed on Sunday, the 14th of Sha'bān, A.H. 1158. In a marginal note of Or. 3851, fol. 120, it is stated that Sayyid Jamāl al-Dīn 'Alī B. Ṣalāḥ died in Muḥarram, A.H. 1193.

The author of the *Kasidah*, al-Amir al-Ḥusain B. 'Abd al-Ḳādir B. al-Nāṣir B. 'Abd al-Rabb, a descendant of Imam Yaḥya Sharaf al-Dīn, succeeded his father, who died A.H. 1097 (v. *Khulāṣat al-Athar*, ii., p. 469), as governor of Kaukabān, but he fell into disgrace, and ended his life in prison. The author of *Ṭib al-Samar*, Or. 2427, fol. 22, praises him as an eminent poet and author of a *Diwan*.

The Kasidah begins :

سقى رياض مغان ضمها اضم
صوب الحيا وعليها دامت الديم

To the commentary is prefixed a notice of the poet, extracted from the *نقحة الریحانة* by Muḥ. Amin (al-Muḥibbi; v. Ahlwardt, Verzeichniss, no. 1212).

II. Foll. 61—97; dated Thursday, 9 Dul-ḥijjah, A.H. 1215.

A treatise on the errors of Muslim sects, by Sayyid Shams al-Dīn 'Abd al-Ṣamad B. 'Abdallah al-'Alawī al-Dāmaghānī, with this title : *الجوهرة الخالصة عن الشوايب في العقائد المنقوة* : على جميع المذاهب لعبد الصمد الدامغانى رحمه الله تعالى

Beg. الرسالة المسماة بالجوهرة الخالصة . . . التى . . . سال عنها الشيخ الفاضل عبد الحق بن عبد المجيد بن عبد الواحد الذهبي السيد الامام العلامة قطب الانام . . . شمس الدنيا والدين عبد الصمد بن عبد الله العلوى الدامغانى قال رضى الله عنه . . . الحمد لله على جميع مننه بالكلية والجزية

The work was written in answer to inquiries made by the author's friend, Shaikh 'Abd al-Ḥaqq B. 'Abd al-Majīd al-Dahabī. It is divided into a Muḥaddimah, treating of sects in general, and two Faṣls. In the first Faṣl, fol. 64a, the author sets forth the errors and perverse practices of Muslim sects, namely, first those of the Sunnis, and then those of the Shī'ah in their three branches, the Zaidis, the Imāmis, and the Ismā'īlis, the last of whom he reproves as rank infidels. In the second Faṣl, fol. 96a, he advises his friend to apply for spiritual guidance to such Zaidis as he would find free from the errors above pointed out, and leading a holy life.

III. Foll. 97b—100. Answer of Imam al-Mansūr-billah ('Abdallah B. Ḥamzah) to questions relating to the predecessors of 'Alī in the Khilāfat: مسائل مجموعة من كلام الامام المنصور بالله عليه السلام في حق الصحابة الذين تقدموا على بن ابى طالب

1096.

Or. 3859.—Foll. 72; 12½ in. by 8½; 16 lines, about 4¾ in. long; written in cursive and ill-shaped Neskhi, apparently in the 18th century. [GLASER, no. 147.]

العلم المفرد من شعر المثنى احمد بن احمد

Diwan of Sayyid Aḥmad B. Aḥmad B. Muḥ. al-Ḥadawī al-Anīsī, with a preface by the author, beginning : احمد من اوجد معدوم الكائنات على هذا النظام

Beg. of the Diwan :

سبحان من اوجد الاشيا من العدم
ومن تفرد بالتاخير والقدم

The author of Ṭīb al-Samar, Or. 2428, fol. 103, says that the above poet, who was a disciple of his father, Muḥammad al-Ḥaimī, and a friend of his own, gave him his Diwan with the request to correct grammatical errors. He adds that the poet subsequently got into trouble on account of his scathing satires, and had come to a sad end, having died in a prison on the island of Zaila'. His death must be anterior to the date of Ṭīb al-Samar, which was written A.H. 1144.

The preface begins with sharp strictures upon al-Mutanabbi. Further on, the author says that he had collected his own poems at the request of a friend and benefactor, and had arranged them in a number of Bābs. Bāb I. contains Kasidahs in praise of God and the Prophet; Bāb II., fol. 15b, poems in praise of two contemporary Imams, viz., al-Maḥdī Aḥmad B. al-Ḥasan (A.H.

1087—92), and al-Muayyad Muḥ. B. al-Mutawakkil (A.H. 1092—97); of Sayyid al-Ḥusain B. al-Mutawakkil, of the Sherif of Mecca, Aḥmad B. Ghālib (A.H. 1099—1101), &c. Bāb III., fol. 32b, contains the author's poetical correspondence, and the rest of the volume comprises Marāthi, Mu-shajjars, Maḳāṭi', &c., without distinction of chapters.

The colophon mentions another work which was to follow, namely, *يقالوه الروض* *النادى في مدح الامام الهادي*

Another poem, by the same author, but not included in the Diwan, is mentioned in the Leyden Catalogue, 2nd ed., no. 758, where the surname al-Ḳahdah is added to the author's name.

1097

Or. 3174.—Foll. 275; 6½ in. by 4½; 13 lines, 3 in. long; written in rather cursive Neskhī, probably in the nineteenth century.

[KREMER, no. 180.]

ديوان الدواوين

The collected religious poems of 'Abd al-Ghani B. Ismā'il al-Nābulusi, with the author's preface.

Beg. الحمد لله الذي فتح خزائن الامكان بمفاتيح الكرم

The author gives his genealogy in the preface, fol. 6a, as follows: *عبد الغنى بن اسماعيل بن عبد الغنى بن احمد بن ابراهيم بن اسمعيل بن ابراهيم بن عبد الله بن محمد بن عبد الرحمن بن ابراهيم بن سعد الله ابن جماعة الكناني المقدسي النابلسي الدمشقي*

In another place, fol. 19a, he describes himself as belonging to the Ḥanafi school and to the Ḳādiri and Naḳshabandi orders.

He was born in Damascus A.H. 1050, and died there on the 24th of Sha'bān, A.H. 1143. See his life and the list of his numerous works in Silk al-Durar, vol. iii., pp. 30—38.

The full title of the Diwan, fol. 17a, is *ديوان الدواوين وريحان الرياحين في تجلى الحق المبين على جميع انواع الصبغ والتلاوين*

The work consists of a long preface, foll. 1—18, and of four Bābs, each of which has a separate preamble. Of these Bābs the first alone is contained in the present volume. The MS. appears to have been left unfinished, for there is no colophon, and there are several blank leaves at the end.

The poems are not in alphabetical order. The first, fol. 19b, begins:

اطوف على ذاتي بكاسات خمرتي

واستمع الاغان في حان حضرتي

The same beginning is found in a copy described by Ahlwardt, no. 856. In two MSS., noticed in the Arabic Catalogue, pp. 300b, 651b, the arrangement is alphabetical. See also the Paris Catalogue, no. 3256.

Dates found in a few headings range from A.H. 1104 to 1112.

1098.

Or. 4366.—Foll. 330; 8½ in. by 6; 23 lines, 3½ in. long; written in fair cursive Neskhī, apparently in the 18th century. [BUDGE.]

The Dīwān al-Dawāwīn, with the same preface as in the preceding MS.

The poems are alphabetically arranged, and begin, fol. 10b, as follows:

لى في الاله عقيدة غبراء

هى والذى هو في الوجود سواء

At the end, fol. 317, is a separate alphabetical series of Mu'ashsharāt (المعشرات), or short pieces of ten Baits, one for each letter of the alphabet.

It is stated, in conclusion, that the contents of the original four Diwans had been arranged in one alphabetical series by the author himself: وقد ركبته على هذا النسق على الحروف المجمع مولفه وناظمه الشيخ الاجل . . . الشيخ عبد الغنى النابلسى رضى الله عنه

This is followed by three pieces, the author of which is not named, رضى الله عنه وقال بعضهم

1099.

Or. 3841.—Foll. 151; 12 in. by 8; 19 lines, 5 in. long; written in fair, partly vocalized Neskhi, with red-ruled margins; dated Thursday, 9 Sha'bān, A.H. 1146 (A.D. 1734).

[GLASER, no. 129.]

سلافة العاصر

شرح قصيدة المولى الحسين بن عبد القادر بن الناصر

A diffuse commentary, by Shihāb al-Dīn (or Ṣafī al-Dīn) Aḥmad B. Muḥ. B. al-Ḥasan B. Aḥmad al-Ḥaimi al-Kaukabāni, upon a Kasidah in praise of the Prophet (البائية النبوية) by al-Maula al-Ḥusain B. 'Abd al-Qādir B. al-Nāṣir.

Beg. الحمد لله القائل فى كتابه لنبيه الم نشرح لك صدرك . . . وبعد فان قصيدة المولى الحسين بن عبد القادر نسج الله فى اجله الخ

The Kasidah begins:

اهدا النسيم وذيل السحب ينسحب
طيبا الى طيبة يعزى وينتسب

The poet was the son of the prince of Kaukabān, Sayyid 'Abd al-Qādir B. al-Nāṣir B. 'Abd al-Rabb, who was a descendant of

Imām Yahya Sharaf al-Dīn, and died A.H. 1097 (Khulāṣat al-Athar, vol. ii., p. 469). He was born A.H. 1061, and succeeded his father in Kaukabān; but he subsequently met with a reverse of fortune, and was cast into prison. He was still alive A.H. 1143, when the author of the commentary devoted to him a long notice in his Tīb al-Samar, Or. 2427, fol. 22. The present commentary was written earlier, probably shortly after A.H. 1106, the latest date mentioned in it.

The introduction contains a notice of the poet and of his poetical correspondence with the commentator, fol. 6, and an account of some earlier Kasidahs, which served as models to the present one, especially that of Shihāb al-Dīn Aḥmad B. 'Abd al-Mun'im al-Ḥaimi, foll. 28—37.

A Khātimah, foll. 143—151, contains poems in praise of the Prophet, by the author of the commentary.

The following detached pieces are prefixed to the MS.: 1. Verses inscribed by the author of the Kasidah upon a copy of the commentary. 2. A eulogy upon the latter by 'Imād al-Dīn Yahya B. Ibrāhīm al-Jaḥḥāfi, dated A.H. 1109. 3. A letter written by the author of the commentary to 'Izz al-Islām Muḥammad, son of the poet, sending him a copy of the work.

1100.

Or. 3936.—Foll. 47; 9 in. by 6; 19 lines, about 4 in. long; written in cursive Neskhi, with red-ruled margins, apparently in the 18th century. [GLASER, no. 230.]

القول الحسن من شعر الحسين

The Diwan of Amīr al-Ḥusain B. 'Abd al-Qādir (see no. 1099), edited by his brother, with a preface beginning: الحمد لله

الذى خلق النفوس الصحيحة . . . اما بعد فاني احببت
ان اثبت شعر مولانا الصنو العلامة شرف الاسلام ايده
الله وامتع به الايام في هذه الاوراق لكونه مما رق
للاسراع وراق

The Diwan begins with the Kasidah mentioned in the preceding MS. It consists chiefly of pieces addressed by the poet to his brother Muḥammad; to his master, Kadi Muḥ. B. al-Ḥasan al-Ḥaimi; to the latter's son Aḥmad, with eulogies on his numerous works; and to other contemporaries.

A copy of the Diwan is noticed by Houtsma, Brill's Catalogue, no. 84.

1101.

Or. 1204.—Foll. 44; 8½ in. by 6; 19 lines, 4 in. long; written in vocalized Neskhi, with red-ruled margins; dated A.H. 1242 (A.D. 1826). [ALEX. JABA.]

The Diwan of Abu'l-Fauz Muḥammad al-Sha'rāwī, with a short preface by the editor.

Beg. الحمد لله وكفى . . . اما بعد فهذا ما فاه به
لسان المفوه الاديب اللودعي الاربب من كان لبهجة
الاداب حاوى اخينا ابى الفوز محمد الشعراوى سقى
الله حديثه وابل الرضوان

The editor, who was a friend of the author, and who, in some verses addressed to himself, fol. 21a, is called 'Abdallah, says that the poems had been recited to him by the author, and that he had collected the same from the latter's original drafts after his death.

The poet appears to have lived in Cairo in the first half of the 12th century of the Hīrah, and to have been attached to Sayyid Aḥmad (B. 'Abd al-Mun'im) al-Bakri, a

holy personage, who died A.H. 1153 (see Jabarti, vol. i., p. 157). Several poems are addressed to that holy man, and some poetical letters are stated to have been written in his name by the author. There are also several laudatory poems addressed to another religious character, Sayyid 'Abd al-Khālīq B. Wafā, who died A.H. 1161 (v. Jabarti, vol. i., p. 165).

The Diwan, which is not alphabetically arranged, includes, besides, verses relating to various occurrences in Cairo, and a large number of versified chronograms, with dates ranging from A.H. 1098 to 1150.

The first piece, written in mixed prose and verse in praise of 'Abd al-Khālīq B. Wafā, is entitled ورقاء الحمى, and begins as follows:
الحمد لله وحده . . . اما بعد فهذه ورقا سوقى غنت
بكلمات قلائل

1102.

Or. 3175.—Foll. 190; 8 in. by 5½; 29 lines, about 3½ in. long; written in small and cursive Neskhi; dated Monday, 18 Muḥarram, A.H. 1229 (A.D. 1814).

[KREMER, no. 131.]

The Diwan of Ḥusain B. Tu'mah al-Baitimāni, a collection of religious poems, with a preface by the author.

Beg. الحمد لله الفتاح الكريم وهو ربنا الهادى الى
الصراط المستقيم

The author was a disciple of Shaikh Ilyās B. Ibrāhīm al-Kurdi and of 'Abd al-Ghani B. Ismā'il al-Nābulusi, many of whose verses are included in his Diwan, and belonged to the Kādiri and Rifā'i orders. He was born in Baitimā, a village near Damascus, from which his Nisbah is derived, and died in the latter city on the 7th of Jumāda I., A.H. 1175. See Silk al-Durar,

vol. ii., p. 52, and *Maṭmah al-Wājid*, Or. 4050, fol. 116, where the *Diwan* is mentioned under its proper title (see fol. 7a of the MS.), viz., فتح الملك الجواد في نظم الحقايق ومدح الاسياد

In the preface the author gives his full name and gencalogy as follows: حسين بن الشيخ طعمة الخطيب بن الشيخ طعمة البيطار البيتماني مولدا نسبة الى ولادته في قرية بيتيما من قرى دمشق الشام بن الحاج محمد المتصل نسبه الشريف من حيث ابيه الى العارف بالله . . . الشيخ احمد الصياد الرفاعي طريقة قدس الله سره

The preface, beginning with a discourse on mystic love, includes the praises of the author's masters, especially of Ibn al-Nābulusi, and several pieces of verse.

The *Diwan* proper begins, fol. 7b, with poems in praise of Muḥammad. The first line is:

بدو المديح بفضل احمد واجب
وبه اجاهر في الملا واخطب

The poems are arranged according to subjects. Most of them have prose preambles, often of considerable extent, stating on what occasion they were composed. A few dates are given; the latest appears to be A.H. 1160 (foll. 54a, 165a).

Copyist: مصطفى المعروف بابن الكولهي لقباً
والحنفي مذهبا ابن عبد القادر اغا الكولهي

Sufi works of the same author are noticed in the Berlin Catalogue, nos. 3312-3, 3728-9.

1103.

Or. 1207.—Foll. 249; 8 in. by 5¼; 21 lines, 3¼ in. long; written in Neskhī, with red-ruled margins; dated Thursday, 28 Sha'bān, A.H. 1180 (A.D. 1767). [ALEX. JABA.]

The *Diwan* of 'Abdallāh al-Idkāwī, compiled by the author, and entitled: بضاعة الاريب من شعر الغريب

الحمد لله الذي خلقنا ورزقنا وشق سمعنا
وبصرنا . . . اما بعد فيقول راقم هذه الحروف . . . الخبير
عبد الله الإدكاوي

'Abdallāh B. 'Abdallāh B. Salāmāh al-Idkāwī al-Miṣri al-Shāfi'i, called al-Mu'addīn, was born in Idkū, near Rashīd (Rosetta), A.H. 1104. He attached himself to Sayyid 'Abdallāh Efendi Burhān Zādah (who died A.H. 1153), and acquired a great reputation as poet. He died in Cairo, on the 5th of Jumāda I., A.H. 1184. See Jabarti, vol. i., p. 352, where the present *Diwan* and several other works of the author are mentioned.

The poet describes the contents of the *Diwan* as follows: وها انا ابتدى اولاً بتخميس الكعبية تبركا بمدح المصطفى خير البرية ثم اتبعها بما لى من الصنيع فى مدح ذلك الجذاب الرفيع ثم اتقى ذلك ببعض توسلات الى خالق المصنوعات ثم بمدائح بعض السادة الاوليا والنجبا الاتقيا ثم اختتم الجميع بياتى الانواع وما احتوت عليه من اجناس التنوع مما لى من منظوم ومنثور

The first piece, a *Takhmīs* on Bānat Su'ād, begins:

اعلل الجسم لو يشفيهم تحليل
عن بين من هم لروى القصد والسول

Other poems in praise of the Prophet, of members of his family, and of saints, especially Aḥmad al-Badawī, are followed by pieces addressed to contemporary religious characters, as Sayyid Aḥmad al-Bakrī (d. A.H. 1153), 'Abd al-Khalīq B. Wafā (d. A.H. 1161), and Sayyid 'Abd al-Raḥmān B. Muṣṭafa al-'Idārūs (d. A.H. 1192, v. Silk al-Durar, ii., p. 328); also to Turkish

Pashas and other officials. There are also poetical epistles written to literary friends, or by them to the author, and a large number of versified chronograms, the dates of which come down to A.H. 1180.

Most pieces have preambles, stating on what occasions they were written.

Poems of the same author, in praise of Muhammad, are mentioned by Houtsma, Brill's Catalogue, no. 89.

1104.

Or. 3829.—Foll. 83; $8\frac{1}{4}$ in. by 6; 15 lines, $3\frac{1}{2}$ in. long; written in imperfectly pointed Neskhi, with red-ruled margins, in the 18th century. [GLASER, no. 117.]

The Diwan of al-Faḥīh Aḥmad B. al-Ḥasan B. 'Abd al-Raḥmān al-Zuhairi, arranged in alphabetical order by an anonymous editor, with a short preface beginning: *يا محمدك يا من خص من شا بصنعة القريض . . . فهذا ما نظمه الفقيه المجتعة شتات الكمال فيه احمد ابن الحسن الزهيري*

The poet lived in Yemen under the Zaidi Imām al-Mahdi (al-'Abbās) B. al-Manṣūr (A.H. 1161—1189), to whom some of his poems are addressed. Most of his pieces are in praise of contemporary Amirs, chiefly of Amir Ibrāhīm B. Muḥammad. They have headings showing to whom they were addressed. The dates occurring in the headings range from A.H. 1179 to 1188.

The first Kasidah begins:

شكت ما عنا قلبى قلم تثناء
ولو صدقت ما خلفته هواء

1105.

Or. 4367.—Foll. 119; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 17 lines,

$3\frac{1}{4}$ in. long; written in fair Neskhi, about the beginning of the 19th century. [BUDGE.]

A Diwan or collection of Sufi poems, not alphabetically arranged.

Beg. *ولى كيميا مع سيميا مع هيميا
اهيم بها فى كل ذوق وحالتى*

The poet designates himself in several pieces by his Nisbah, al-'Umari, العمرى, but there is some uncertainty as to his proper name.

At the head of the Diwan is written: *هذا ديوان العالم العلامة الفاضل الكامل . . . عبد الفتاح العمرى الموصلى*. But there is a marginal note stating that the above title was wrong, and that the correct description is that which is written at the back of the leaf. There we read the following title, ascribing the work to Muḥ. al-'Umari B. Aḥmad al-'Umari al-Mauṣili: *هذا كتاب انيس السامح والجليس الصالح تاليف محمد العمرى بن احمد العمرى بن على العمرى الموصلى مولدا ومنشاء*

The same title is written on the outer edge, where the author is called al-'Umari Muḥammad.

Muḥ. B. Aḥmad B. 'Ali al-'Umari al-Mauṣili, wrote, A.H. 1206, a collection of religious poems, *الازهار القدسية*, mentioned by Ahlwardt (no. 1016), who states that he died A.H. 1215.

1106.

Or. 2093.—Foll. 42; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 35 or 27 lines, $4\frac{1}{2}$ in. long; written in rather rude Neskhi, in the 19th century.

[Presented by SIR JOHN KIRK.]

لوامع البروق

A Sufi poem on the true knowledge of God, *التوحيد*, by Muḥammad B. 'Ali B. al-

'Arab al-Maghribi (fol. 5a), with a full commentary by the author, entitled (fol. 42a)

عمدة اهل التوفيق في شرح لوامع البروق

Beg. of the poem:

الحمد لله العظيم الشان
ما وحد المومن للرحمن
قال الفقير حنبلى قال
ماسى الفكر مالكى الحال
حنيف السير شافعى المذهب
فقير الحال نجل ابن العرب

The preface of the commentary is imperfect at the beginning. The extant portion occupies six pages, and contains extensive quotations from the poems of 'Abd al-Kādir al-Jili and Ibn al-Fāriḍ. The author quotes also late writers as al-Sha'rānī (d. A.H. 973) and Muṣṭafa al-Bakrī (d. A.H. 1162; v. *Silk al-Durar*, vol. iv., p. 190). The date of composition, A.H. 1241, and the title are stated at the end in the following verses:

سنة غامر قرب التمام
تمت امطار هذه الغمام
من سماء الاسرار والبروق
جرت بها كهاى نظامى
سميتها لوامع البروق
لكونها محلا للتحقيق

The commentary includes the text of the poems, which is also written with red ink in the margins.

Anthologies.

1107.

Or. 3158.—Foll. 114; 12½ in. by 8¾; 27 lines, 4 in. long; written in fair Neskhi; dated 1 Ramadān, A.H. 1293 (A.D. 1876).

[KREMER, no. 164.]

جمهرة اشعار العرب

A collection of early poems, compiled by Abu Zaid Muḥammad B. [Abi] al-Khaṭṭāb al-Ḳurashī, with a preface and glosses by the author.

الحمد لله رب العالمين . . . وبعد فهذا كتاب
جمهرة العرب فى الجاهلية والاسلام الذى نزل القرآن
بالسنتهم واشتقت العربية من الفاظهم تأليف
ابى زيد محمد بن الخطاب القرشى

The author lived in the latter half of the second century, for he received traditions from al-Mufaḍḍal B. Muḥ. al-Ḍabbi, who died A.H. 168. See De Slane, *Ibn Khallikān*, vol. iii., p. 26. The contents of the MS. agree with those of Add. 19,403, described in the Arabic Catalogue, pp. 480—3. They are as follows: The author's introduction, fol. 1b; the poems called *Sumūt*, viz., those of Imru 'l-Ḳais, fol. 25a; Zuhair, fol. 30a; Nābighah, fol. 33a; A'sha, fol. 35b; Labid, fol. 40a; 'Amr B. Kulthūm, fol. 46a; Ṭarafah, fol. 50b; the poems called *al-Mujamharāt*, fol. 56a; the *Muntaḳayāt*, fol. 66a; the *Mudabbahāt*, fol. 71a; the *Marāthi*, fol. 75b; the *Mashūbāt*, fol. 85b; the *Mulḥamāt*, fol. 95b.

It is stated at the end that the MS. was transcribed for Muṣṭafa Muḥammad al-Shalshalmūni from a copy in the Khedivial Library, and was collated by 'Abd al-'Azīz Ismā'il al-Anṣārī.

For other copies see the Arabic Catalogue, p. 747a; the Khedive's Library, vol. iv., p. 224, where the author is said to have died A.H. 170; Uri, no. 1298, s; Houtsma, *Brill's Catalogue*, no. 8; and Ahlwardt, no. 1000. Prof. Hommel has given an account of the work in the transactions of the Sixth Oriental Congress, Part 2, p. 387.

1108.

Or. 3741.—Foll. 260; 10 in. by 6 $\frac{3}{4}$; about 23 lines, 5 $\frac{1}{2}$ in. long; written, apparently by a scholar, in small, close, and fairly vocalized, Neskhī; dated A.H. 647 (A.D. 1249).

[GLASER, no. 25.]

شرح الحماسة

The *Ḥamāsah* (v. Arabic Catalogue, p. 263a) with a commentary by Yūsuf B. al-Faḍl B. Naẓr al-Jazari.

The MS. is the autograph draft of the author, and was finished A.H. 647, as shown by the following colophon: *تم كتاب الحماسة (the words in brackets have been partly obliterated and tampered with by a later hand).*

The commentary is in places very full, and contains not only grammatical and lexicographical comments, but also copious historical notices. Ibn Jinni is the only one of the known early commentators who is frequently quoted (see foll. 5a, 6b, 13a, 29a, &c.). But the author gives also in several instances explanations which he had orally received from two contemporary grammarians. The first, whom he calls his master, is Rashīd al-Dīn 'Umar B. Muḥ. B. 'Umar al-Farḡhānī (foll. 40a, 53b, 55b, 124b, &c.), who lived in Baghdad, and died A.H. 632. The second, with whom the author read the *Ḥamāsah* in the *Jāmi' al-'Atīq*, Cairo, A.H. 621—3 (v. foll. 122b, 212a), is Abu 'l-Ḥusain Yaḥya B. 'Abdallāh al-Anṣārī al-Miṣrī, who died in Cairo, A.H. 624 (see *Bughyat al-Wu'āt*, foll. 186 and 212). From a passing reference to the sainted Ḥusain, عليه السلام, and to the

accursed Yazīd, fol. 40a, it may be inferred that the author belonged to the Shī'ah persuasion.

The MS. is imperfect at the beginning. The first verse of the text is

قوم اذا الشرا بدي ناجذيه لهم
طاروا اليه زرافات ووحدانا

This is the third Bait of the first piece. The commentary upon it begins: *القوم الرجال*

دون النساء لا واحد له من لفظه قال زهير

وما ادرى وسوف اخاك ادرى
اقوم آل حصن ام نساء

There are in the body of the volume two other lacunæ, which have been filled up by later hands, viz., foll. 9—11, corresponding with pp. 21—32 of Freytag's edition, and foll. 15, 16 = pp. 38, 39. The text is written throughout in a large character with all the vowels. Fol. 3, which supplies the missing initial verses, and foll. 9—11, were written A.H. 1183. Two leaves prefixed, foll. 1, 2, contain the *Riwayāt* of al-Jawālīkī and of Ibn Abi 'l-Ṣaḡr for the text of the *Ḥamāsah*.

For other MSS. of the *Ḥamāsah* and its commentaries see Pertsch, no. 2193; the Leyden Catalogue, 2nd ed., no. 606; the Paris Catalogue, nos. 3281—5; and the Khedive's Library, vol. iv., p. 269.

1109.

Or. 3628.—Foll. 247; 10 $\frac{1}{2}$ in. by 7 $\frac{1}{4}$; 17 lines, 5 in. long; written in fair large Neskhī with all the vowels; dated Rabī' II., A.H. 798 (A.D. 1395). [R. C. RENOUEAU.]

A collection of verses and anecdotes relating to wine-drinking, compiled by Abu Ishāq Ibrāhīm, called al-Raḳīḳ al-Nadīm.

The following title is prefixed by the same hand as the text : الجزء الاول من قطب السرور في اوصاف الخمر تصنيف الامام العالم الفاضل الاديب ابي اسحق ابراهيم المعروف بالرقيق النديم رحمه الله تعالى

The MS. contains only the second and last volume of the work, as appears from the colophon : كمل السفر الاول وهو آخر الديوان. The word الاول in the above has evidently been written by a late hand over the partly erased original writing, الثاني.

قال العتابي بعث الى ظاهر بن الحسين في يوم دجن فدخلت عليه وبين يديه خادم يسقيه فقال يا عتابي اما ترى يومنا ما ارقه وساقينا ما اظرفه فان قلت ما نحن فيه شعرا يقع بموافقتي وهبت لك الخادم فقلت

ايها الساقى الذى اصبح يسقينا الرحيقا

The only passage in which the author refers to himself, as far as has been ascertained, occurs in a notice relating to a wealthy Amīr, 'Abd al-Wahhāb B. Ḥusain B. Ja'far al-Ḥājib, who lived near al-Mahdiyyah, and with whom the author daily associated (see foll. 16—20). Al-Maḥḥārī, who quotes that notice *in extenso*, vol. i., p. 119, calls the work *Ḳuṭb al-Surūr*, and the author Ibn al-Raḥīḳ al-Maghribī. The same historian mentions the *Ḳuṭb al-Surūr* in two other places, vol. ii., pp. 91 and 102, and, in a third passage, vol. ii., p. 93, he gives the full name of the author as follows :

المورخ الاديب ابو اسحق ابراهيم بن القاسم المعروف بالرقيق

Ibn al-Raḥīḳ appears to have lived in al-Ḳairawān about the close of the fourth century of the Hījah. He is mentioned by al-'Adārī in the Bayān under A.H. 379, vol. i., p. 254, as a follower of Amīr Yūsuf,

governor of al-Ḳairawān. His record of the deposition of al-Mu'ayyad (Hishām II.) and of the accession of al-Mahdi in Cordova, in the month of Jumāda II. (A.H. 399), is quoted by al-Maḥḥārī, vol. i., p. 379 (Gayan-gos, Mohammedan Dynasties, vol. ii., p. 228). Haj. Khal. mentions him in two places, but in both by wrong names. Under قطب السرور, vol. iv., p. 561, he calls him *Aḥmad B. al-Ḳāsim*, known as al-Raḥīḳ al-Nadīm, and under تاريخ قيروان, vol. ii., p. 143, Ibrāhīm al-Raḥīḳ. In the first of these passages, Haj. Khal. adds that al-Raḥīḳ was still alive A.H. 340, a too early date, which has been, however, adopted by De Slane, *Journal Asiatique*, 1844, ii., p. 347, and by Hammer, *Literaturgeschichte*, vol. v., p. 508, but not by Amari in his *Storia dei Musulmani di Sicilia*, vol. i., p. xxxvii. This Ibn al-Raḥīḳ is not to be confounded with a writer of the same name, but of much later date, quoted by al-Maḥḥārī, vol. i., pp. 717, 793, as author of a life of Ibn Jubair, who died A.H. 614.

The anecdotes contained in this volume relate, for the most part, to the early Abbasides down to al-Wāthiq, and to poets who lived in their time. Many of them are ascribed to Ishāḳ al-Maṣṣilī, and to his father Ibrāhīm. Others are borrowed from Abu 'l-Faraj al-Iṣṣfahānī, who died A.H. 356. The poets most frequently quoted are Abu Nuwās, Ibn al-Mu'tazz, al-Buḥturi, Ibn al-Rūmi, and al-Ṣanaubari. The latest appear to be Kushājim, who died A.H. 350, and Ibn Waki', who died A.H. 393.

The following headings will best show the nature of the work :

Fol. 31b. اخبار الشعراء والمجان

Fol. 83a. منافع الاشرية ومضارها على مذاهب الفلاسفة

Fol. 99b. ذكر ما جاء في مبادرة اللذات

- Fol. 102b. ذكر ما جاء في المنادمة
 Fol. 111b. ذكر ما جاء في طي بساط النبيل
 Fol. 113a. باب الاكثار والاقلال في الشرب
 Fol. 115a. ذكر ما جاء في الصبوح
 Fol. 117b. ذكر ما جاء في ذم الصبوح
 Fol. 120b. ذكر ما جاء في التداعي
 Fol. 125a. ذكر ما جاء في الثقلاء
 Fol. 127a. باب في اخبار الوحدة
 Fol. 129a. ذكر ما جاء في استهداء النبيل
 Fol. 131a. باب ادب السقا
 Fol. 134a. باب ما جاء في السكر
 Fol. 142b. ذكر من حرم الخمر في الجاهلية
 Fol. 145a. ذكر ما جاء في الخمار
 Fol. 147a. ذكر ما جاء في العردة
 Fol. 150b. ذكر ما جاء من الاختلاف في الاشارة
 Fol. 173a. باب ما جاء في الخمر من الشعر على
 حروف المعجم

In this last chapter, which extends to the end of the volume, the poems are arranged in alphabetical order according to the rhymes.

This fine copy was written for Amīr Shihāb al-Dīn Aḥmad B. Kaṭīnah, whose name and titles appear in the title-page: برسم الخزانة العالية المولوية الاميرية الذخيرة النصيرية السيدية المالكية المخدمية السيفية الشهابية شهاب الدين احمد ابن قطينه اعلا الله شأنه. The folios are numbered with Coptic figures.

The MS. is noticed in Dr. J. Lee's Catalogue, no. 143. A copy of the first volume of the same work is mentioned in the Paris Catalogue, no. 3302.

1110.

Or. 3177.—Foll. 127; 8 in. by 5 $\frac{3}{4}$; from 19 to 27 lines a page; written in fair Neskhi; dated (fol. 69) Saturday, 7 Jumāda I., A.H. 1026 (A.D. 1617).

[KREMER, no. 187.]

I. Fol. 2—22. A treatise on metonymies or euphemistic phrases, by Abu Mansūr 'Abd al-Malik al-Tha'ālibi (d. A.H. 429 or 430), with the following title: كتاب النهاية في فن الكناية تأليف الامام العلامة ابي منصور عبد الملك الشعالي رحمه الله تعالى

عونك اللهم على شكر نعمتك في ملك Beg. كملك وبحرف قصر

The scope of the work is described as follows: ان هذا كتاب خفيف الحجم ثقیل الوزن صغير الحجم كبير الغنم في الكنايات عما يستهجن ذكره ويستحب نشره او يستحي من تسميته او يتطير منه او يتوقع ويتصون عنه بالفاظ مقبولة تودی المعنى وتفصح عن المغزى وتحسن القبيح وتلطف الكثيف الخ

The work is dedicated to Abu'l-'Abbās Ma'mūn B. Ma'mūn Khuwārazmshāh. The author states that he had written in Naishapur, A.H. 400, a work on the above subject. Having been desired by the king to send a copy of it to the royal library, he wrote the present re-cast and enlarged recension, to which he gave the title of كتاب الكناية والتعريض

Ma'mūn B. Ma'mūn Khuwārazmshāh was put to death by his Amīrs A.H. 407. See Kāmil Ibn al-Athir, vol. ix., p. 184.

The work is divided into seven Bābs, a table of which is given in the preface. The headings are as follows:

I. في الكناية عن النساء والحرم وما

يجرى معهن ويتصل بذكرهن من سائر شؤونهن واحوالهن

Fol. 8a. II. في ذكر الغلمان ومن يقول بهم
والكناية عن اوصافهم واحوالهم

Fol. 11b. III. في الكناية عن بعض فصول
الطعام ومن المكان المهيا له

Fol. 13a. IV. في الكناية عن المقامج والعاهات

Fol. 17b. V. في الكناية عن المرض والشيب
والكبر والموت

Fol. 18b. VI. فيما يوجب الوقت والحال من
الكناية عن الطعام والشراب وما يتصل بهما

Fol. 19b. VII. في فنون شتى من الكناية
والتعريض مختلفة الترتيب

Foll. 12—22 have been supplied by a modern hand.

The work is known as *النهاية في الكناية*. See Haj. Khal., vol. vi., p. 404; Dérenbourg, Escorial, no. 281; and the Khedive's Library, vol. iv., p. 309. Selections from it and from three other works of al-Tha'ālibi have been printed in Constantinople, A.H. 1301.

II. Foll. 23—69. كتاب من غاب عنه المطرب

An anthology of elegant pieces in prose and verse, by the same author.

Beg. الشيخ العميد السيد اطلال الله بقاء وادام علاه
صدر اهل الفضل وبدر نجوم الارض

The initial lines of the preface are lost. The extant portion begins with a eulogy upon a noble personage to whom the work is dedicated, viz., al-Shaikh al-'Amīd al-Sayyid, who is said to have overwhelmed the author with favours, and to have written to him a gracious letter of unsurpassed elegance. The contents of the work are described as follows:
من احاسن الالفاظ الغنية وبدايع المعاني البهجة ولطائف
الاصواف الارجة التي تحكى انوار الاشجار وانفاس الاسرار
وغنا الاطيار واجياد الغزلان ونهود العذارى لسان النح

The author's patron is designated in some verses in his praise, fol. 24a, as Ibn Mushkān (ابن مشكان), which identifies him with the well-known secretary of Sultan Maḥmūd Ghaznawī, Abu Naṣr Ibn Mushkān, who died A.H. 431. See the Persian Catalogue, p. 159b.

The following are the headings of the seven Bābs into which the work is divided:

Fol. 25b. I. في الخط والبلاغة وما يجري مجراها

Fol. 28a. II. في الربيع واثاره وساير فصول
السنة واثارها

Fol. 39a. III. في اوصاف الليالى والايام
واوقاتها والاثار العلوية فيها

Fol. 48a. IV. في الغزل وما ينحو نحوه

Fol. 56a. V. في الحبريات وما يتعلق بها

Fol. 64a. VI. في الاخوانيات وما ينضاف
اليها

Fol. 66b. VII. في فنون مختلفة الترتيب

The work is mentioned by Ibn Khallikān, De Slane's translation, vol. ii., p. 130. It has been printed, but without the dedication, at the end of a miscellaneous volume entitled *التحفة البهية*, Constantinople, A.H. 1302. For MSS., see the Paris Catalogue, no. 3305, 3401, 4; Dérenbourg, Escorial, no. 340, 4; Houtsma, no. 127; and the Khedive's Library, vol. iv., p. 309.

III. Foll. 73—127. A portion of the well-known anthology of the same author entitled *يتيمة الدهر*. See the Arabic Catalogue, p. 265a, and the Bodleian Catalogue, pp. 314—320. It is the latter part of *Ḳism II.*, namely, Bāb 7, beginning with the notice of Abu 'Abdallah al-Ḥusain B. Aḥmad Ibn al-Ḥajjāj; Bāb 8, fol. 107a; Bāb 9, fol. 114a; and Bāb 10,

fol. 119b. The contents correspond with pp. 211—415 of the second volume of the edition printed at Damascus, A.H. 1302.

1111.

Or. 2092.—Foll. 174; 11½ in. by 7¾; 21 lines, 5 in. long; written in Neskhi, with frequent omission of diacritical points, apparently in Yemen; dated Rabi' I., A.H. 1086 (A.D. 1675).

I. Foll. 3—167. **العباب في شرح الآداب.**
A commentary upon the anthology entitled *Kitāb al-Ādāb*.

Beg. **الحمد لله الكبير المتعال الذي لم يزل ولا يزال**
... وبعد فاني لما وقفت على كتاب الاداب تاليف
سنا الملك بن جعفر شمس الخلافة فوجدته قد اودع
فيه ملح الاقوال وشوارد الامثال

The author of *Kitāb al-Ādāb* is not Sanā al-Mulk B. Ja'far Shams al-Khilāfah, as stated in the above passage, but Majd al-Mulk Abu 'l-Faḍl Ja'far B. Shams al-Khilāfah Muḥammad, an eminent poet, who died in Cairo A.H. 622 (see the Arabic Catalogue, p. 782a ad p. 499a; Ibn Khallikān, *De Slane's* version, vol. i., p. 328; Husn al-Muḥāḍarah, vol. i., p. 326; and Wüstenfeld, *Geschiehtschreiber*, no. 307). The headings of the chapters, five in number, are given in the Leyden Catalogue, 2nd ed., no. 478; see also Landberg, no. 381, and Houtsma, *Brill's Catalogue*, no. 141, art. 4. For another anthology by the same author, see the Arabic Catalogue, p. 499a.

The commentator, who does not give his name, is twice referred to (fol. 48b, 84a) by the writer of the MS. as **المصنف العدوي**. He was evidently a Zaidi, and lived in Yemen in the first half of the ninth century of the Hijrah. He mentions incidentally his being in Ta'izz, and, on another occasion, in *Damār* (fol. 21a, 25a). In another passage, fol.

48b, he speaks of his master, the late Sayyid Abu 'Abdallah al-Hādī B. Ibrāhīm (Ibn al-Wazīr, who lived about A.H. 800, v. supra, no. 539), as author of a *Kasidah* called *al-Nāḳidah* (الناقضه) and beginning: **فخارنا برسول الله يكفي**. He refers also to two other works of his own, namely, a commentary entitled **الترجمان** on the *Kasidah* of Ibn al-Wazīr (fol. 129), and a commentary upon **حلية المحاضرة** (Haj. Khal. iii., p. 112), foll. 35a, 129b.

In the preface the commentator says that, while reading the *Kitāb al-Ādāb*, that rich collection of pithy sayings, of rare proverbs and of maxims in prose and verse, one often regretted to be left in ignorance as to the authors of the verses quoted or as to the occasions on which they were composed. He wrote the present work in order to supply the desired information.

The commentary deals only with the verses. It names their authors, quoting often at length the poems to which the detached verses belong, and illustrating them by other poetical extracts and historical notices. It is divided into two parts. The second begins, fol. 131b, as follows: **هذا الجزء الثاني من كتب العباب نذكر فيه انصاف الانصاف واعجاز الاعجاز**

The MS. is stated, fol. 48b, to have been transcribed from the autograph draft of the author.

II. Foll. 167b—171a. A commentary upon the poem of Ka'b B. Zuhair known as *Bānat Su'ād*, without title, preface, or author's name.

Beg. **بانث اى فارقت سعاد اسم امرأة وما زاد**
على الثلاثة لا ينصرف

III. Foll. 171b—172b. A *Kasidah*, entitled

al-Dāmighah, in praise of the race of Kaḥṭān, by Jamāl al-Dīn 'Alī B. Muḥ. B. Sulaimān al-Faḍlī al-Kaḥṭānī, بدامغه هذه القصيدة الملقبة بدامغه الدامعه للقطاني وهو الفقيه جمال الدين على بن محمد بن سليمان الفضلي اجاب بها على بن العليف العدناني

Beg. فخرنا بسيوف الهند تكفيننا
عن فخركم ال عدنان وتغنينا

This Kasidah was inserted *in extenso* in the 'Ubāb (art. I.), but it has been purposely omitted, as stated fol. 48b, by the copyist of the above transcript of that work.

IV. Foll. 173b-174b. A poem by Muḥaddib al-Dīn Aḥmad B. Munīr al-Ṭarābulusī (died A.H. 547), and another by al-Sharīf al-Raḍī al-Mūsawī (Muḥ. B. al-Ḥusain, d. A.H. 406). The first is said to be taken from the Badi'iyyah of Ibn Ḥajar.

1112.

Or. 3776.—Foll. 39; 6½ in. by 4¾.
[GLASER, nos. 60, 61.]

I. Foll. 1—24; 13 lines, 2¾ in. long; written in fair Neskhī, with ruled margins; dated Safar, A.H. 1079 (A.D. 1668).

الحسن الصريح في مائة مليح

Select verses on handsome youths, collected by Ṣalāḥ al-Dīn Abū 'l-Ṣafā Khalīl B. Aibak al-Ṣafadī (d. A.H. 764).

Beg. قال الشيخ الامام . . . صلاح الدين ابو الصفا
خليل بن ايبك الصفدي رحمه الله تعالى اما بعد حمد
الله تعالى على ما وهب ومنح . . . فاني وقعت قديما
على ما جمعه الافاضل شكر الله سعيهم في اوصاف الغلمان

The author made this selection from modern poets, whom he enumerates as follows: من كلام سعد الدين محمد بن العربي ومحيى

الدين قرناص وسيف الدين بن قزل المشد وبها الدين
محاسن الشوا ومجير الدين محمد بن تميم وشمس الدين
محمد بن العفيف التلمساني وبدر الدين يوسف الذهبي

In order to bring up the number of pieces to a hundred, the compiler added some of his own composition.

The pieces consist mostly of two Baits, and are without authors' names. Haj. Khal. mentions the work under the title حسن التصريح, vol. iii., p. 68.

II. Foll. 26—39; about 30 lines, 2½ in. long; written in a minute and cursive character, probably in the 18th century.

A tract on simple medicaments, transcribed, as stated at the beginning, from a work entitled التسهيل, written by a skilled physician of the town of Ta'izz.

Beg. اني لما عثرت على نسخة من كتب الطب
قد احتوت على . . . اجزل فوايده

The main authorities quoted are كتاب
شفا الاجسام والرحمة. The most recent is the Tadkirah of Shaikh Dā'ūd (no. 809).

1113.

Or. 3171.—Foll. 105; 8¼ in. by 5; 21 lines, 3 in. long; written in small and neat Neskhī, partly on tinted paper, apparently in the 16th century. [KREMER, no. 177.]

ديوان الصبابة

A collection of erotic verses and anecdotes of lovers, by Ibn Abi Ḥajalah.

The author's full name is Shihāb al-Dīn Aḥmad B. Yahya B. 'Abd al-Wāḥid Ibn Abi Ḥajalah al-Tilimsānī. He died A.H. 776. See above, no. 558.

The work consists of a Muḥaddimah,

thirty Bābs, and a Khātimah, the headings of which are given by Hammer, Handschriften, no. 335. It has been lithographed in Cairo, A.H. 1279, printed in Bulak, A.H. 1291, and re-printed in Cairo, A.H. 1302, on the margins of Tazyīn al-Aswāk.

The MS. is imperfect at the beginning, wanting about two pages. It begins with this line:

ويا تيه طيف من خيالك طارق
في طرق اجلالا كانك خاطره

which is the 21st Bait of the long poem included in the preface. The MS. is also slightly imperfect at the end, wanting the last two lines. There are, moreover, some lacunæ in the body of the volume. Bābs 2—4, 14—17, 20, 21, are either wholly or partly lost.

For other copies see the Arabic Catalogue, p. 348a; the Leyden Catalogue, 2nd ed., nos. 496-7; the Paris Catalogue, nos. 3348—3359; and the Khedive's Library, vol. iv., p. 248.

1114-15.

Or. 1355 and 1356.—Two uniform volumes, consisting respectively of 350 and 327 foll.; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written by the same hand in rude Neskhi; dated 21 Duḥijjah, A.H. 1262 (A.D. 1846).

[SIR CHARLES A. MURRAY.]

المستطرف في كل فن مستظرف

The well-known anthology in prose and verse of Shihāb al-Dīn Muḥammad B. Aḥmad al-Khaṭīb al-Abshīhi, who lived about A.H. 800.

The contents have been described by Nicoll, Bodleian Catalogue, p. 97, by Hammer, Handschriften, no. 76, and by Ahlwardt, no. 1143. For other copies see the Arabic Catalogue,

pp. 335a, 654a, 754b; Pertsch, no. 2142; the Leyden Catalogue, 2nd ed., nos. 500—2; the Paris Catalogue, nos. 3369—84; the Khedive's Library, vol. iv., p. 323, &c. The work has been printed in Cairo, A.H. 1272, 1292, and 1300.

Copyist: محمد حسن السمانى

1116.

Or. 3701.—Foll. 299; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 25 lines, 5 in. long; written in fair Neskhi, apparently in the 15th century, completed by a later hand, dating Friday, 3 Muḥarram, A.H. 1047 (A.D. 1637). [BUDGE.]

The same work, complete in one volume.

The original writing extends from fol. 2 to fol. 179. Fol. 1 and the latter part of the volume, foll. 180—299, as well as a few leaves in the first part, have been supplied by a later scribe: محمد بن محمد بن طريف الحنبلى

1117.

STOWE, Or. 13.—Foll. 142; $10\frac{3}{4}$ in. by 7; 33 lines, $4\frac{1}{2}$ in. long; written in small and neat Neskhi with vowels; dated Tuesday, 26 Ṣafar, A.H. 970 (A.D. 1562).

حلبة الكميت

The well-known anthology of Shams al-Dīn Muḥammad B. al-Ḥasan al-Nawāji, who died A.H. 859.

The headings of chapters are given in full in the Leyden Catalogue, 2nd ed., no. 504. For other copies see *ib.*, no. 507; Pertsch, no. 2157; the Paris Catalogue, nos. 3393—3400; Ahlwardt, no. 1151; the Arabic Catalogue, pp. 346b, 505a, 654b, 750a; the Khedive's Library, vol. iv., p. 227; the

Biblioth. Burekhardt., p. 56, no. 18, &c.
The work has been published in Cairo,
A.H. 1276 and 1299.

Copyist : عبد اللطيف بن محمد بن محمد الزهر

1118.

Or. 1354.—Fol. 390; $8\frac{1}{2}$ in. by 6; 19 lines,
 $3\frac{1}{8}$ in. long; written in Neskhi; dated
Tuesday, 26 Dulḥa'dah, A.H. 1202 (A.D.
1788). [SIR CHARLES A. MURRAY.]

The same work.

Copyist : الشيخ محمد ابن الحواط

1119.

Or. 3843.—Fol. 206; 10 in. by $6\frac{1}{2}$; 25 lines,
about $4\frac{1}{2}$ in. long; written in fair Neskhi,
apparently in the 15th century.

[GLASER, no. 131.]

روض الآداب

An anthology of select pieces in verse and
in prose, by Shihāb al-Dīn Aḥmad B. Muḥ.
al-Ḥijāzī al-Khazraji, who completed the
work A.H. 826, and died A.H. 875. See
Ḥusn al-Muḥāḍarah, vol. i., p. 330, and the
Arabic Catalogue, p. 505.

This copy wants the preface, and begins
with the latter part of the table of contents.
It contains the following sections:

Fol. 1b. الباب الاول فى المطولات الفصل الاول
فى القصائد

Fol. 68a. الفصل الثانى فى الراجيز

Fol. 86b. الباب الثانى فى الازجال والموشحات
الفصل الاول فى الموشحات

Fol. 104b. الفصل الثانى فى الازجال

Fol. 109b. الباب الثالث فى المقاطيع وفيه
عشرة فصول

Ib. الفصل الاول فى المديح

Fol. 110b. الفصل الثانى فى الحسان من الغلمان

Fol. 128b. الفصل الثالث فى الحسان من الجوارى

Fol. 134b. الفصل الرابع فى الغزل المطلق والدمع
ولخيال الخ

Fol. 142b. الفصل الخامس فى الخمر والسقا

The last section breaks off, fol. 147. The
remaining five Faṣls of Bāb III. are wanting,
as well as the beginning of Bāb IV., which
contains the prose pieces النثریات. The
remaining portion of the MS. is defective,
and has some leaves transposed. It begins
abruptly with the latter part of the مكاتبات
(the beginning of which is found fol. 175),
and contains the following headings:

Fol. 159a. الباب الخامس فى الحكايات وفيه
عشرة فصول

Ib. الفصل الاول فى اخبار الكرماء وماثرهم

Fol. 167b. رسالة السيف والقلم للشيخ زين الدين
عمر بن الوردى

Fol. 169b. رسالة القنديل والشمعدان

Fol. 173a. رسالة الازهار للقاضى ضياء الدين بن
الاثير

Fol. 175b. الفصل الثانى فى المكاتبات والمطارحات

Fol. 185a. الفصل الخامس فى اخبار الشعرا
ومداعباتهم

Fol. 190a. الفصل السادس فى اخبار الاغانى
ولخطايا والندما

Fol. 198a. الفصل السابع فى اخبار البلغا والادكيا

The last section is imperfect at the end.

For other copies see the Vienna Catalogue, no. 400; the Leyden Catalogue, 2nd ed., no. 510; and Houtsma, Brill's Catalogue, no. 81.

1120.

Or. 3187.—Foll. 244; 12½ in. by 8¼; 20 lines, 5 in. long; written in a fine Maghribi character, with red-ruled margins; dated (fol. 237a) Šafar, A.H. 1247 (A.D. 1831). [KREMER, no. 196.]

تزئین الاشواق بترتیب احوال العشاق

A collection of erotic poems and stories of lovers, by Abu 'Abdallah Dā'ūd al-Anṭākī, who died A.H. 1008. See above, no. 809.

Beg. قال الشيخ العالم العلامة الحكيم المتقن ابى عبد الله الشيخ داود الانطاكى رحمه الله تعالى ورضى عنه الحمد لله الذى اطلع فى بروج اعتدال القدود شمس المحاسن والجمال

The title, which in the preface of the present copy is written as above, reads in most copies, as well as in the Cairo edition, تزئین الاشواق بتفصیل اشواق العشاق. The work was completed, as stated at the end, A.H. 972.

The contents are fully stated in the Vienna Catalogue, no. 410. For other copies see Pertsch, no. 2700, and the Khedive's Library, vol. iv., p. 217. The work has been printed in Cairo, A.H. 1279, and in Bulak, A.H. 1291.

The latter part of the volume contains the following additional articles:

1. Definition of the word Imām, from the commentary of al-Fanāri (Ḥasan B. Muḥammad Shāh, d. A.H. 886) upon the preface of al-Muṭawwal of Taftāzāni, fol. 238a.

2. An Urjūzah, by Abu 'l-Faiḍ Du 'l-Nūn

al-Miṣri (d. A.H. 245; Ibn Khallikān, vol. i., p. 384), beginning, fol. 239a:

الحمد لله جميل فعله قد شمل الخلق جميعا فضله

The same poem is noticed in the Arabic Catalogue, p. 285a, art. 2.

3. A Kasidah, by Muḥammad Hījāzi al-Zarkashi al-Shāfi'i al-Aḥmadi, fol. 242a, beginning:

لا زال غيداق السكايب وجوادل الحسنى سواكب

The MS. was transcribed, from a copy dated A.H. 1077, for 'Uthmān Bāy B. Yūsuf Bāshā Karamānli, by أحمد بن عبد الحفيظ بن أحمد بن عبد الحفيظ . . . التقاى

1121.

Or. 3186.—Foll. 367; 8½ in. by 6; 17 lines, 3½ in. long; written in fair Neskhi, in the 19th century. [KREMER, no. 195.]

The same work, with the same additional matter, evidently transcribed from the preceding MS.

1122.

Or. 3188.—Foll. 67; 9¾ in. by 6½; 27 lines, 4 in. long; written in neat Neskhi, apparently in the 17th century.

[KREMER, no. 197.]

A fragment of the same work, corresponding with pp. 4—89 of the first volume of the Cairo edition of 1291. There are some lacunæ and transposed leaves in the body of the volume.

1123.

Or. 3191.—Foll. 50; 8¼ in. by 6; 19 lines, 3½ in. long; written in fair Neskhi, apparently in the 19th century.

[KREMER, no. 200.]

ريحانة الالباء وزهرة الحياة الدنيا

The anthology of Shihāb al-Dīn Aḥmad B. Muḥ. B. 'Umar al-Khafāji, who died in Cairo, A.H. 1069.

Beg. حمدا لمن سرح عيون البصائر في رياض النعم

The work has been printed in Cairo, A.H. 1273, 1294, and 1306.

The MS. contains only the preface and the first of the four Kisms into which the work is divided. It breaks off in the middle of the notice of Badr al-Dīn B. Raḍi al-Dīn al-Ghazzi. Its contents correspond with pp. 2—75 of the Cairo edition of 1273.

For the author's life, see Khulāṣat al-Athar, vol. i., pp. 331—343; 'Ikd al-Jawāhir, Add. 16,647, fol. 333; and his autobiography at the end of the Raiḥānah, pp. 361—438. The contents have been described by Hammer, Jahrbücher, Band lxxxvi., Anz. Bl., p. 51. For copies, see the Vienna Catalogue, nos. 407-8; the Paris Catalogue, nos. 2134—36; Ahlwardt, no. 1203; Rosen, Notices Sommaires, nos. 249-50; the Leyden Catalogue, 2nd ed., no. 524; Houtsma, no. 150; and the Khedive's Library, vol. iv., p. 259.

1124.

Or. 3730.—Foll. 159; 12½ in. by 5¼; from 25 to 30 lines; written in rather cursive, but distinct, Neskhi, A.H. 1170—1199 (A.D. 1757—1785). [GLASER, no. 14.]

A poetical miscellany by Ṣafi al-Dīn Aḥmad B. Muḥammad B. 'Abd al-Hādī al-Kāṭin, written by himself at various times from A.H. 1170 to 1196.

The author appears to have lived in Ṣan'ā and Kaukabān under the Zaidi Imams al-Mahdi al-'Abbās (A.H. 1161—89) and his son al-Manṣūr (A.H. 1189—1224), to both

of whom, but chiefly to the first, several of his pieces are addressed. The volume is mainly taken up with his own verses and with those of several literati of Yemen, with whom he entertained a poetical correspondence. Several of his poems were composed in prison during two terms of captivity, viz., A.H. 1171-2 and 1188—96. He died shortly after his release on the 7th of Jumāda I., A.H. 1199. There are at the end several elegies on his death.

The MS. contains also select verses of early poets, and miscellaneous extracts, the most extensive of which are as follows:

I. Foll. 1—3. Kasidah of al-'Anḳāwi in imitation of Bānat Su'ād, beginning:

بانت سعاد فعقد الصبر محلول
والدمع في صفحات الخد مبدول

II. Foll. 9—16. Poems of Kadi Abu Bakr al-Arrajāni (see no. 1062), beginning:

سهام نواظر تصمى الرمايا
وهن من الحواجب في الخبايا

III. Foll. 30—44. Commentary of Zain al-Dīn Zakariyyā B. Muḥ. B. Aḥmad al-Anṣārī al-Shāfi'i (d. A.H. 926) upon the Munfarijah of Abu 'l-Faḍl Yūsuf B. Muḥ. B. Yūsuf al-Anṣārī al-Tauzari (c. A.H. 590).

Beg. قال الشيخ العلامة زين الدين زكريا بن محمد
بن احمد الانصارى الشافعى . . . الحمد لله المفرج للكربة
عقب الشدة

The commentary is entitled في الاضواء البهجة and was completed, as stated at the end, on the 11th of Dulhijjah, A.H. 881. See Haj. Khal., iv., p. 552; the Arabic Catalogue, p. 398a, V.; Ahlwardt, Verzeichniss, no. 389; and the Khedive's Library, vol. ii., p. 184, vol. vii., pp. 155, 520, &c.

IV. Foll. 45—47. Precepts on the education of children, in Rajaz verse, بغية الاخوان, فى رياضة الصبيان, by Aḥmad B. Abi Bakr al-Ramli.

Beg. الحمد لله ولى الحمد موفق الخلق لكل رشد

V. Foll. 72—76. A short treatise on dialectics, ascribed to Shams al-Dīn al-Samarqandī, with this title: كتاب عين النظر فى علم الجدل ايجاز الشيخ الرئيس شمس الدين السمرقندى

The author meant is probably Muḥ. B. Ashraf al-Samarqandī, who died circa A.H. 600 (see no. 737).

Beg. الحمد لله . . . البحث الاول فى التلازم بين الشيئين ويسمى ملازمة وهو عبارة عن امتناع تحقق احدهما الا عند تحقق الاخر

VI. Foll. 117—120. A Kasidah on the sciences necessary to a Mujtahid, by Ḍiyā al-Dīn Ṣalāḥ B. al-Ḥusain al-Akhfash, with a prose preface beginning: وبعد فيقول افقر هذه القصيدة الموسومة بهداية المسترشدين الى علوم المجتهدين نظمها فى بيان العلوم المتعلقة بالاجتهاد

The compiler calls the author of the Kasidah his master, شيخنا, and speaks of him as dead.

1125.

Or. 3869.—Foll. 69; 12½ in. by 7½; from 20 to 35 lines, written in cursive, but distinct, Neskhī, about A.H. 1200 (A.D. 1786). [GLASER, no. 157.]

A Safīnah, or poetical miscellany.

Beg. وبعد الحمد والثنا لمن يستحقه بكماله . . . وبعد فانه لما عول من فى دولة [دولته] هذه السفينه على من

غدت نفسه لدى ذنوبه رهينه ان يرقم فيها على حسب الامكان ما سمع من قصص واشعار

The compiler, who does not give his name, appears to have lived in Ṣan'ā and in al-Raḍah during the Imamate of al-Mahdī al-'Abbās (A.H. 1161—89) and of the latter's son al-Manṣūr (A.H. 1189—1224), and to have been a relative and friend of the descendants of Sayyid Ishāq, the seventh son of al-Mahdī Aḥmad. He frequently quotes, among other contemporary poets, 'Abdallāh B. Aḥmad B. Ishāq, Ismā'il B. Muḥ. B. Ishāq, 'Alī B. Aḥmad B. Muḥ. B. Ishāq, and other members of the same noble and literary family, who are also mentioned in Ṭib al-Samar, Or. 2428, foll. 4—25.

The dates incidentally given range from A.H. 1161 to 1228; and, in some of the later additions towards the end, reference is made to Imam al-Mutawakkil Aḥmad (A.H. 1224—31).

The following more extensive pieces deserve a special mention:

I. Lāmiyyat al-'Ajam, by al-Ṭughrā'i, fol. 46.

II. The Muthallath of Kṭrūb, with the versified commentary of 'Alī Ibn Zurāik (d. about A.H. 420), fol. 40.

III. The Takhmīs of Māmaiḥ (Muḥ. B. Aḥmad, d. A.H. 987; Arabic Catalogue, p. 776b) upon the Khamriyyah of Ibn Fāriḍ (see Ahlwardt, no. 429), with other poems by Māmaiḥ, fol. 34.

IV. A treatise on the pre-eminence of 'Alī over Abū Bakr, by Sayyid Ishāq B. Yūsuf B. al-Mutawakkil, fol. 29.

Among the compiler's own compositions is a riddle, fol. 34, with which he tested the wit of Sayyid Ismā'il B. 'Alī B. Aḥmad B. Muḥ. B. Ishāq, whom he calls one of his brothers, بعض اخوانى.

1126.

Or. 4219.—Foll. 100; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 11 lines, $3\frac{1}{2}$ in. long; written in large and straggling, partly vocalized, Neskhi, apparently in the 18th century. [LANE.]

A collection of mystic and erotic poems, as sung by Dervishes.

Beg. الحمد لله رب العالمين . . . الحمد لله الذى خلق الانسان وعلمه البيان وانزل المقادير والاوزان

It begins with a Kasidah by Abu 'Abdallah Muḥammad al-Ibzāri, بها اشعار نطق بها الشيخ الامام العالم العلامة المحقق الربانى ومظهر السر الرحمانى ابو عبد الله محمد الازارى رضى الله تعالى عنه the opening line of which is:

طاقات سلاف من حديث النسيم
فحركت فى القلب سكرا قديم

Most of the poems are very short, and have such headings as شغل, موشع, دور. The few authors named are the famous Shaikhs of the Bakri order, viz., Zain al-Ābidīn B. Muḥ., who died A.H. 1013, and his three sons and successors, Aḥmad (d. A.H. 1048), Muḥammad (d. A.H. 1087), and 'Abd al-Raḥmān (d. A.H. 1063). See Khulāṣat al-Athar, vol. ii., p. 196, i., p. 201, iii., p. 465, and ii., p. 357.

The MS. is imperfect at the end.

1127.

Or. 1208.—Foll. 117; $6\frac{1}{2}$ in. by $4\frac{1}{4}$; 11 lines, $3\frac{1}{4}$ in. long; written in Neskhi, probably in the 18th century.

[ALEX. JABA.]

A collection of mystic and religious songs, similar to the preceding, without title or compiler's name; imperfect at the beginning.

Beg. موال الشيخ عمر اليافى
قسما بوصلك وهو شى نادر
ما كل ناد مثل حسنك امر

The songs are called in the headings موال, شغل, دور, and, in some cases, the names of the authors are added. The poets most frequently quoted are 'Umar Ibn al-Fāriḍ, 'Umar al-Yāfi, Muḥammad Abu 'l-Su'ūd, 'Umar Abu 'l-Su'ūd, Rashīd Abu 'l-Su'ūd, Aḥmad al-Baghdādī, Ibrāhīm al-Hindiyyah, and 'Abd al-Ghani al-Nābulusi, who died A.H. 1143. Towards the end is a longer piece, by Aḥmad al-Dardīr, beginning:

تباركت يا الله ربى لك الشنا
فحمدا لمولانا وشكرا لربنا

The same poem is noticed by Ahlwardt, no. 901, and ascribed to الدرديرى. The author, Aḥmad B. Muḥ. B. Aḥmad al-'Adawi al-Mālikī, called al-Dardīr, born A.H. 1127, was Shaikh of the Mālikis in Egypt. He died in Cairo, A.H. 1201. See Jabarti, vol. ii., p. 147, where a full list of his works is given.

MISCELLANIES, ANECDOTES, &c.

1128.

Or. 3089.—Foll. 171; $8\frac{1}{2}$ in. by 6; 11 lines, 4 in. long; written in Neskhi, with red-ruled margins; dated Monday, 12 Ṣafar, A.H. 1108 (A.D. 1696).

[KREMER, no. 98.]

المحاسن والاضداد والعجائب والغرائب

A collection of pithy sayings in prose and verse, and of anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices; by 'Amr B. Baḥr al-Jāhiz (see above, no. 684).

الحمد لله رب العالمين . . . قال عمرو بن
بحر الجاحظ رحمه الله كانت العجم تقيد مآثرها بالبنيان
والمدن والحصون

The present MS. contains only the first volume (Juz) of the work. Its contents are the same as those of Add. 7300, described in the Arabic Catalogue, p. 332a. The last chapter treats of witty women (النساء الماجنات). For the headings of chapters, see Flügel, Vienna Catalogue, vol. i., p. 323, where the contents of the whole work are stated.

Copyist : احمد بن ناصر بن محمد السلموني

For other copies, see the Leyden Catalogue, 2nd ed., no. 443, and Asiatisches Museum, p. 291.

1129.

Or. 3138.—Foll. 299; 9 in. by 6; 17 lines, 3½ in. long; written in Neskhī, dated Cairo, Friday, 18 Šafar, A.H. 1294 (A.D. 1877).

[KREMER, no. 148.]

Extracts from miscellaneous writings of the same author, with the following title :
هذا كتاب مختارات فصول الجاحظ عفى عنه

فصل من صدر كتابه في الحاسد والمحسود
وهب الله لك السلامة وادام لك الكرامة

The extracts are taken from twenty-seven works of al-Jāhiz, two of which only were known to Haji Khalfa. Most of them relate to ethics, theology, and religious controversy. Among the last is a refutation of the Christian doctrines. There is also a curious treatise on the Turks and the militia of the Khalifs, and a geographical work (art. XV.) which may be identical with the Kitāb al-Amṣār noticed by Haj. Khal., vol. v., p. 52. The text is unfortunately very incorrect.

The titles are as follows :

I. The envier and the envied, في كتابه

الحاسد والمحسود (Haj. Khal., vol. iii., p. 391), fol. 1b.

II. On teachers, في كتابه fol. 8b.

III. On squareness and roundness, كتاب
التربيع والتدوير fol. 19a.

IV. Letter of al-Jāhiz to al-Ḥasan B. Wabb (Kātib under Wāthiq; see Kāmil, vol. vii., p. 6, Fihrist, p. 122) in praise of wine (Nabīd) رسالة الى الحسن بن وهب في مدح
النبيذ وصفة اصحابه fol. 41b.

V. On the classes of singers, في كتابه
طبقات المغنين fol. 49a.

VI. On women, في كتابه fol. 52a.

VII. Letter of al-Jāhiz to Faṭḥ B. Khākān (Wazir of al-Mutawakkil, d. A.H. 247), on the good qualities of the Turks and on the militia of the Khalifate in general, رسالته الى
الفتح بن خاقان في مناقب الترك وعامة جند الخلافة fol. 62a.

VIII. On the proofs of the prophetic mission of Muḥammad, كتابه في حجة النبوة
الحمد لله الذي عرفنا نفسه fol. 88, beginning :
وعلمنا دينه وجعلنا من الدعاة اليه

IX. Refutation of the Christians, في كتابه
الرد على النصارى fol. 129b (Haj. Kh., iii., p. 353),
beginning : الحمد لله الذي من علينا بتوحيده

X. On the tenets of the 'Uthmāniyyah (who maintain the superior claims of Abu Bakr to the Khilāfat), كتابه في مقالة العثمانية
fol. 161a.

XI. Questions and answers relating to knowledge, كتاب المسائل والجوابات في المعرفة
fol. 175a.

XII. On future and present life, في كتابه
المعاد والمعاش fol. 185b.

XIII. Letter to Muḥammad B. 'Abd al-

Malik (al-Zayyāt, d. A.H. 233; Kāmil, vol. vii., p. 24, Fihrist, p. 122) on seriousness and pleasantry, رسالته الى محمد بن عبد الملك في الجد والهزل fol. 191a.

XIV. On trustees, كتابه في الوكلاء fol. 194b.

XV. His book on countries and cities, كتابه في الاوطان والبلدان fol. 199a. The extracts deal chiefly with Mecca and the nobility of the Kuraishites, with Medina, Egypt, Kūfah, and Baṣrah, and the character of their inhabitants.

XVI. On eloquence and conciseness, رسالته في البلاغة والابحار fol. 219b.

XVII. On the superiority of the stomach over the back, كتابه في تفضيل البطن على الظهر fol. 220b.

XVIII. On true and assumed nobility, and in condemnation of pride, كتابه في النبل والالتنبل وضم الكبير fol. 227b.

XIX. Letter to Abu'l-Faraj al-Kātib on affection and friendly intercourse, رسالته الى ابي الفرج الكاتب في المودة والمخلطة fol. 238b.

XX. On the legitimacy of the Imāmate (of 'Ali), كتابه في استحقاق الامامة, fol. 245b.

XXI. On the prompt fulfilment of promises, رسالته في استيفاء الوعد fol. 250b.

XXII. On the superiority of speech over silence, رسالته في تفضيل النطق على الصمت fol. 254a.

XXIII. On the excellence of scholastic theology, كتابه في فضيلة صناعة الكلام fol. 260b.

XXIV. In praise of traders and in disparagement of State employment, رسالته في مدح التجار وضم عمل السلطان fol. 265a.

XXV. On drinkers and drinks, كتابه في الشارب والمشروب fol. 268a.

XXVI. Answers relating to the Imāmate, كتابه في الجوابات في الامامة fol. 278b (refuting those who admit more than one Imam at a time).

XXVII. On the doctrines of the Zaidis and of the Rāfidis, مقالة الزيدية والرافضية fol. 291a (partly identical with no. XX).

Copyist : عبد الله المنصوري

The MS. was transcribed, as stated by Kremer, from a unique copy which belonged to Shaikh 'Ali al-Laithi, and had been transcribed from an old MS. On the first page are two verses of Shaikh 'Ali presenting the book to Kremer.

1130.

Or. 4370.—Foll. 168 ; 17 lines, 3¼ in. long ; written by several hands in cursive Neskhī, apparently in the 18th century.

[BUDGE.]

الفرج بعد الشدة

Stories of deliverance, abridged from the work of the same name by Kadi Abu 'Ali al-Muḥassin B. Abi'l-Kāsim 'Ali al-Tanūkhī, who died A.H. 384.

الحمد لله الذي جعل بعد الشدة رخاء وفرجا
... اما بعد فانه لما كان ابتداء الدنيا متقلبين فيها
بين خير وشر ولم يكن في ايام الرخاء انفع من الشكر

The author, having found much solace in the work of Abu 'Ali al-Ḥasan (sic) B. 'Ali B. Abi'l-Fahm al-Tanūkhī, was induced to make the present abridgment of it, in which he left out the Isnāds and some repetitions. The abridgment reproduces textually the greater part of al-Tanūkhī's preface, and the headings of the 14 Bābs of which the work consists (see the Leyden Catalogue, 2nd ed., no. 449).

The text is generally given in the very words of the original author. The first seven Bābs begin respectively at foll. 4b, 18a, 27a, 48a, 63a, 91b, and 109a. Further on the Bābs are no longer distinguished. The last section, consisting of poetical quotations, foll. 138—166, includes additional matter of later date, such as the Munfarijah, and verses of such recent poets as Muḥammad al-Bakri (d. A.H. 1087) and al-Shihāb al-Khafāji (d. A.H. 1069).

The abbreviator appears to have written in Ḥalab, before A.H. 1096. He concludes the last section with verses of the Mufti of that city, Muḥammad B. Ḥasan al-Kaukabi, who died in that year, and to whom he devotes a long panegyric.

For the original work of al-Tanūkhi see the Persian Catalogue, p. 752; the Leyden Catalogue, *l.c.*; the Paris Catalogue, nos. 3483—86; Pertsch, no. 2687; and the Khedive's Library, vol. vi., p. 161.

1131.

Or. 3866.—Foll. 175; 8 in. by 6; 14 lines, 3½ in. long; written in fair, but imperfectly pointed, Neskhī; dated Ṣafar, A.H. 1170, and Ṣafar, A.H. 1171 (A.D. 1756-7).

[GLASER, no. 154.]

I. Foll. 1—110. **المستجد من فعلات الاجواد**. A collection of anecdotes relating to noble and generous men, by Abu 'l-Manṣūr 'Abd al-Malik [B. Muḥ.] B. Isma'īl al-Tha'libi al-Naisāburi, who died A.H. 429 or 430.

Beg. الحمد لله ذى الجود والكرم ومنبع الآلاء والنعم . . . امرت اطل الله تعالى فى النعمة عمرت واحسن مع التقى عملك . . . ان اجمع لك من اخبار الاجواد اجودها ومن فعلات الكرام اسناها وابعدا فسارعت على تقصيرى الى الامثال

The author's name does not occur in the text, but in this title prefixed by the copyist:

كتاب المستجد من فعلات الاجواد تأليف الشيخ الامام العالم الكامل ابى المنصور عبد الملك بن اسمعيل الثعالبي النيسابورى

A book of the same name is ascribed by Ibn Khallikān, De Slane's version, vol. ii., p. 565, and by Haj. Khal., vol. v., p. 519, to an earlier writer, Kadi Abu 'Ali al-Muḥassin B. 'Ali al-Tanūkhi, who died A.H. 384. The present collection appears to be partly taken from that early work; but it includes also matters of later date.

The anecdotes relate mostly to the time of the Umayyades and the early Abbasides. Of the authorities adduced, the most frequently quoted is Abu 'l-Faraj al-Iṣfahāni, who died A.H. 356. One anecdote, fol. 16a, is said to have been orally received from the latter by the author of the earlier work above mentioned, who is there somewhat incorrectly called **القاضى ابو القاسم عبد المحسن بن على التنوخى**.

In other passages later authorities are quoted, such as the son of the last-named writer, al-Kādi Abu 'l-Kāsim 'Ali B. 'Abd al-Muḥsin [read B. al-Muḥassin] B. 'Ali, who was born A.H. 365, and died A.H. 447 (see Ibn Khallikān, vol. ii., p. 567, and Ta'rikh al-Islām, Or. 49, fol. 216), fol. 63, and Abu Sa'id al-Khargūshi al-Naisāburi, who died A.H. 407 (see no. 509), fol. 82b.

There is a lacuna after the first page. The first narrative, beginning as follows, "It is related that 'Ali B. Abi Ṭālib once slept on the couch of the Prophet," breaks off at the second line. The next page begins abruptly in the middle of a story relating to al-Khaizurān, wife of al-Mahdi, and an Umayyade princess called Marnah Bint Marwān.

II. Foll. 111—175. كتاب الصادح والباغم.
A collection of fables in verse, written in imitation of Kalila and Dimna, by Abu Ya'la Muḥammad B. Muḥ. B. Ṣāliḥ Ibn al-Habbāriyyah al-'Abbāsi, who died A.H. 504 (Ibn Khallikān, *De Slane's* version, vol. iii., p. 152), with the following title: كتاب الصادح والباغم المشتمل على الحكمة والاداب والقريض والخطب في مدح مجد الملوك صدقة ذى السجايا الموفقه سيف الدولة

الحمد لله الذى حبانى بالاصغرين القلب واللسان Beg.

The following Riwāyat is prefixed to the poem : اخبرنا الشيخ الامام العالم رضى الدين ابو سعيد محمد بن محمد بن علي بن عبد الله بن محمد الحلوى بحله الجامعين كان ايده الله تعالى بطاعته بقراتي عليه بجامع الموصل الى غرة شعبان سنة ثمان وخمسين وخمسمائة قال اننا الشريف الاجل ابو يعلى محمد بن محمد بن احمد بن الهبارية العباسى رضى الله عنه بقراتي عليه بمدينة بغداد حرسها الله تعالى بالاسلام واهله امين

The author, whose full name is al-Sharīf Nizām al-Dīn Abu Ya'la Muḥammad B. Muḥ. B. Ṣāliḥ B. Ḥamzah, &c., al-Hāshimī, died, according to Ibn Khallikān, vol. iii., p. 153, A.H. 504, or, as stated by al-Dahabī, 'Ibar, 3006, fol. 256, and by Haj. Khal., vol. iv., p. 87, A.H. 509. Al-Sam'āni, who calls him, fol. 587b, Abu Ja'far Muḥ. B. Muḥ. B. Ṣāliḥ al-Hāshimī al-Habbāri, vulgo Ibn al-Habbāriyyah, says that he died in Kirmān after A.H. 490.

The work is dedicated to the Mazyadi prince of Hilla, Saif al-Daulah Ṣadaḡah, who reigned A.H. 479—501 (Ibn Khallikān, vol. i., p. 634). It has been printed in Cairo, A.H. 1292, and in Beirut, A.D. 1886. Translated extracts have been given by

Hammer, *Jahrbücher*, Band xc., pp. 67—123, and *Literaturgeschichte*, Band vi., pp. 832—845. The contents have been stated by Nicoll, *Bodleian Catalogue*, p. 325, and by Flügel, *Vienna Catalogue*, no. 465. For other copies see Pertsch, no. 2244; the Leyden Catalogue, 2nd ed., no. 647; the Paris Catalogue, nos. 3495—8; Dérenbourg, *Escorial*, no. 474; and the Khedive's Library, vol. iv., p. 278.

1132.

Or. 3139.—Foll. 58; 6 $\frac{3}{4}$ in. by 5; 21 lines, 3 $\frac{1}{4}$ in. long; written in small and neat Neskhī, with occasional vowels, apparently in the 13th century. [KREMER, no. 149.]

كتاب البخلاء

Anecdotes of misers, compiled by al-Ḥāfiẓ Abn Bakr Aḥmad B. 'Alī B. Thābit al-Khaṭīb al-Baghdādī.

Beg. ذكر الروايات عن رسول الله صلى الله عليه وسلم في البخل ووصفه وذمه والتحذير عنه

The author, the celebrated traditionist and historian of Baghdad, died A.H. 463. The present work is mentioned among his numerous writings in *Ta'rikh al-Islām*, Or. 50, foll. 85—90; but it is there stated to consist of four Juz. The present copy is divided into six, at the beginning of each of which is found the following Riwāyah :

الجزء الاول (الثانى الخ) من كتاب البخلاء تأليف الحافظ ابى بكر احمد بن على بن ثابت الخطيب البغدادى

رواية ابى منصور محمد بن عبد الملك بن الحسن بن خيرون اجازة عنه
رواية ابى حفص عمر بن محمد بن معمر بن طبرزد الدارقى سماعا عنه

رواية شيخنا المسند عز الدين ابي العز عبد العزيز بن
ابى محمد عبد المنعم بن على بن نصر بن
منصور بن الصيقل الحراني عنه

From this it appears that 'Izz al-Dīn 'Abd al-'Azīz B. 'Abd al-Mun'im Ibn al-Ṣaiḳal al-Harrānī received the present text from the well-known traditionist, Abu Ḥafṣ 'Umar B. Muḥ. Ibn Ṭabarzād al-Dārakazzi, who was born A.H. 516, and died A.H. 607 (Ibn Khallikān, *De Slane's version*, vol. ii., p. 387, and *Ta'rikh al-Islām*, Or. 52, fol. 239). The latter had received it, A.H. 538, through one intermediate link, Abu Maṣṣūr Muḥ. B. 'Abd al-Malik Ibn Khairūn, from the author. Abu Maṣṣūr Ibn Khairūn, author of the *Miftāḥ fil-Kirā'āt*, died A.H. 539. See *Muntaka'l-Ibar*, fol. 279, and *Haj. Khal.*, vol. vi., p. 29.

The following Isnād at the beginning of the text shows that Ibn al-Ṣaiḳal had been present at the reading of the work before Ibn Ṭabarzād in Baghdad, A.H. 600: اخبرنا

ابو حفص عمر بن محمد بن معمر بن طبرزد البغدادى
قراة عليه وانا اسيع في يوم السبت الحادى والعشرين
من شعبان سنة ستماية ببغداد قال اننا ابو منصور محمد
بن عبد الملك بن الحسن بن خيرون قال اننا ابو بكر
احمد بن على بن ثابت الخطيب الحافظ اجازة قال

ذكر الروايات عن رسول الله صلى الله عليه وسلم في
الجل ووصفه وعيبه وذمه والتحذير عنه والاستعاذة بالله
منه

At the end of the first Juz is found a Samā', stating that 'Abd al-Mun'im Ibn al-Ṣaiḳal and his son Abu 'l-'Izz 'Abd al-'Azīz had heard the above-mentioned reading. That Samā' was transcribed from the original MS. by Khalil B. Bakrān al-Ḥalabī.

The first Juz is taken up with the sayings of the Prophet respecting avarice and misers. Each Hadith, as well as each of the subsequent narratives, is preceded by its Isnād.

The present copy was collated with the original MS., and contains several marginal emendations.

1133.

Or. 3185.—Foll. 252; 10 in. by 6½; 19 lines, 5 in. long; written in fine large Neskhi, with occasional vowels; dated Rabi' II., A.H. 619 (A.D. 1222). Bound in stamped leather covers. [KREMER, no. 194.]

مصارع العشاق

The well-known collection of stories of lovers, by Abu Muḥammad Ja'far B. Aḥmad B. al-Ḥusain al-Sarrāj al-Ḳārī, who died A.H. 500 (v. Ibn Khallikān, *De Slane's version*, vol. i., p. 323).

This fine copy was written by Rukn al-Dīn Abu Ishāḳ Ibrāhīm B. Maḥmūd B. Sālīm B. Mahdi, called Ibn al-Khayyir al-Mukri. He had read the work, A.H. 573, before a lady celebrated for learning, Fakhr al-Nisā Shuhdah, who died in Baghdad, A.H. 574, upwards of ninety years of age (v. Ibn Khallikān, *De Slane's version*, vol. i., p. 625).

The above copyist, who was also the owner of the MS., had before him the original draft of the author, and transcribed from it, at the end of several sections, a Samā' stating that Abu Naṣr Aḥmad B. al-Faraj B. 'Umar al-Dīnawari al-Ibarī (who died A.H. 506; Sam'ānī, fol. 17a, Kāmil, vol. x., p. 346) and his daughter, the above-mentioned Fakhr al-Nisā Shuhdah, had heard the Maṣāri' al-'Ushshāk read by the author, A.H. 493.

The work is divided into twenty-two parts, *جزء*, the first of which is wanting in the present copy. The second has the following inscription: *الجزء الثاني من كتاب مصارع العشاق* تأليف الشيخ الامام ابي محمد جعفر بن احمد بن الحسين السراج القارى رحمه الله رواية الشيخة العالمة فخر النساء شهدة بنت احمد بن الفرج بن عمر الابرى عنه سماع لالكه ابراهيم بن محمود بن سالم بن مهدى ابن الخير المقرئ نفعه الله بالعلم منها

Similar inscriptions are found at the beginning of each of the following parts. Three lines of poetry descriptive of the subject of each, and composed by the author, are written under the title. These verses are quoted by Dā'ūd al-Anṭāki in the last section of the *Tazyīn al-Aswāk*, Cairo edition of A.H. 1291, vol. ii., p. 129.

At the beginning of the text is found the following *Isnād*: *اخبرتنا الشيخة الكاتبة فخر النساء* شهدة بنت احمد بن الفرج بن عمر الابرى قراة عليها ونحن نسمع بمنزلها برحبة جامع القصر الشريف في مجالس اخرها يوم السبت ثالث جمدى الاخرة من سنة ثلاث وسبعين وخمسماية قيل لها حدثكم ابو محمد جعفر بن احمد بن الحسين السراج من لفظه في المحرم من سنة ثلاث وتسعين واربعماية

Several *Samā's* are found at the beginning and end of each *Juz*. Some are transcribed from the original MS., and relate to readings which had taken place at various times before the Lady Shuhdah. Others testify to similar readings before the writer of the present copy, and bear dates ranging from A.H. 619 to 640. The several *Juz* begin respectively as follows: II. fol. 1b; III. fol. 12; IV. fol. 28; V. fol. 40; VI. fol. 56; VII. fol. 70; VIII. fol. 85; IX. fol. 97; X. fol. 109; XI. fol. 123; XII. fol. 131;

XIII. fol. 139; XIV. fol. 147; XV. fol. 155; XVI. fol. 163; XVII. fol. 169; XVIII. fol. 179; XIX. fol. 193; XX. fol. 209; XXI. fol. 226; XXII. fol. 240.

The text agrees with the MS. described in the Arabic Catalogue, p. 653a, and with the edition printed in Constantinople, A.H. 1301-2.

1134.

Or. 1186.—Foll. 234; 12½ in. by 8; 23 lines, 5½ in. long; written in fine bold Neskhi, with occasional vowels; dated the eve of Sunday, 9 Shawwāl, A.H. 604 (A.D. 1208).

[ALEX. JABA.]

ربيع الابرار

A vast collection of sayings and anecdotes, by Abu'l-Kāsim Maḥmūd B. 'Umar al-Zamakhshari, who died A.H. 538.

قال الشيخ الامام جار الله العلامة استاذ الدنيا شيخ العرب والعجم افضل العالم فخر خوارزم مقبول الحرمين ابو القسم محمود بن عمر الزمخشري بيض الله غرته ونور حفرته الحمد لله الذى استعمل الى عباده بموجبات المحامد

This is only the first half (الدفتر الاول) of the work, containing the first forty-three out of the ninety-eight chapters of which it consists.

The 43rd chapter has this heading, fol. 226a: *الطلب والاستجداء والهز ورفع الحوائج وقضائها*: وذكر الرد والالحاح. It bears the same number in the list of chapters given from an abridgment of the work by Hammer, *Handschriften*, p. 50.

The copyist, Abu Ḥāmid Nu'mān B. Ibrāhīm al-Zarnūkhī, who is known as the author of a commentary upon Ḥarīrī's

Maḳāmāt, died A.H. 645 (Haj. Khal., vol. vi., p. 60). On the first page is a note, stating that this copy was made from a MS. revised, A.H. 582, by the learned Imām, Tāj al-Millat wa 'l-Dīn . . . Abu 'Abdallāh 'Umar B. Mas'ūd B. Aḥmad B. 'Abd al-'Azīz, whose colophon is transcribed *in extenso*. That Imām, who is there called the pride of the house of Burhān, was a nephew of the great legist of Bukhārā, Burhān al-Dīn Maḥmūd B. Aḥmad B. 'Abd al-'Azīz (see Flügel, Kutlubuga, p. 144, and Haj. Khal., vol. v., p. 431).

For other copies see the Arabic Catalogue, pp. 334a, 513a; Pertsch, no. 2133; the Leyden Catalogue, 2nd ed., no. 470; Ahlwardt, Verzeichniss, nos. 1119—24; and the Khedive's Library, vol. iv., p. 255.

1135.

Or. 3183.—Foll. 221; 11½ in. by 7¾; 25 lines, 5¼ in. long; written in Neskhi; dated Saturday, 5 Ramaḍān, A.H. 1240 (A.D. 1825). [KREMER, no. 192.]

The same work, complete, in 98 Bābs.

Compared with the preceding MS., and with Add. 16,669, the present text appears to be more or less curtailed.

1136.

Or. 1191.—Foll. 255; 7¾ in. by 4¾; 17 lines, 2½ in. long; written in small and close Neskhi, with red-ruled margins; dated end of Rabī' II., A.H. 999 (A.D. 1591).

[ALEX. JABA.]

روض الاخيار المنتخب من ربيع الابرار

An abridgment of the preceding work, by Muḥammad B. Kāsim B. Ya'kūb.

بحمدك اللهم على ما علمتنا من البيان

The author, whose full name is Muḥyi al-Dīn Muḥammad B. al-Khaṭīb Kāsim, dedicated his work to Sultan Sulaimān B. Salīm. It was completed, as stated at the end, A.H. 926. The author died A.H. 940. See Haj. Khal., vol. iii., p. 344, and Aumer, no. 600.

The work is divided into fifty sections called روضة. It has been printed in Cairo, A.H. 1279, and in Bulak, A.H. 1280. For other copies see the Arabic Catalogue, p. 513a; Pertsch, no. 2134; and the Khedive's Library, vol. iv., p. 208.

There are many marginal notes in a minute Nestalik character, consisting mostly of biographical notices of the men mentioned in the text.

1137.

Or. 3179.—Foll. 452; 12 in. by 8; 33 lines, 5½ in. long; written in small cursive, but distinct, Neskhi, with red-ruled margins, A.H. 1004 (A.D. 1595-6).

[KREMER, no. 189.]

تذكرة ابن حمدون

A voluminous compilation of historical notices, moral maxims, and elegant compositions in prose and verse, arranged according to subjects under fifty heads; by Ibn Ḥamdūn.

الهم صل على محمد عبدك ونبيك ورسولك
النبي الامي واله وسلم اللهم محمدك على ما اوليت من
الالاء والمنن وابليت من البلا الحسن

The full name of the author is Kāfi 'l-Kufāt Abu 'l-Ma'ālī Muḥammad B. Abi Sa'd al-Ḥasan B. Muḥ. B. 'Ali B. Ḥamdūn al-Kātib. He was born in Baghdad, A.H. 495, and

filled high offices under the Khalifs al-Muktafi and al-Mustanjid; but he was imprisoned by the latter, and died in confinement, A.H. 562. See Ibn Khallikān, *De Slane's version*, vol. iii., p. 90; Kāmil, vol. xi., p. 217; Hammer, *Literaturgesch.*, vol. vii., p. 643; Wüstenfeld, *Geschichtschreiber*, no. 255; and Haj. Khal., vol. ii., p. 253.

The last writer must have been misled by a clerical error, when he says that al-Dahabi gives A.H. 608 as the date of the author's death. What al-Dahabi says is that al-Hasan B. Muḥ. Ibn Ḥamdūn, son of the author of the *Taḍkirah*, died A.H. 608. See *Ta'rikh al-Islām*, Or. 52, fol. 248.

The contents of the work are described in the preface as follows: هذا كتاب جمعته من نتائج الافكار وظرف الآثار والاخبار نظمت فيه فريد النثر ودرة وضمت مختار الشعر ومخبرة وأودعته غرر البلاغة وعيونها وابكار القرايح وعونها وبدائع الحكم وفنونها وغرائب الاحاديث وشجونها

The preface concludes with a full table of the fifty Bābs with their subdivisions.

The present volume contains the first thirty-one Bābs, the headings of which are as follows:

- 1 في المواعظ والاداب الدينية وسيرة السلف الاول الصالحين Fol. 2b.
- 2 في الاداب والسياسة الدنيوية ورسوم الملوك والرعية Fol. 38b.
- 3 في الشرف والرياسة والسيادة وما هو من خصايصها ومعانيها Fol. 71b.
- 4 في محاسن الاخلاق ومساوئها Fol. 99a.
- 5 في السخا والجود والبخل واللوم Fol. 114b.
- 6 في الشجاعة والجبن Fol. 140a.

- 7 في الوفاء والمحافظة والامانة والغدر والملل والخيانة Fol. 159b.
- 8 في الصدق والكذب واتسام العرب Fol. 167b.
- 9 ما جاء في التواضع والكبر والخيلا والعجب Fol. 175a.
- 10 في القناعة والظلف والحرص والطمع Fol. 178a.
- 11 ما جاء في صون السر وتحصينه وذم السعاية والنسيمة Fol. 183a.
- 12 في العدل والجور Fol. 185b.
- 13 في العقل والحكمة والتجارب والحق والمجمل Fol. 197a.
- 14 في المشورة والراي Fol. 209b.
- 15 في الوصايا والعهود Fol. 213b.
- 16 في الفخر والمفاخرة Fol. 226b.
- 17 في المدح والثنا ويتصل فيه فصلان الاعتذار والشكر والاستعطاف Fol. 239a.
- 18 في التهانى وفصوله تسعة الفتح والولاية والخلع الولد النكاح المواسم الايام الشواذ النوادر Fol. 262a.
- 19 المراثى والتعازي Fol. 273a.
- 20 ما جاء في العيادة والمرض Fol. 299a.
- 21 في المودة والاخا والمعاشرة والاستشارة Fol. 301a.
- 22 في الهدايا Fol. 307a.
- 23 باب الهجا والذم ومقدماته Fol. 310b.
- 24 فيما جاء في الاغراء والتحريض Fol. 332a.
- 25 ما جاء في التقرع والتوبيخ Fol. 336a.
- 26 ما جاء في الوعيد والتحذير Fol. 338b.
- 27 الاوصاف والنعوت Fol. 340b.

- Fol. 372a. 28 في الشيب والخضاب
 Fol. 378b. 29 النسيب والغزل
 Fol. 409a. 30 في الخطب
 Fol. 424a. 31 في المكاتبات والرسائل

The MS. belonged to the Turkish historian Veisi (Uwais B. Muhammad), who states in an Arabic note on the first page that it was transcribed for him in Cairo, A.H. 1004.

Only detached fragments of that voluminous work are to be found in European libraries. Two MSS. in the Bodleian contain Bābs 2-3, and 30—32. See Uri, nos. 379, 389, and Nicoll, p. 579b. Four Berlin MSS. contain respectively Bābs 15—29, 15—18, 25—29 and 43. See Ahlwardt, nos. 1127—1130. Bābs 42—45 are found in Paris, no. 3324. A Vienna MS., no. 383, contains only the table of chapters.

The headings and some extracts have been given in German by Hammer, *Literaturgesch.*, Band vii., pp. 1205—34. Abridgments are mentioned by Pertsch, no. 2137; in the Paris Catalogue, no. 3325; and in the Biblioth. Burckhardt., p. 56, no. 20.

1138.

Or. 3180.—Foll. 271; 12 in. by 7 $\frac{3}{4}$; 33 lines, 5 $\frac{3}{4}$ in. long; written in Neskhi, with red-ruled margins, apparently in the 16th century. [KREMER, no. 189.]

The second volume of the same work, containing Bābs 32—49.

Beg. الحمد لله المنزه عن الضريب والمزال المستعلي
 عن ضرب المقائيس والامثال

The headings are as follows:

- Fol. 2a. 32 في شوارد الامثال
 Fol. 21b. 33 في المحجة البالغة والاجوبة الدامغة

- Fol. 41a. 34 في كبوات الجياد وهفوات الامجاد
 ويتصل به سرقات فحول الشعرا وسقطاتهم
 Fol. 51b. 35 في اخبار العرب الجاهلية واوابدهم
 وغرائب من عوايدهم وجمل من بلاغتهم وعجائب
 من اكاذيبهم وفنون من سيرهم ووقائعهم
 Fol. 75b. 36 في الكهانة والقبافة والزجر والعيافة
 والقال والبطيرة والفراسة
 Fol. 83a. 37 ما جاء في اليسر بعد العسر والرخا
 بعد الضر
 Fol. 91b. 38 ما جاء في الغنا والفقير
 Fol. 99a. 39 ما جاء في السفر والاغتراب وينضم
 الى المعنى ما قيل في الوداع والمسرة بالاياب
 وورود الكتاب واصدار الجواب
 Fol. 105b. 40 في تجيز الخواص ويتضمن الوعد
 والامجاز والمطل والشفاعة والسؤال
 Fol. 115a. 41 في الاذن والمحاجب
 Fol. 118a. 42 في الليل ولخدايع المتوصل بها الى
 فهم المقاصد والمطالب
 Fol. 132b. 43 في الكناية والتعريض والاحاجي
 والمعامة والتورية واستطراد الشعراء
 Fol. 145a. 44 ما جاء في النحر والمعاقرة وضمنه
 ما جاء في تحريمها والنهي عنها واخبار من تركها
 تنزهها وترفعها اليه
 Fol. 161a. 45 ما جاء في الغنا واخبار المغنين
 والقيان
 Fol. 178b. 46 ما جاء في الموالة والتطفيل
 Fol. 190b. 47 في انواع السير والاخبار وعجائبها
 وفنون الاشعار وغرائبها
 Fol. 245b. 48 في مدح الاشراف والنوادر
 Fol. 265a. 49 في جمل التاريخ

The MS. appears to have been transcribed from a defective copy. Four blank pages have been left after fol. 123, and three after fol. 161. Bāb 49 is unfinished, breaking off in the middle of the account of the successors of Alexander, ملوك الطوائف; Bāb 50, which, according to the table of contents, contained prayers, نفي الادعية الصالحة, is wanting.

This volume was apparently written about the same time as the first, but by another hand and in a larger character. Both volumes were purchased by Kremer in 1849 at Aleppo.

1139.

Or. 3880.—Foll. 66; 8 in. by 5½; 14 lines, 3⅞ in. long; written in fair Neskhī, apparently in the 17th century. [GLASER, no. 168A.]

الغرر والدرر

A collection of anecdotes relating to noble and worthy sons; ascribed to Ḥujjat al-Dīn Abu Ḥāshim Muḥammad B. Muḥammad B. Muḥammad B. al-Muzaffar al-Makki.

قال الشيخ الامام العالم الحافظ الثقة الاوحد Beg. الصدر حجة الدين برهان الاسلام ابو هاشم محمد بن محمد بن محمد بن المظفر المكي صان الله قدره ورفع ذكره امين

الحمد لله المحمود باقوال المهتدين واحوال المقتدين

After showing, by verses of the Coran and sayings of the Prophet, that a worthy son is the greatest of blessings, the author proceeds to say that he had divided his work into five Bābs, and had given it the above title: وقد جعلت ما تضمنه هذا الكتاب خمسة ابواب الباب الاول الواسطة اليتيمة الباب الثاني الغرر العوالي الباب الثالث النجب [الغيب] التوالى الباب الرابع النكت الكرام الباب الخامس الفقر الخواتم وسميته بالغرر والدرر

But another title is written, by the same hand as the text, on the first page, namely, كتاب انباء نجباء الابناء, and a similar designation is applied to the work in the following passage, fol. 15: وهذا خبر انتظام درر انباء الابناء: النجباء. From this it appears that the real author is Ḥujjat al-Dīn Muḥ. B. Abi Muḥ. B. Muḥ. Ibn Zafar al-Ṣikilli (died A.H. 565), who is stated to have written, besides his better known work, Sulwān al-Muṭāʾ, another entitled Anbā Nujabā al-Abnā. Haj. Khal., who notices the latter, vol. i., p. 443, quotes the initial words, which are all but identical with the beginning of the present copy. It is the eighth of Ibn Zafar's works in the list drawn up by the author. Amari states that the Paris Library possesses two copies of it, and that al-Ghurur is the title of an abridgment due to the author. See Solwan el-Mota, p. xxxv. A similar title, الدرر والغرر في انباء نجباء الابناء, is given by Ahlwardt, Glaser'sche Sammlung, no. 32, s, with the following author's name: محمد بن محمد بن ظفر المكي

The present copy is defective in various places and at the end. There are lacunæ after fol. 6, 16, 20, 40, 42, and 44, and some of the extant fragments have been transposed, so that the order of the Bābs is interverted. They begin respectively as follows:

Fol. 2b.	I. واسطة اليتيمة
Fol. 16a.	II. الغرر العوالي
Fol. 24b.	IV. النكت الكرام
Fol. 34b.	V. الفقر الخواتم
Fol. 66b.	III. النجب التوالى

The first story relates to 'Abd al-Muṭṭalib and to the boyhood of Muḥammad; the others belong mostly to the early times of

Islamism. The several narratives have the heading *درة زين لقرّة عين*, and some are followed by an explanatory section entitled *تفسير الفاظ اشتمل عليها هذا الخبر*.

For other copies, see Pertsch, no. 1780; Houtsma, Brill's Catalogue, no. 191; and the Khedive's Library, vol. iv., p. 308.

1140.

Or. 3181.—Foll. 125; 9½ in. by 7; 19 lines, about 4½ in. long; written in fair, large, and bold Neskhi, with occasional vowels; dated in the last decade of Šafar, A.H. 586 (A.D. 1190). [KREMER, no. 190.]

A collection of select verses, anecdotes, and elegant pieces in prose, imperfect at the beginning, and without author's name.

Beg. *عاودة غناه والاسير وافاه فداءه ثم استخفى*
الطرب له واستهوانى الابتهاج به حتى خرجت عن حد
الثياب وزالت مكاني بمرات

The first verses the author of which is named are found, fol. 2*b*, with the heading: *لابن ابي اسامة الى السديد الطيب*. They begin:

قيل لى ايها الصديق الابرء
عذك ان الجباع قلت يضر

The author appears to have lived in Egypt about the close of the Fātimide Dynasty, and to have belonged to the Shī'ah sect. He uses the Shī'ah formulas *عليه السلام* and *صلوات الله عليه* after the names of 'Ali and of al-Ḥasan (foll. 29*b*, 39*b*), and speaks of the disappearance of "al-Imām" al-Ḥākim.

The latest poets quoted are such as lived in Egypt about the middle of the sixth century of the Hījah, as Maḥmūd B. al-Kāḍi al-Muwaffīḡ (Ismā'il) Ibn Kādūs, who

died A.H. 551 (Ḥusn al-Muḥādarah, vol. i., p. 324), and al-Kāḍi al-Mu'addib (Ḥasan B. 'Ali), who died A.H. 561 (*ib.*). As the latter is spoken of as dead, the work must have been compiled between A.H. 561 and A.H. 586, the date of the MS.

Some leaves are evidently lost, others apparently transposed. There is no sign of a general systematic arrangement, although a few rubrics are found here and there, such as *فصل فى وصف الاشتياق من الجواب* [sic], fol. 30*a*; *من اخبار النساء*, fol. 37*b*; *ما جاء فى*, fol. 50*a*; and *حمد النبيذ وذمه وتحليله وبحريمه*, fol. 90*b*. The poets most frequently quoted are Ibn al-Rūmi, Ibn al-Mu'tazz, Abu Nuwās, and al-Mutanabbi.

Most of the anecdotes relate to the Abbāside Khalifs. The longest piece in prose is Abu 'l-'Alā's introduction to his *Luzūm mā lā yalzam*, foll. 94*a*—103*b*. A document of some historical interest is found at fol. 67*b*. It is a bulletin recording the death of the Egyptian Wazir 'Abbās (B. Abi 'l-Futūḡ) and the surrender by the Franks of his son Naṣr to al-Malik al-Šāliḡ B. Ruzzīḡ in Cairo: *نسخة السجل بالبشرى بوصول نصر بن عباس الى المعزمية المحروسة*

It is dated two nights before the end of Rabī' I., A.H. 505, an obvious clerical error for A.H. 550. See Taghribirdi, Add. 23,882, fol. 134; Abulfedā Annales, vol. iii., p. 538; and Kāmil, vol. xi., p. 128.

The latter part of the MS., foll. 106—125, contains a fragment of a history of the prophets, beginning and ending abruptly. It relates to Loḡmān, Isaiah, and Daniel. The first paragraph begins: *قال الحسن بلغنى*
ان لقمان الحكيم كان ازهد اهل زمانه وكان الله قد بسط
له فى الدنيا وقد اثنى عليه فى كتابه

The next following chapters are:

Fol. 107a. قصة شعيا النبي عليه السلام والمالك
صديقه ومجى سنحاريب ملك بابل الى بيت
المقدس

Fol. 112a. قصة بخت نصر ودانيال عليه السلام

In this last chapter there occurs a curious story about an alleged father of Bukht-naṣṣar, a learned man called Badisah, who lived in Upper Egypt, and to whom it was foretold that his son would once conquer Egypt and lay it waste.

The fragment does not belong to the known works of al-Kisā'i or al-Tha'labi on the same subject.

1141.

Or. 3630.—Foll. 120; 6 $\frac{3}{4}$ in. by 5; 17 lines, 3 $\frac{3}{4}$ in. long; written in neat Neskhi, with all the vowels; dated al-Karak, Friday, 25 Dulhijjah, A.H. 867 (A.D. 1463).

[G. C. RENOARD.]

I. Foll. 2—24. Edifying anecdotes relating mostly to holy men, extracted, according to the following title prefixed by the transcriber, from the work entitled *الربع العامر* by Abu 'l-Faraj 'Abd al-Rahmān B. 'Ali Ibn al-Jauzi, who died A.H. 597: *حكايات من الربع العامر مما جمعه الشيخ الامام العالم الحافظ جمال الدين ابي الفرج عبد الرحمن بن علي بن محمد بن علي بن الجوزي قدس الله روحه*

On the same page, and by the same hand, there is a short biographical notice of Ibn al-Jauzi. No work of the above title is to be found in the lists of Ibn al-Jauzi's writings included in the *Mir'āt al-Zamān*, Add. 23,279, fol. 103, and in *Ta'rikh al-Islām*, Or. 52, fol. 119; but neither of those lists, long as they are, professes to be exhaustive.

The present selection, which in the colophon is called *ملتقط الحكايات*, begins: *حكاية توفى ولد صغير لبعض صالحى شمشاط فراه ابوه فى النوم وقد شاب راسه*. It consists of a number of detached and unnumbered narratives, each of which has the rubric *حكاية اخرى*.

II. Foll. 25—118. An abridgment of the work entitled *غرر الخصائص الواضحة وعرر النقايس الفاضحة* by Muḥammad B. Ibrāhīm B. Yaḥya al-Kutubi (see above, no. 747).

الحمد لله الذى جعل اللسان عنوان عقل الانسان . . . وبعد فاني طالعت كتاب غرر الخصائص الواضحة وعرر النقايس الفاضحة لمحمد بن ابراهيم بن يحيى الكتبي وتصفحت مضمونه وانتخبت عيونه

The abbreviator, whose name does not appear, follows the division of the original work. Another epitome is noticed in the Vienna Catalogue, no. 388.

Copyist: *قاسم بن محمد بن عمر الامام بالكرك المحروس*

The MS. is mentioned in Dr. John Lee's Catalogue, no. 37.

1142.

Or. 3184.—Foll. 114; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; about 30 lines, 5 $\frac{1}{2}$ in. long; written in coarse and cursive Neskhi, apparently in the 18th century. [KREMER, no. 193.]

The latter half of a vast compilation of traditions relating to the prophets, Muḥammad, the first Khalifs and saints, with religious exhortations, select verses, and anecdotes; without author's name.

It is designated in the colophon as *الجزو* *محاورة*. The real title is: *الثانى من مسامرات الابرار ومسامرة الاخيار*, and the author is the

famous Sufi, Muḥyi al-Dīn Muḥammad B. 'Alī Ibn al-'Arabi, who died A.H. 638.

The work has been lithographed in two volumes, Cairo, A.H. 1282, and reprinted in the same place, A.H. 1305. The sources of the author, as enumerated in the preface, have been given by Hammer, Handschriften, no. 72, and the contents are briefly stated by Flügel, Vienna Catalogue, no. 385. For other copies, see Uri, no. 318; the Leyden Catalogue, 2nd ed., nos. 482—4; and the Khedive's Library, vol. iv., p. 319.

The present MS. begins with a rubric so faded as to be illegible. It probably read: خبر عبد الله بن الثامر والاخود. The text begins: روينا من حديث ابن اسحاق حدثني يزيد بن زياد عن محمد ابن كعب القرظي قال كان اهل بجران اهل شرك يعبدون الاوثان

The contents correspond with the second volume of the Cairo edition of A.H. 1305, from page 9 to the end.

1143.

Or. 3194.—Foll. 264; 8 in. by 6; 21 lines, 3½ in. long; written in fair Neskhi, probably in the 19th century. [KREMER, no. 203.]

النطق المفهوم من اهل الصمت المعلوم

A compilation of traditions and anecdotes relating to the speech, articulate or mute, of animals, plants, and inanimate things.

Beg. الحمد لله الذي انطق الجمادات المخلوقات وبعد فهذا كتاب ناطق بوحدانيته مظهر عجائب قدرته ذكرت فيه نطق الحيوانات التي ليست بذاتية والجمادات الصامتة معجزة لانبيائه وكرامة لاوليائه فهو تنبيه الغافلين الخ

The author's name, Shihāb al-Dīn Aḥmad

B. Tughar, does not appear in the text, but in the following title, written on the first page: كتاب النطق المفهوم من اهل الصمت المعلوم تأليف الشيخ الامام والحافظ الهمام الشيخ شهاب الدين احمد بن طغررضي الله عنه والمسلمين

In a MS. noticed in the Khedive's Library, vol. vi., p. 207, and in an edition printed in Cairo, A.H. 1281, the same name with the addition of Beg is found on the title-page, viz. : الشيخ الامام والحافظ الهمام احمد بن طغر بك

No notice of this Ibn Tughar Beg has been found; but it appears from the work itself that he lived in Egypt about the close of the seventh century of the Hijrah. He has occasional references to places in or near Cairo, as the Khānḳāh al-Mu'izziyyah, the Mount Muḳaṭṭam, and to other Egyptian localities, such as Akhṣāṣ in the Fayyūm. In one passage, fol. 188a, he mentions the death of the Kāḍī Tāj al-Dīn 'Abd al-Wahhāb B. Khalaf, who died A.H. 665 (v. Orientalia, vol. ii., p. 253), as an event of his time.

In a MS. described by Pertsch, no. 626, the author is called Nāṣir al-Dīn Abu'l-'Abbās Muḥ. B. Tughril, and is stated to have died in Ḥamāh, A.H. 737. This appears to be due to a confusion between two similar names. There was a traditionist called Nāṣir al-Dīn Muḥ. B. Tughril, who was born in Damascus, A.H. 693, and died in Ḥamāh, A.H. 737; but there is no mention of his having lived in Egypt, or of his having written any such work. See al-Durar al-Kāminah, Or. 3044, fol. 77; Orientalia, vol. ii., p. 366; and Taḍkirat al-Ḥabīb, Add. 7335, fol. 109, margin.

Haj. Khal., vol. vi., p. 354, ascribes a work similarly entitled, النطق المفهوم, which, however, he does not appear to have seen, to Abu'l-Faraj Ibn al-Jauzi. The same

author's name is mentioned, perhaps on the authority of Haj. Khal., in connection with several MSS., which undoubtedly contain the same work. See Hammer, *Biblioteca Italiana*, vol. xlix., p. 21, no. 239, where the contents are stated; Pertsch, nos. 624-5; Rosen, *Institut*, no. 26; Preston, *Biblioth. Burekhardt.*, p. 52, no. 84; the *Rifā'iyyah*, no. 219, and Houtsma, no. 192. It must be observed, however, that the work is evidently later than Ibn al-Jauzi's time, and that no such title is to be found in the very full list of that author's writings, which his grandson gives in the *Mir'āt al-Zamān*, Add. 23,279, foll. 103—5.

There is yet another author's name in a MS. described as autograph in the Paris Catalogue, no. 3557, and dated A.H. 1001, namely, 'Ali al-Marāghi al-Ḳabbāni.

There are apparently two editions of the work, one of which has a beginning different from the above, namely: الحمد لله مستحق الحمد في جميع الحالات. See Pertsch, no. 624, and Ahlwardt, *Glaser'sche Sammlung*, no. 39.

The work is divided into six parts (Kism), subdivided into Bābs, as follows: I. Speech of living things, in nine Bābs, fol. 2b. II. Speech of rational beings after death, in three Bābs, fol. 105a. III. Speech of inanimate objects, in seven Bābs, fol. 149a. IV. Collective voices issuing from deserts, نطق جماعة من الغيافي, in two Bābs, fol. 164a. V. The moanings of various things, in three Bābs, fol. 186b. VI. Hints and signs which supply the place of speech, in four Bābs, foll. 191a—264b.

1144.

Or. 3609.—Foll. 95; 8¼ in. by 5; 19 lines, 2½ in. long; written in small Neskhi; dated Algiers, Sha'bān, A.H. 1093 (A.D. 1682).

A collection of anecdotes and select verses, by 'Ali B. 'Abd al-Raḥmān B. Hudail B. Muḥ. B. Hudail al-Fazāri, with the following title:

كتاب مقالات الادباء ومناظرات النجباء مما عني بتأليفه واحتفل بتصنيفه وتنميته لحزاة مولانا امير المؤمنين الغنى بالله تعالى محمد بن مولانا امير المسلمين ابي المجاج يوسف ابي الوليد اسماعيل بن نصر الانصارى الخزرجى رضى الله تعالى عنهم عبد نعمتهم الناشى فى كنف حرمته على بن عبد الرحمن بن هذيل

الحمد لله الذى خلق الانسان وعلمه البيان . . . وبعد فان الادب حلية المعارف وديمة المعارف

The preface includes a dedication to the above-named prince, there called امير المسلمين, ابو عبد الله محمد بن يوسف بن نصر فاتيت بجملة وافرة من حكايات الادباء ونوادر الظرفا وامثال الحكماء من النظم والنثر ما رق لفظه وعذب معناه ومزجت القول (الهزل) بالجد كامتزاج الما بالمدام

The work consists of a hundred chapters (Maḳālah), each of which is divided into five parts, viz., a narrative حكاية, a curious anecdote نادرة, a proverb مثل, a precept وصية, and verses شعر. The anecdotes relate, for the most part, to the Umayyades and the early Abbasides, and many are ascribed to al-Aṣma'i. The latest author quoted is the Maghribi writer, Ibn Sa'id ('Ali B. Mūsa), who died A.H. 685. See above, no. 696.

The prince to whom the work is dedicated was the sovereign of Lisān al-Dīn Ibn al-Khaṭīb, viz., al-Ghani-billah Muḥammad B. Yūsuf B. Ismā'il B. Faraj B. Naṣr, who succeeded to the throne of Granada, A.H. 755, and whose chequered reign extended to A.H. 793. See Casiri, vol. ii., p. 306, and Gayangos, *Mohammedan Dynasties*, vol. ii., pp. 357—368.

A distich addressed to that prince by the author, Ibn Hudail al-Fazāri, is quoted by al-Maḥḥari, vol. ii., p. 428. The author is mentioned by Casiri, vol. ii., p. 326, as the historian of Granada.

Copyist : محمد نجل المرحوم الشيخ احمد الحنفى

1145.

Or. 3178.—Foll. 236; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; from 21 to 25 lines, 4 in. long; written probably in Spain, in a fair and distinct, partly vocalized, Maghribi character; dated Dul-ka'dah, A.H. 897 (A.D. 1492).

[KREMER, no. 188.]

I. Foll. 1—138. A copious collection of rare anecdotes, witty answers, select verses, maxims, proverbs, and historical notices, by Abu Bakr B. 'Āṣim, who gave it the following title: حدايق الزهار فى مستحسن الاجوبة والمضحكات والحكم والامثال والحكايات والنوادر

الحمد لله الذى نطق بجمده مواده الاسنة
فى رياض الانكار

The preface is taken up with the praises of the king, to whom the work is dedicated, namely, ناصر الدنيا والدين فخر الملوك والسلطين امير المسلمين المستغنى بالله ابى الحاج يوسف ابن مولانا امير المسلمين الغنى بالله ابى عبد الله ابن مولانا امير المسلمين الحاج ابن مولانا امير المسلمين ابى الوليد بن نصر

This prince, Nāṣir al-Dīn Abu'l-Ḥajjaj Yūsuf, succeeded his father, al-Ghani-billah Abu 'Abdallah Muḥammad, on the throne of Granada, A.H. 793, and died A.H. 798. See Gayangos, Mohammedan Dynasties, vol. ii., p. 368, and Appendix A, p. xlii. His short reign gives an approximate date to the work.

The author's name is written, not by the copyist, but by a contemporary hand, at the top of the first page: قال الشيخ الامام العالم الرئيس للجيل ابو بكر بن عاصم قدس الله روحه

Casiri notices, under no. 1088, another work of the same writer, entitled تحفة الحكم, and says that Abu Bakr B. al-'Āṣim al-Ḳaisi, Ḳādi al-Jamā'ah in Granada, was born A.H. 760, and died A.H. 829. Haj. Khal., however, vol. ii., p. 226, gives to the same work a later date, A.H. 835, and calls the author Abu Bakr Muḥ. B. Muḥ. B. 'Āṣim al-Ḳaisi.

In the Paris copy of the Ḥadā'ik al-Azhār, no. 3528, the author is called Abu Bakr B. Abi Yaḥya B. 'Āṣim, Wazir of Abu'l-Ḥajjaj Yūsuf II.

The work is divided into six parts, called حديقة, which are enumerated, with their subdivision into Bābs, at the end of the preface. The following are the headings of the six Ḥadīkahs:

I. فى المجابة البديهة والمخاطبة المرصية Fol. 3b.

II. فى مداعبات يستجلب بها السرور ومضحكات تبيل اليها النفوس وتنشرح بها الصدور Fol. 33b.

III. فى نوادر اولى العقول والالباب وحكايات المستخفين والمغفلين من المولدين والاعراب Fol. 64a.

IV. فى الوصايا والحكم Fol. 93a.

V. فى امثال العامة وحكمها Fol. 97b.

VI. فى الحكايات الغريبة والاحبار العجيبة Fol. 103a.

The fifth of the above sections contains common proverbs in alphabetical order.

II. Foll. 139—156. The eighth book of a collection of anecdotes, entitled Salwat al-

Aḥzān, or "Comfort in Sorrow," by Abu 'l-Faraj 'Abd al-Raḥmān B. 'Alī al-Jauzī (d. A.H. 597).

قال الشيخ الفقيه ابو الفرج عبد الرحمن بن علي الجوزي الحمد لله على تصريف العبر عند سماع التواريخ والسير . . . هذا هو الكتاب الثامن من كتاب سلوة الاحزان يشتمل على حكايات مستطرفة مستحسنة فيها عبر وقد قيل الحكايات تحف الجنة

This work is not noticed by Haj. Khal.; but it is included in the list of Ibn al-Jauzī's works in *Ta'riḥ al-Islām*, Or. 52, fol. 120, and also, under a somewhat different form of title, *سلوة الحزون*, in a similar list, *Mir'āt al-Zamān*, Add. 23,279, fol. 104.

This eighth book contains narratives, *حكايات*, bearing consecutive numbers from 1 to 71; but there is after fol. 154 a considerable lacuna, extending from the 21st to the 69th story.

III. Foll. 156—164. Miscellaneous extracts, including: 1. Chapters from medical works, *فصول من كتبه علماء الطب*, fol. 156*b*. 2. A short piece on the disadvantages and the attractions of the town of Ṣafad, fol. 159*b*. 3. A letter written by Sultan Bāyazīd II. to Abu 'l-Ḥasan 'Alī, king of Granada (A.H. 882—7; see Gayangos, *Mohammedan Dynasties*, vol. ii., p. 369, Appendix, p. xcii.) referring to the death of his father and announcing his own accession; dated Jumāda I., A.H. 887, fol. 162*a*.

IV. Fol. 165—236. The last two chapters of a collection of sayings and anecdotes by an unknown author, containing stories of clever men and of foolish or absent persons.

The first chapter, with the heading *ذكر فمن المنقول*: *طرف من اخبار فطناء الاذكياء* روى ابو الزناد عن الاعرج عن ابيه مريّة ان رسول الله

صلى الله عليه وسلم قال خرجت امرأتان ومعهما صبيان فعدا الذيب على احدهما

The stories begin mostly with the words *ومن المنقول*, and the authorities quoted are generally early writers or traditionists. No reference to later works has been noticed.

The second chapter begins, fol. 182*b*, as follows: *الباب الثاني في ذكر طرف من اخبار الحمقا والمغفلين انما ختمت هذا الكتاب بذكر اخبار الاذكياء والمغفلين لانه سبق من الاذكار والمواعظ والاخبار ما ايسره يحرك الذائم وينبه الفطن وفي هذا الاخبار ترويح للقلوب*

From this it is evident that the first part of the work dealt in pious exhortations and edifying stories.

The second chapter ends, fol. 196*b*, with the words *والحمد لله وحده*. The remaining portion of the MS., although written, without any break, in continuation of the above, consists of extraneous matter on various subjects. It begins with a passage quoted from the *غرر الدرر*, probably the work so called of al-Ghazzālī (Haj. Khal., vol. iv., p. 119), and includes sayings of sages, anecdotes of holy men, some short cosmographical chapters treating of the creation of the world, of mountains and deserts, of fortified towns, of the wonders of the world, of remarkable buildings, of seas, rivers, and of the first inhabitants of the earth. This is followed by legendary narratives relating to the prophets, to events mentioned in the Coran, to the state of souls after death, and to the apparition of holy men in dreams.

1146.

Or. 4369.—Foll. 214; 8½ in. by 5; 21 lines, 3 in. long; written in fair small Neskhi; dated 5 Jumāda I., A.H. 1216 (A.D. 1801). [BUDGE.]

عيون الاخبار

A copious compilation of religious and moral precepts, traditions, and edifying anecdotes, by Abu Muḥammad 'Isa B. Aḥmad al-Andalusi, with this title: هذا كتاب عيون الاخبار تصنيف الشيخ الامام العالم العلامة العابد الزاهد المحقق القدوة ابي محمد عيسى ابن احمد الاندلسي نفعنا الله به

الحمد لله الذى فطر السموات والارض بقدرته Beg. ... فاني لما نظرت في كتب العلماء المتقدمين وقرات احاديث الائمة المحدثين ... اجابتنى نفسى الى جمع هذا الكتاب وسميته بكتاب عيون الاخبار فجمعت الاحاديث فيه من العلوم النافعة ما كان متفرقا في الاحاديث والفت كل كلام الى مثله وشبهه ... وحذفت منه الاسانيد مخافة التتويل ... وذكرت فيه جملا من فرائض الاسلام والواجبات الشرعيات الخ

The work is divided into a number of Bābs, a table of which is found on the fly-leaf. They deal for the most part with religious or moral subjects. The headings of the first three are: 1. باب في اعتقاد الوحدانية. 2. باب في ذكر عداوة ابليس; واثبات الربوبية. 3. باب في ذكر معرفة النفس وهواها. fol. 7b; and 4. باب في ذكر شهواتها. fol. 14a.

Beyond some early traditionists and Sufis, the author quotes no authority whatever. Most paragraphs begin with the vague heading ذكر في الخبر.

Haj. Khal. adds to the author's name the Nisbahs al-Lakhmi al-Ishbili, but gives no date. See vol. iv., p. 287. A copy is noticed in the Paris Catalogue, no. 3546.

1147.

Or. 2797.—Foll. 296; 8 in. by 6; 16 lines, 3½ in. long; written in fair Neskhi; dated

Thursday, 13 Rabi' I., A.H. 1052 (A.D. 1642). [GHANDOUR BEY.]

A miscellany containing notices of poets and historical extracts; compiled by al-Ṣāliḥi, with this title: هذه سفينة الصالحى تغمدہ الله برحمته

الحمد لله الذى اجرى فى بحار الافكار سفينة الفصاحة والبلاغة ... وبعد فهذه سفينة مشحونة بالدرر الثمينة من كل زوجين اثنين تبصرة لكل عيين من سجع محكم الفواصل والفقر كانه سجع الحمام فى السحر ونظم كانه العقود فى اجياد اللسان الغوانى

The author is not named in the text, and is only designated on the title-page by his Nisbah. The writer most generally known as al-Ṣāliḥi is Shams al-Din Muḥammad B. Najm al-Din B. Muḥ. al-Ṣāliḥi al-Hilālī, an eminent poet, who was born in Damascus A.H. 956, but was brought up in Mecca, and died A.H. 1012. No such work, however, is mentioned in the notice of his life in *Khulāṣat al-Athar*, vol. iv., p. 239, and, from internal evidence, it would appear that the work was written at an earlier date, possibly in the 8th century.

It begins with a classification of poets according to epochs, and with a dissertation on the comparative merits of some trios of contemporary poets, especially that of Jarir, al-Farazdaq, and al-Akḥṭal, and that of Abu Tammām, al-Buḥturi, and al-Mutanabbi. This is followed by notices on Labid, Abu Du'ayb Khuwailid, Ḥassān B. Thābit, al-Khansā, 'Abdallāh B. al-Ḥajjāj, &c. In the rest of the volume there is no systematic arrangement. The following are the principal subjects: Proverbs, with statements as to their origin, foll. 55—73. Extract from al-'Utbi's history of Sultan Maḥmūd, with notices of that Sultan's panegyrists and their poems,

fol. 86—115. Notices relating to Alexander, fol. 115—121. On the races of mankind and the influence of climate, fol. 121. On the pyramids, fol. 126—134. The Wazir al-Ṣāhib B. 'Abbād and his panegyrists, fol. 136—155. Al-Bākhari and contemporary poets, fol. 155—177. Badī' al-Zamān al-Hamadāni, with copious prose extracts, fol. 188—202. Rubā'iyyāt of Nizām al-Dīn al-Iṣfahāni, fol. 204. Notice of Burhān al-Dīn 'Alī B. Mūsā B. Arfa' Rās, fol. 310. Historical extracts relating chiefly to the early Khalifs and to 'Alī's contest with Mu'āwiyah, fol. 240—285.

The biographical notices relate mostly to poets and elegant writers of the first five centuries of the Hijrah. The latest poets mentioned are three who lived in Egypt under Baibars and Qalā'ūn, viz., al-Mufawwih al-Shihābi Maḥmūd, Badr al-Dīn Yūsuf B. al-Mihmāndār, and Muḥyi al-Dīn 'Abdallāh B. 'Abd al-Zāhir, who died A.H. 692 (v. fol. 84, 85). The latest work quoted is Masālik al-Abṣār, by Ibn Faḍl-allāh, who died A.H. 749 (fol. 48b).

The copyist, Muḥ. B. Muḥ. Khalīl, states at the end that the MS. had been transcribed from the original draft of the author.

A copy of the same work is described under the title سفينة البلغاء, but without author's name, in the Vienna Catalogue, no. 420. In another copy, entitled السفينة الكبرى, in the Paris Library, the author is also called al-Ṣālihi, without proper name. See Ahlwardt, Divans of the Six Poets, p. xxiv. A Majmū'ah by Muḥ. al-Ṣālihi, Houtsma, no. 162, is probably the same work.

Appended to the Saḥīnah, fol. 288b—292b, is a commentary on the Risālat al-Sakīfah, شرح رسالة السقيفة وما وقع فيها من الغريب للشجركبير

1148.

Or. 3704.—Foll. 161; 8 in. by 5½; 25 lines, 3¾ in. long; written in small and rather cursive Neskhī, apparently in the 17th century. [BUDGE.]

A collection of anecdotes, tales, and miscellaneous notices and extracts, imperfect at beginning and end.

The author's name does not appear, but his time and country may be inferred from the following passage, fol. 62b: وقد بلغنا عن الخضر عليه السلام حديث عجيب حين سأل سائل أخبرنا به الشيخ الإمام قاضي القضاة شمس الدين بن محمد ابن ابي بكر بن ابراهيم المعروف بابن النقيب قراءة عليه وأنا اسمعه بحلب

Shams al-Dīn Muḥ. B. Abi Bakr B. Ibrāhīm, called Ibn al-Nakīb, before whom the author heard the story thus introduced, in Ḥalab, was born A.H. 662, was appointed Qāḍī of Ḥalab A.H. 730, and died A.H. 745. See al-Durar al-Kāminah, Or. 3044, fol. 66a, and Orientalia, vol. ii., pp. 349, 382. But the author lived on to a much later period; for he quotes some writers who reached the ninth century of the Hijrah, such as Kamāl al-Dīn al-Damīri, fol. 145b, who died A.H. 808, and the author of ثمرات الاوراق, fol. 16b, i.e., Ibn Hījjab, who died A.H. 837. An incidental mention of اصحابنا الشافعية, fol. 31b, shows that he belonged to the Shāfi'i school.

There is no systematic arrangement in the work. The author appears to have written down his extracts from any book he was reading at the time. There are, for instance, consecutive extracts from the Mu'jam al-Buldān of Yāqūt, fol. 63 seqq., with chapters on seas (fol. 72b), mountains (fol. 76b), rivers (fol. 80a), and springs (fol. 81b), all alphabetically arranged. In another part, fol.

84 *seqq.*, there occurs a series of stories taken from the al-Faraj ba'd al-Shiddah of Abu 'l-Kāsim 'Ali al-Tanūkhī. Further extracts relating to the Court and State of the Fātimide Khalifs, fol. 28b, are borrowed from the work of Muḥyi al-Dīn Ibn 'Abd al-Zāhir, who died A.H. 692 (v. Arabic Catalogue, p. 557). Other writers frequently quoted are Ibn al-Jauzi, Sibṭ Ibn al-Jauzi, Ibn Khallikān, the author of Tuhfat al-Gharā'ib (v. Arabic Catalogue, pp. 612b, 772a), al-Dahabī, and the author of Masālik al-Abṣār.

The text begins abruptly in the middle of an anecdote relating to al-Farazdaq and 'Ali B. al-Husain, as follows:

ليقلب راسا لا ارى راس سيله
وعينا له حواء باد عيونها

قال فبعث اليه هشام فاخرجه فلما سمع على بن الحسين
رضي الله تعالى عنه بذلك ارسل اليه عشرة الاف درهم

It breaks off in the middle of an anecdote borrowed from al-'Iqd, and relating to Ḳāḍi Sharik.

A spurious beginning and a similar end have been added by a later hand.

1149.

Or. 4640.—Foll. 151; 8½ in. by 6.

[LANE.]

I. Foll. 1—118; 19 lines, 3¼ in. long; written in neat, partly vocalized Neskhi, with red-ruled margins; dated Tuesday, 16 Jumāda I., A.H. 1118 (A.D. 1706).

العنوان في الاحتراز من النساء

A collection of stories illustrating the baneful influence of women; by 'Ali B. 'Umar [in the MS. 'Amr] Ibn al-Batanūni al-Abūṣiri al-Shādili al-Hanafi.

الحمد لله رب العالمين . . . اما بعد فيقول
العبد الفقير المعترف بالعجز والتقصير على بن عمرو عبيد
اهل الحق والنظر المعترف بابن البتنوني الابوصيري
الشاذلي الحنفى . . . قد سألني بعض الاخوان في الله
تعالى ان اجمع له كتابا يشتمل على شئ من المواعظ
المختصة بالنساء الجاهلات الخ

In the early part of the work the author adduces instances of the mischief wrought by women from the history of the prophets, whom he takes in chronological order, dwelling chiefly on Adam, Abel, Noah, Joseph, David, Solomon, &c. He then passes on to Muḥammadan saints and other personages of Muslim history, concluding with some anecdotes the scene of which is laid in Cairo. His favourite authorities are Ibn al-Jauzi, al-Nasafi, the commentator of the Coran ('Umar B. Muḥ.), the anonymous author of the work entitled عقائى الحقائق, and Shams al-Dīn Ibn Ḳayyim al-Jauziyyah, who died A.H. 751.

The author lived about A.H. 900. He completed in that year a work entitled السر الصفى في مناقب سيدى محمد الحنفى, treating of the merits of a holy personage belonging to the Shādili order, Muḥ. al-Taimi al-Bakri, who died A.H. 847. See the Khedive's Library, vol. v., p. 67, and Pertsch, no. 1853.

The above title is that which is given in the preface. A somewhat different one is found on the title-page. It reads: كتاب
العنوان في مكايد النساء قالىف الامام العالم . . . على
بن عمر المعروف بابن البتنوني الابوصيري الشاذلي الحنفى

Copyist: محمد البرهيمى الزهرى الشافعى

For another copy, see Pertsch, no. 1233, where the author is called 'Ali B. 'Amr Ibn al-Matbūli al-Abūṣiri al-Shādili.

II. Foll. 119—187; 23 lines, 4 in. long;

written in cursive Neskhi, with red-ruled margins; dated Thursday, 27 Jumāda I., A.H. 1106 (A.D. 1694).

نزهة المتامل ومرشد المتاهل

A treatise on matrimony and its advantages, on the mutual duties of man and wife, and on the rules and observances prescribed by the Sunnah in connection with marriage; ascribed to Jalāl al-Dīn al-Suyūṭī.

الحمد لله الذى خلق من الماء بشرا فجعله نسبا وصهرا . . . وبعد فلما رايت نسا هذا الزمان يتزين بزي الفاحشات ويمشين فى الاسواق وهن للدين كالمحاربات وبكشفن وجوههن وايديهن عند الناس

The author's name is not found in the text, but it appears on the title-page; تاليف شيخ الاسلام والمسلمين وعمدة المتحققين . . . الشيخ جلال الدين السيوطي. The same name is found in a copy mentioned in the Khedive's Library, vol. ii., p. 179; but Haj. Khal. is quite right in doubting that attribution, vol. vi., p. 332, for the work is full of obviously apocryphal Hadiths, and no such title is to be found in the genuine list of al-Suyūṭī's works.

The treatise is divided into nine Fuṣūl, with the following headings: 1. فى فضل النكاح. 2. فى فوائده. 3. فى افادته. 4. فى اى الرجال خير. 5. ان لا تتزوج وما علاماتها. 6. فى حق الزوجة على الزوج وما. 7. فى حق الزوج على الزوجة وفضل خدمتها له. 8. فى اداب الوليمة واداب الدخول على المزفونة واداب. 9. فى اداب الولادة وحقوق الولد على. 10. الوالدين وفضائل حرمة العيال

احمد بن ناصف الشوبرى الازهرى Copyist:

1150.

Or. 3703.—Foll. 235; 9½ in. by 5½; 21 lines, 3¼ in. long; written in fair Neskhi, apparently in the 17th century. [BUDGE.]

تحفة الاصحاب ونزهة ذوى الالباب

A vast collection of sayings, anecdotes, historical extracts, and miscellaneous notices, without author's name.

الحمد لله المتفضل بالمنعم النان الذى خلق الانسان وعلمه البيان . . . اما بعد فهذا كتاب جمعته من كتب كثيرة فيه الغرائب والعجائب ما يسلى الهموم عن الهموم ويبدل الحزن فرحا والكرب فرجا

It is divided into five Kisms as follows:

I. فى العلم والادب وما يلحق بذلك. Fol. 2a.

II. فى الغزل وذكر ايام الشباب. Fol. 48b.

والنساء

III. فى ذكر الملوك والولاة والرسائل. Fol. 65a.

والمكاتبات

IV. فى ذكر نكت منتقاة من التواريخ. Fol. 96a.

وغرائب الاتفاق

V. فى فنون شتى مختلفة اللفظ. Fol. 194a.

والمعنى

The authors most frequently quoted are Ibn Khallikān, al-Dahabī, Ibn al-Jauzi, and al-Khazraji. The compiler appears to have lived in Yemen; many of his historical extracts relate to that country, and he gives, fol. 217, notices of scholars who visited it. The latest event mentioned is a flood, which occurred in Mecca, A.H. 887, fol. 194.

In a Berlin MS. described by Ahlwardt, no. 1157, the work is attributed to Shams al-Dīn Muḥ. al-Yamānī al-Sharjī, who died about A.H. 999. The same name is found in the Paris copy, no. 3556, while in another

MS., Landberg, no. 288, the work is ascribed to Kuṭb al-Dīn Muḥ. B. Aḥmad al-Nahrawālī al-Makki (d. A.H. 990).

There is a lacuna after fol. 1, the end of the table of chapters and the beginning of the first chapter being lost. There are also some gaps in the body of the volume.

1151.

Or. 1357.—Foll. 120; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 21 lines, $3\frac{3}{4}$ in. long; written in coarse Neskhi, apparently in the 19th century.

[SIR CHARLES A. MURRAY.]

زهوة الادبا وسلوة الغربا

A collection of humorous anecdotes, without author's name.

Beg. الحمد لله الذي ميز الانسان بقلبه واللسان . . . وبعد فان بعض الاخوان سألني ان اجمع له مجموع النوادر المضحكة والهزليات المطربة فاجبته الى ذلك وكان عندي اوراق متفرقة فاستنبطت منها ما يليق بهذا المجموع من الحكايات المضحكة الخ

The work is divided into twenty-eight Bābs, a list of which is given in the preface. The stories are in part obscene, and the language leans strongly to the vulgar speech. From incidental references to Egyptian localities, such as Būlāk and Kūs, it appears probable that the work was written in Egypt.

The contents have been fully described, from this very MS., by Flügel, Zeitschrift der D. Morg. Ges., Band xiv., pp. 534—8.

Another copy is mentioned by Pertsch, no. 2706, with a reference to a MS., Frank, no. 531, in which the author is called 'Umar al-Ḥalabi.

Copyist: محمد حسن السمانى

1152.

Or. 1184.—Foll. 210; $10\frac{1}{4}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{2}$ in. long; written in flowing Nestalik, in the 17th century. [ALEX. JABA.]

A copious compilation of poetical and historical extracts, and biographical notices of poets and other writers of all periods of Muslim history, down to the 11th century of the Hijrah; compiled by Sulaimān al-Ḥāfiẓ, who prefixed to it the following title:

كتاب مخبة المجمع وزهوة النواظر والمسامع يشتمل على قصائد وتواريخ ومواظ قد جمعها انقر الوري سليمان الحافظ

Beg. الحمد لله الذي خلق الانسان وزينه بكمال العقل وحسن النطق في اللسان . . . اما بعد فان الادب علم نفيس وصاحبه في المجالس صدر ورئيس

The work begins with a tract of Muḥyi al-Dīn Ibn al-'Arabi, whom the author calls his preceptor, استادى. It is entitled كتاب الاعلام, and contains upwards of 260 "hints," or short and profound utterances of inspired men. The other extracts are entered hap-hazard, as the compiler met with them in the course of his reading.

The author appears to have lived in Damascus, in the first half of the eleventh century of the Hijrah. His latest extracts are of writers who lived in that city about A.H. 1000, as Darwīsh Efendi (Muḥ. B. Aḥmad) al-Ṭālu'i, who died A.H. 1014 (Arabic Catalogue, p. 777a); Faiḍ-allah Efendi (B. Aḥmad Kāfzādah), who was appointed Kadi of Damascus, A.H. 999, and died A.H. 1020 (Khulāṣat al-Athar, vol. iii., p. 288); and al-Ḥasan al-Būrini, who died A.H. 1024. The latest is 'Abd al-Raḥmān B. Muḥ. al-'Imādi, Mufti of Damascus, who died A.H. 1051 (ib., vol. ii., p. 380), and who was still living when the work was compiled (see fol. 142a).

The author concludes the work with some religious poems and a piece in prose, of his own composition, foll. 204—210.

1153.

Or. 3145.—Foll. 60; $8\frac{1}{2}$ in. by 6; 19 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, in the 19th century. [KREMER, no. 155.]

اعلام الناس مما وقع للبرامكة من بني العباس

A collection of tales and historical anecdotes, mostly relating to the early Abbasides and to the Barmakides, by Muḥammad Diyāb al-Itlidi, who lived about A.H. 1100.

الحمد لله الذى انزل الكتاب المبين على
اشرف الانبياء والمرسلين

The work was printed in Cairo, A.H. 1279, and has often been re-printed since. See the Khedive's Library, vol. v., p. 11. An English translation by Mrs. G. Clerk was published in London, 1873.

For other copies, see the Arabic Catalogue, p. 683b; Rosen, *Notices Sommaires*, no. 184; and Pertsch, no. 2708. Wüstenfeld states, *Geschichtschreiber*, no. 588, that the work was completed A.H. 1100.

The present copy contains only the first portion, amounting to about a third, of the work, and corresponding with pp. 2—82 of the Cairo edition of A.H. 1279.

1154.

Or. 1187.—Foll. 411; $11\frac{3}{4}$ in. by $6\frac{1}{2}$; 31 lines, $3\frac{1}{2}$ in. long; written in small and neat Turkish Neskhi, with 'Unwān and gold-ruled margins; dated Monday, end of

Jumāda I., A.H. 1175 (A.D. 1761). Bound in stamped and gilt leather covers.

[ALEX. JABA.]

سفينة الراغب ودفينة المطالب

A vast compilation of extracts relating to various branches of Muslim science, principally to theology, metaphysics, Sufism, law, Arabic grammar, and chronology; by Muḥammad al-Rāghib.

الحمد لله الذى بوجوب وجوده انقطع تسلسل
سلسلة الحاجات وبعده فيقول الفقير الى آلاء
ربه ذى المواهب محمد المدعو بين اترابه بالراغب هذه
اوراق اثبت فيها ما تعلق نظرى اليه من الابحاث اللطيفة
وتحديق بصرى عليه من الفوائد الطريفة عند اثناء المطالعة

The author is the celebrated Wazir, better known as Rāghib Pasha, who died A.H. 1176. See Hammer, *Gesch. des Osm. Reiches*, vol. viii., p. 256, and *Osm. Dichtkunst*, vol. iv., p. 185. The same year is given as the date of composition in *Āthār i Nau*, Haj. Khal., vol. vi., p. 586. The contents, which are not systematically arranged, are fully stated in the Vienna Catalogue, no. 411.

At the end of each extract its source is indicated, and original observations added by the compiler are distinguished by the words: كتبه الفقير محمد راغب الوزير. A tabulated index of contents occupies six pages at the beginning.

The work has been printed in Bulak, A.H. 1255 and 1282. See the Khedive's Library, vol. vi., p. 149.

FABLES AND TALES.

1155.

Or. 2715.—Foll. 107; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 23 lines, 4 in. long; written in a fair Maghribi

character, with red-ruled margins; dated beginning of Shawwāl, A.H. 1143 (A.D. 1731).

[A. C. BURNELL.]

كليلة ودمنة

Kalilah and Dimnah, in the version of 'Abdallah Ibn al-Muḳaffa'.

مقدمة قدمها ابن سنجوان الفارسي ذكر فيها ما كان من اولية السبب الذي من اجله عمل بيدنا بن قيس الفيلسوفى الهندى الكتاب الذى سماه كليلة ودمنة

Compared with the edition of S. De Sacy, the text presents considerable verbal or material variations, a different arrangement of the chapters, and an additional story, that of the king of the rats. The order of the fourteen chapters agrees with that of the index of the Florentine MS. as given by Guidi, *Studi sul Testo Arabo*, p. 7, with the exception that the fable of the king of the rats is inserted between the fifth and the sixth chapters.

Contents: Preface of Ibn Sanjawān (سنجوان) al-Fārisi (De Sacy's Bihnūd B. Saḥwān), including the story of the king Daishalam and the sage Baidanā, and an account of the origin of the book, fol. 2b (towards the end, fol. 10a, there is a table of the fourteen chapters in the same order as they are found in the body of the MS., but omitting the story of the king of the rats). Mission of Barzūyah to India, fol. 12a. A chapter on the scope of the book (باب غرض الكتاب), by Abu'l-Ma'ālī 'Abdallah B. al-Muḳaffa', fol. 15b. Life of Barzūyah, fol. 18b. The lion and the ox, fol. 25a. Trial of Dimnah, fol. 45a. The ring-dove, fol. 53b. The owls and the crows, fol. 62a. The story of Iblād and Bilād (باب ابلاد وبلاد), fol. 71b (the name of the queen is written throughout Abrākht,

ابراخت). Story of Mihrān (مهران), king of the rats, and how he took counsel with his three Wazirs, namely, Du-dāmah, Shira', and Baghdād, about the best means of getting rid of the cats, fol. 82a (in substantial agreement with the text published, with a German translation, by Nöldeke, *Abhandlungen der K. Ges. der Wissenschaften zu Göttingen*, Band xxv., pp. 53—68. See also the abstract of S. de Sacy, *Kalila and Dimna*, pp. 61—63; Bichell's German translation, from the early Syriac version, *Kalilag und Damnag*, pp. 114—123, and Guidi, p. 99). The rat and the cat, fol. 87a. The king and the bird Firah (فيرة), fol. 90a. The lion and the fast-ing jackal (الشعهر الصوام), fol. 92a. The ape and the tortoise, fol. 96a. The hermit and the weasel, fol. 99b. The lioness and the horseman, fol. 101a. The hermit and his guest, fol. 102a. The wayfarer and the goldsmith, fol. 103a. The king's son and his companions, fol. 104b.

The work was printed in Cairo, A.H. 1249, and has been often re-printed since there, as well as in Beirut. See the Khedive's Library, vol. iv., p. 295, and, for MSS., the Arabic Catalogue, pp. 317, 662; Aumer, no. 615; Pertsch, no. 2691; the Leyden Catalogue, 2nd ed., no. 535; the Paris Catalogue, nos. 3465—80; &c.

1156.

Or. 4044.—Foll. 207; 11 in. by 7 $\frac{3}{4}$; 15 lines, 5 in. long; written in fair Neskhi, with frequent omission of the diacritical points, apparently in the 15th century.

[GLASER, no. 345.]

I. Foll. 1—135. Kalilah and Dimnah.

Beg. بعثة انوشروان برزويه الى بلاد الهند لانتساخ كليله ودمنه اما بعد فان الله تبارك وتعالى خلق خلقه برحمته وقواهم على عبادته

The first page, which has been supplied by a later hand, contains the beginning of the second chapter, Barzūyah's mission to India (De Sacy's edition, p. 31). The original writing, which begins fol. 2*a*, carries that chapter on to the end; but there is, after fol. 3, a lacuna of three or four leaves, corresponding to De Sacy's text from p. 35, line 5, to p. 42, line 12.

The text presents considerable variations from the printed edition, and differs from it in the order of the final chapters. The contents are as follows: Mission of Barzūyah, fol. 1*b*. The scope of the book (the preface of Ibn al-Muḳaffa'), with the heading كتاب كليله ودمنه, fol. 5*a*. Life of Barzūyah, fol. 10*a*. The lion and the ox, fol. 19*a*. Trial of Dimnah, fol. 50*b*. The ring-dove, fol. 63*b*. The crows and the owls, fol. 74*b*. The tortoise and the ape, fol. 90*a*. The hermit and the weasel, fol. 96*a*. The cat and the rat, fol. 97*b*. The king and the bird, fol. 101*b*. The lion and the jackal, fol. 104*b*. Hailār and his Wazīr Bailār, هيلار ووزيره بيلار (Bilar in Kalilag und Damnag, p. 93), fol. 111*a*. (The text of this last story is much fuller than in De Sacy's edition.) The traveller and the goldsmith, fol. 127*b*. The king's son and his companions, fol. 129*b*. The horseman, the lioness, and the jackal, fol. 133*a*. The hermit and his guest, fol. 134*b*.

The concluding speech of the philosopher to the king, fol. 135*b*, is longer than in the printed text, although the MS. breaks off before its termination.

There are in the margins sixty-six spirited coloured drawings, representing the various incidents described in the text, besides two whole-page drawings on foll. 86*b* and 87*a*.

II. Foll. 136—207. Sulwān al-Muṭā', a well-known collection of historical anecdotes

and tales, by Muḥammad B. Abi Muḥ. Ibn Zafar al-Sikilli, with this title in the same hand as the text: كتاب سلوان المطاع في عدوان الاتباع تأليف ابي عبد الله محمد بن ابي محمد بن ظفر الصقلي المنعوت بحجة الدين

هذا كتاب فيه خمس سلوانات السلوانة الاولى في التفويض الخ

For the life of the author, who died A.H. 565, see Ibn Khallikān, De Slane's version, vol. iii., p. 104, and Amari's introduction to his Italian translation, "Solwan el Mota', ossiano conforti politici," pp. 17—32. The work has been lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279. The above-mentioned Italian version has been translated into English and printed in two volumes, London, 1852.

The present copy omits the preface and begins at once with the first of the five Sulwānahs into which the work is divided. The text is that of the second, and more common, of the two editions distinguished by Amari, Introduction, pp. 68—71. It leaves out the fable of the two peacocks, which, according to Amari, p. 237, is peculiar to the earlier edition.

The five Sulwānahs begin respectively at foll. 136*b*, 151*b*, 167*b*, 181*a*, and 196*a*. The last is imperfect. The MS. breaks off, in the course of the story of the cowherd and the hermit, with these words: فقال الراعي افادنى العنا: بهذه البقر لانى. See Amari, p. 206, line 23, and the Tunis edition, p. 99, line 25. There is a large coloured drawing on the title-page and six smaller ones on the margins.

For other MSS., see Amari, introduction, p. 65; the Arabic Catalogue, pp. 663*a*, 695*a*, 502*b*; Pertsch, no. 2688; the Paris Catalogue, nos. 3503—3513; the Leyden Catalogue, 2nd ed., nos. 537—540; the Khedive's Library, vol. iv., pp. 263, 303; &c.

1157.

Or. 3900.—Foll. 139; 8½ in. by 6; 15 lines, 3¾ in. long; written in rather coarse Neskhi; dated Monday, 1st of Sha'bān, A.H. 1166 (A.D. 1753). [GLASER, no. 186.]

Another copy of Kalilah and Dimnah, with the heading: هذى الكتاب المسمى كليله ودمنه

تبصرة وذكرى لمن كان له فطنة

Beg. الحمد لله الذى انشا الموجودات من عدم الى وجود وارضاء الكائنات بنوره . . . اما بعد لما ريت الفطنة محجوبة عن الدراية بما فيه الكفاية للعقل الذائع لصاحبه احببت ان اولف كتابا فيه من صنوف الامثال

The above beginning, in which the anonymous writer claims for himself the authorship of the book, was probably prefixed to some earlier MS., from which the present is derived, in order to disguise its deficiency.

The genuine text begins, fol. 2a, line 3, with the following passage of the preface of Ibn Muḳaffa': البهايم والوحوش واجتمع لهم بذلك: ثلاث خصال, corresponding with p. 45, line 11, of De Sacy's edition.

The text differs in many particulars from the latter edition, and presents, towards the end, a different arrangement and an additional chapter.

Contents: Preface of Ibn al-Muḳaffa', wanting the first lines, fol. 2a. Mission of Barzūyah, fol. 7a. Life of Barzūyah, fol. 8b. The lion and the ox, fol. 17b. Trial of Dimnah, fol. 47b. The dove, the crow, the rat, the tortoise, and the gazelle, fol. 61a. The crows and the owls, fol. 73a. The tortoise and the ape, fol. 88a. The hermit and the weasel, fol. 92b. The rat and the cat, fol. 93b. The bird Finzah and the king's son, fol. 96a. The king of India and his Wazir Bilād, fol. 99b. The lion and the

fasting jackal, fol. 111a. The goldsmith, the leopard, and the ape, fol. 117b. The king's son and his three companions, fol. 121a.

The additional tale, foll. 127a—135b, is the story of the two halcyons and the Mirzam,* خبر العجوم والمرزم. It is intended to show the danger of confiding in an untrustworthy friend.

Beg. قال الملك للفيلسوف قد فهمت هذا المثل فاضرب لى مثل الشريكين المتفارضين اذا كان احدهما غاشا للآخر ذا غل وسوء فيه حريصا على الاستيثار بالبضاعة التى يشركان فيها والاحتوى عليها دونه

The male halcyon, having discovered a secluded pond full of fish, persuades his mate to transfer to it their nest. The Mirzam is secretly told of that plan by the female halcyon, who had an intimacy with him, and contrives to follow the pair to their new abode. In the end he induces the female halcyon to compass the death of her mate, after which he causes her to be devoured by a weasel.

The tale includes the three following subordinate stories: 1. The sick ape, who was told that the brain of a black dragon would heal him. 2. The king of the cats, who with his three Wazirs plotted the destruction of the wolf (on nearly the same lines as the story of the king of the rats). 3. The rats, which infested the cell of a hermit, and made terms with the hermit's weasel.

Owing probably to the transposition of a leaf in an earlier MS., there is at the end of this tale (fol. 135b, line 15, to fol. 137a,

* The Mirzam, or Murzim, is a water-fowl with long legs and neck, a hooked beak, and black-tipped wings, feeding principally on fish (Damiri, vol. ii., p. 380). The word is wanting in Arabic dictionaries. The 'Uljūm, vaguely described in the Kāmūs as a white bird, appears to be the halcyon (Dozy, Supplément, ii., p. 160).

line 9) a misplaced fragment of the life of Barzūyah (filling up a lacuna at fol. 16b of the MS., and corresponding with p. 73, line 7, to p. 75, line 9, of De Sacy's edition). This is followed by the final address of the sage to the king.

Another peculiar feature of this MS. is found at the beginning of the chapter on Barzūyah's mission. Barzūyah says to Anushirwan that he had read in the books of physicians of some herbs, growing on the mountains of India, from which a remedy was extracted which brought the dead to life. That passage, which occurs in the early Hebrew and Latin versions, was found by De Sacy in only one Arabic MS. See his preface, p. 23; also Benfey, *Pantschatantra*, vol. i., p. 60; Keith-Falconer, *Kalilah and Dimnah*, p. xxiii.; and Guidi, *Studii sul Testo Arabo*, p. 10.

Copyist : على بن اسمعيل الكوكباني

1158.

Or. 4593.—Foll. 168; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 11 lines, 4 in. long; written in fair Neskhi; dated Ḥaḍramaut, Thursday, 26 Duḥijjah, A.H. 1235 (A.D. 1818).

A metrical version of Kalilah and Dimnah, by Ibn al-Habbāriyyah.

Beg. الحمد لله العلى شانه
القاهر الذى علا برهانه

The author, whose full name is Nizām al-Dīn Abu Ya'la Muḥammad B. Ṣāliḥ al-Ḥāshimī al-'Abbāsī, was born in Baghdad, and died in Kirman, A.H. 504. Ibn Khalikān, *De Slane's translation*, vol. iii., p. 150, mentions the present version under the title *Natā'ij al-Fiṭnah fi Nazm Kalilah wa Dimnah*, which is not found in our MS., but is given on the title-page of the edition lithographed in Bombay, A.H. 1394.

In the prologue, the author, after praising the book of Kalilah as being by itself sufficient for the glory of India, says that in turning it into verse he followed the example of Abān al-Lāḥikī, who, although before him in point of time, did not come up to him in poetical merit :

لكننى اذ لم اجد مزيدا
عليهم نظمته مجيدا
متبعا فيه ابان اللاحق
وليس وهو سابقى بلاحق
ما قدم العصر مفيدا فضلا
قد يسبق الفرع الزكى اصلا
فان يكن اقدم منى عصرا
فانى الطف منه شعرا

He says, further on, that, not having found any liberal and accomplished patron with whose name he might adorn his book, he composed it for his own sake and for other men of taste and talent :

ولم اجد فى العصر ذا سباحه
يهتز للحكمة والفصاحه
انظمه من طمعى برسمه
مترجما ما صغت فيه باسمه
وانما نظمته لنفسى
والفضلاء انهم من جنسى

There is, however, in the lithographed edition, a prologue of some extent, from which it appears that the author originally dedicated the work to his former patron in Isfahan, the Wazir Majd al-Mulk Abu 'l-Faḍl As'ad B. Mūsā (d. A.H. 492), and sent it from Kirman to the physician Abu 'l-Faraj (Yahya B. Sa'id Ibn al-Talmīḍ, c. A.H. 500), requesting him to present it in his name to the Wazir on the festival of Nairūz. The same fact is recorded, at the end of our MS., in the

following lines : وقيل ان [ابن] الهبارية رحمه الله :
لما نظم من الكتاب باسم ابى الفضل الروشاني المستوفى
نقد مسودته الى الحكيم ابى الفرج بن التلميذ من كرمان
ولكفه عرضه في يوم النيروز

A similar statement is found at the beginning of the Bombay edition, where the author's patron is called ابو الفضل الدومستاني المستوفى. Although in the present text that dedication is suppressed, the name of Majd al-Mulk remains in the epilogue, where the author says that, thanks to the Wazir's auspices, he had completed the poem in ten nights :

بسعد مجد الملك دام ملكه
فوصفه در ولفظي سلكه
حررت في عشر ليال عقده
ولم اطق حتى استعنت جده

The earlier version, to which the poet refers, is mentioned in the Fihrist, pp. 119, 163, and 305, where the author is called Abān B. 'Abd al-Ḥamīd B. Lāḥiḳ B. 'Ufair al-Raḳḳāshi al-Lāḥiḳi. It was written for the celebrated Wazir Yahya B. Ja'far [read Khālid] al-Barmaki. See De Sacy, *Kalilah and Dimnah*, p. 30.

The contents of the present version will be seen from the following headings : باب
باب الاسد والثور وهو fol. 4b. برزوبه طيب فارس
مثل الرجلين المتحابين يقطع بينهما الوشاة الخونة الخ
fol. 15a. باب البحث [عن] شان دمنه fol. 60a.
باب الحماة المطوقة وهو ابتداء تواصل الاخوان الخ
fol. 75b. باب اليوم والغربان وهو باب المغتر بالعدو
باب القرد والغيلم وهو مثل الرجل fol. 88b. الخ
fol. 107b. الذي يطلب الحاجة حتى اذا ظفر بها اضاعها
باب الناسك وابن عرس وهو باب [من] عمل عملا
باب هيلار ملك الهند fol. 113b. بغير تثبت الخ

باب السنور والجرد الخ fol. 115b. ووزيرة بيلار الخ
fol. 138b. باب الطائر قبرة والملك الخ fol. 133a.
باب السامح fol. 143b. باب الاسد وابن اوى الخ
باب ابن الملك واصحابه الخ fol. 154b. والصائغ الخ
fol. 163a. باب الاسوار واللوبة والشعهر
fol. 165a. باب الناسك والضيف

The MS. was written for Capt. (now Col.) S. B. Miles.

Copyist : الشيخ محمد بن عبد الرحيم باوزير ساكن
برعرب حضرموت

1159.

Or. 3626.—Foll. 111; 9½ in. by 5¼; 27 lines, 3 in. long; written in small and neat Neskhī, with 'Unwān and gold-ruled columns; dated end of Jumāda I., A.H. 1069 (A.D. 1659).

[G. C. RENOUEARD.]

نظم كليله ودمنه

A metrical version of *Kalilah and Dimnah*, by Jalāl al-Dīn al-Ḥasan B. Aḥmad, called al-Naḳḳāsh.

Beg. الحمد لله الذى من شأنه
ان يضرب الامثال فى قرآنه

The author's name occurs in the following lines of the prologue, fol. 5b :

وبعد فالفتقر الضعيف السائل المقصر الخفيف
الحسن بن احمد للجلال لا زال محبوبا له الكمال
الناظم المعروف بالنقاش خلصه الله من الغواشى

It is found again in the epilogue, fol. 111 :
وبعد فالناظم للمنشور من ذا الكتاب المحكم المشهور
الحسن بن احمد للجلال لا زال محبوبا له الكمال

In the latter place the author says that he composed the present *Urjūzah* in the

space of a hundred nights, from the 20th of Dulka'dah, A.H. 828, to the 20th of the month of Šafar of the following year :

وقد تهيأ نظم ذى الارجوزة
بمقتضى الفاظها الوجيزة
في مائة من الليالى الشاتية
بفطنة مع ملئ مواتييه
اولها العشرون من ذى تعده
سنة ضحك مع وجود الشده
وختمها العشرون ايضا من صفر
ختمه الله بخير وظفر

In the prologue, after discoursing on philosophy and on the utility of apologues, and giving various precepts of morals and practical wisdom, the author says that the book of Kulailah (*sic*) and Dimnah, which Kisra had obtained from India, had been translated by that king's order into Pehlevi. After the Arab conquest, and in the time of Ma'mūn, that Khalif's Wazir, Ibn Barmak, having expressed a desire to learn the book by heart, Abān al-Lāhiki volunteered to turn it into verse for the Wazir's convenience, and submitted of his free will to a period of solitary confinement in order to carry out that task, which he performed in the space of three months. His version amounted to fourteen thousand verses. Five chapters, lost at the time of the invasion, في اوان الغارة, were subsequently restored by Šadaḡah B. Sind.

It is curious to notice that the author makes no mention of the original translation of 'Abdallah B. al-Muḡaffa', although it appears, from the above-quoted passage of the epilogue, that his versification was based upon a prose text, which could be no other than that standard version.

Four earlier metrical versions are on

record, namely, those of Sahl B. Nūbakht for Yahya al-Barmaki (Haj. Khal., vol. v., p. 238), of Ibn al-Habbāriyyah (no. 1158), of As'ad B. Muhaddab Ibn Mammāti, who died A.H. 606 (Ibn Khallikān, vol. i., p. 192), and of 'Abd al-Mu'min B. al-Hasan, who wrote A.H. 640—667 (Vienna Catalogue, vol. i., p. 469). For others see Fihrist, p. 305.

In the present copy the text runs on without any division or heading from fol. 21 to the end; but the titles of some sections have been added in the margins. The contents are as follows :

Prologue of al-Naḡḡāsh, fol. 4b. Preface of 'Ali B. Shahjawān, على بن شهجوان (De Sacy's *Gnidi's Jahūdḡā b. Sag'vān*; v. *Studii sul Testo arabo*, p. 7), containing the story of King Daishalam (ديشلم) with the sage Baidabā, and of the origin of the book, concluding with an enumeration of its fourteen chapters, fol. 10b. (There is a slight lacuna at fol. 11b, owing to which the beginning of the fable of the lark and the elephant is lost.) Mission of Barzūyah to India (De Sacy's second chapter), fol. 16b. Preface, ascribed to Buzurjmīhr, explaining the nature and scope of the book, fol. 21a. (It is, in reality, the preface of Ibn al-Muḡaffa', De Sacy's third chapter.) Life of Barzūyah, related by himself, fol. 26b. The lion and the ox, fol. 30b. Trial of Dimnah, fol. 54. The ring-dove, fol. 65a. The owls and the crows, fol. 72b. The tortoise and the ape, fol. 82b. The hermit and the weasel, fol. 85b. The rat and the cat, fol. 87a. The king of Kashmīr and the bird Finzah, fol. 88b. The lion and the jackal, fol. 91a. The story of Īlār (ايلار) and Abrakht (ابرخت) (De Sacy's *ايراخت*), fol. 96b. The lioness and the horseman, fol. 104b. The hermit and his guest, fol. 105b. The traveller and the goldsmith,

fol. 106b. The king's son and his companions, fol. 108b. Epilogue of al-Nakḥāsh, fol. 111a.

Copyist : أبو بكر الشامي

On the fly-leaf is a note stating that the MS. was purchased by Ṣāliḥ B. Jirjis al-Dīwānī in Cairo, A.H. 1073. The MS. is noticed in Dr. John Lee's Catalogue, no. 117.

1160.

Or. 3924.—Foll. 80; 8 in. by $5\frac{3}{4}$; 19 lines, $3\frac{1}{4}$ in. long; written in Neskhi, with very few diacritical points; dated Jumāda I., A.H. 1065 (A.D. 1655).

[GLASER, no. 218.]

سلوان المطاع

Sulwān al-Muṭā', by Ibn Zafar (see no. 1156, II.).

Beg. قال الفقير الى الله تعالى والغنى به محمد بن
ابي محمد بن ظفر عفا الله عنه ان شكر الله لاسنى
الملابس الفاخرة

The text is that of the later recension, and it agrees with the Tunis edition. The five Sulwānahs begin respectively at foll. 3a, 17b, 32b, 47b, and 61b.

Foll. 74—80 contain miscellaneous extracts, viz., a fragment of a treatise on prosody, some poetical pieces, and a letter of the Zaidi Imām al-Mahdi Aḥmad B. Yaḥya (d. A.H. 840) to al-Ḳāsim B. Amīr al-Mūminīn al-Mu'ayyad.

1161-4.

Or. 1595—1598.—Four uniform volumes, consisting respectively of foll. 440, 371, 333 and 369; $9\frac{3}{4}$ in. by 7; 25 lines, $3\frac{3}{4}$ in. long; written, apparently in Egypt, in plain Neskhi; dated Wednesday, 12 Ṣafar, A.H. 1245 (A.D. 1829).

الف ليلة وليلة

The Arabian Nights, complete.

Beg. الحمد لله رب العالمين . . . وبعد فان سير
الاولين صارت عبرة للاخرين لكي يرى الانسان العبر
التي حصلت لغيره فيعتبر

This copy was once in the possession of Wm. Thacker and Co., the publishers of the Calcutta edition of 1839, and it may have been used for that edition. But there are often considerable variations between the MS. and the printed text, and the language of the former is more vulgar and ungrammatical.

Or. 1595 ends with the first nine lines of the 218th night (numbered in the MS. 217), corresponding with p. 904, line 2, of the first volume of the Calcutta edition.

Or. 1596 begins, after a short preface, with the 218th night (Calcutta ed., vol. i., p. 903), and ends with the 536th night, viz., the conclusion of the story of Jāsib Karīm al-Dīn, son of Daniel (Calcutta ed., vol. ii., p. 699).

Or. 1597, which has also a preamble of its own, contains nights 537—771, corresponding with vol. iii. of the same edition, pp. 4—638.

Or. 1598 begins, after a short prologue, with the latter part of night 771 (vol. iii., pp. 638—42), and ends with the 1001st night.

Copyists (Or. 1597): على سلطان بن على
على مطر (Or. 1598) سلطان بن محمد سلطان

For editions and MSS. see Pertsch, no. 2632; the Paris Catalogue, nos. 3595, &c.; and the Khedive's Library, vol. vi., p. 114.

1165-8.

Or. 2916—2919.—Four uniform volumes, consisting respectively of foll. 534, 399, 414 and 428; 9 in. by $6\frac{1}{4}$; 21 lines, 4 in. long; written in cursive Neskhi, apparently in the 19th century.

[Presented by COL. S. B. MILES.]

Another copy of *Alf Lailah wa Lailah*, evidently derived from the same source as the preceding, with which it is in close verbal agreement, although in some places a little shorter.

The contents of each of the four volumes are the same as in the preceding set, and each volume has the same preamble.

1169.

Or. 4699.—Foll. 40; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; about 25 lines, 5 in. long; written in rude Neskhi, apparently early in the 19th century.

A fragment containing stories relating to Sulaimān and Balqis and to Iskandar Du 'l-Karnain, written on the plan of the Arabian Nights.

It is divided into nights, those included in the fragment being numbered 204—215. At the beginning of each night Shahrazād is requested by her sister Dunyāzād to resume, with the king's permission, the story of the preceding night.

The 204th night begins, fol. 3a, as follows:

قالت لها اختها دنيازاد يا اختى يا شهرزاد ان كنت
غير نايمة اتمى لنا حديثك قالت حبا وكرامة ان اذن
لى الملك فقال لها الملك احكى يا شهرزاد قالت بلغنى
ايها الملك السعيد واللوا الرشيد وكان سليمان اذا جلس
للحكم احضر الخضبان

The conclusion of the story of Sulaimān,

fol. 30a, is as follows: وهذا ما انتهى اليه من
حديث نبي الله سليمان عليه السلام ونرجع لباقي
حديث الامير موسى والشيخ عبد الصمد

Amīr Mūsā and Shaikh 'Abd al-Ṣamad reach in their wanderings the wall of Alexander. This leads by an easy transition to the story of the latter, which fills the remainder of the fragment.

A Danish note, on fol. 20b, states that the MS. was bought, A.D. 1846, of an old Nubian who had attended Dr. Lepsius.

1170.

Or. 4639.—Foll. 689; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 27 lines, $3\frac{1}{4}$ in. long; written in fair small Neskhi, apparently in the 18th century. [LANE.]

A vast collection of fables, tales, and anecdotes, with the following title written by the same hand as the text: كتاب مجموع
بحر الحكايات يشتمل على امثال وغرائب وعجائب
ومضحكات ولطائف وفوائد

The author's name, which followed, has been purposely obliterated, but is still partly legible. It appears to read الشيخ قطب الدين
... الفرشكاوى تغمده الله برحمته

The text begins, without any preface, with the fable of the lark which wreaked vengeance on the elephant for crushing its young ones, القنبرة والفيل

ذكروا ان قنبرة اتخذت ادحية وعششت فيها
وباضت على طريق الفيل

Most of the fables in the early part of the collection are taken, like the first, from Kalilah and Dimnah, each concluding with a moral application introduced by the words هذا معناه. There is, for instance, the well-known

allegory of the man who fell into a well, and remained suspended between life and death, fol. 9*b*; the crow and the serpent, الغراب والاسود, fol. 15*a*; the bird Titui and the sea, الطيطوى والبحر, fol. 23*a*; the crow, the ring-dove, and the rat, الغراب والحمامة والجرد, fol. 34*a*; the king of India, his wife Abrākht and Bilād, حكاية ملك الهند وامرأته ابراخت وبلان صاحب, fol. 60*a*; the two halcyons and the Mirzam, العجمين والمرزم, fol. 96*b*, &c.

Further on are various tales of some extent, and innumerable short stories. The tales are mostly taken from the Arabian Nights, for instance, that of the young slave who used to tell a lie once a year, حكاية العبد كانور, fol. 105; the bull and the ass, الثور والحمار, fol. 133*b*, &c. The longest are the following: The tailor, the humpback, the barber and his brothers, حكاية الاحدب, foll. 141—162. Death of Ja'far al-Barmaki, حكاية قتل جعفر, fol. 189—193. The porter and the three ladies, حكاية الحمال والبنات, foll. 261—265. Adventures of the sea-faring merchant, حكاية التاجر وما جرى له من, fol. 322—35. Dalilah, the crafty woman, and 'Ali al-Zibak, حكاية دليلة المحتالة, fol. 381—405. Abu K̄ir and Abu Šir, fol. 474—488; Ibrāhīm and al-Sitt Jamilah, fol. 528—539.

The collection has been left unfinished. It ends with the rubric الخليفة والرجل

1171.

Or. 4100.—Foll. 123; 6½ in. by 4; 18 lines, 2¾ in. long; written in cursive and rude Neskhī; dated (fol. 54) 1 Tishrīn II., A.D. 1727. [BUDGE.]

I. Foll. 1—54. The story of king Āzād-bakht, his son, and the ten Wazirs, imperfect at the beginning.

The tale has been edited by Knös, 1807. It has been translated into Danish by Rask, 1829, and into French by Caussin de Perceval in his edition of the *Mille et une Nuits*, 1806, tom. viii., pp. 221—458. There is also an edition printed in Beirut, 1882.

In the early part of the MS. there are lacunæ and transpositions. Foll. 2-3 contain the end of the introductory story and the beginning of the first tale, that of the ill-starred merchant, corresponding with pp. 240—248 of Caussin's translation. Fol. 1 contains a further portion of the same story (Caussin, pp. 251-2). The rest of the contents is as follows:

Story of the rash merchant and his two sons, wanting the beginning, fol. 4. Story of Abu Šābir, fol. 9. Story of prince Kahzād (*alias* Bahzād), fol. 12. Story of king Dādbin, the Wazir's daughter, and the treacherous Kārdān, fol. 16. Story of Bakht Zamāni, fol. 21. Story of Bahkadar (*alias* Bahkard) and the slave Yathra, fol. 27. Story of Ilānshāh and the envious Wazir, fol. 29. Story of King Ibrāhīm and his son, fol. 38. Story of Sulaimān Shāh and his two sons, fol. 44. Conclusion of the main story, fol. 51.

The text of this and the two following articles is extremely incorrect and full of vulgarisms. For other MSS. see Nicoll, p. 152*b*; the Leyden Catalogue, no. 463; De Jong, no. 68; Aumer, nos. 630-31; the Paris Catalogue, no. 3638; Pertsch, nos. 2652—4, 2764; and the Arabic Catalogue, pp. 516*a*, 327*a*.

II. Foll. 54*b*—76. Story of the wise Haiḳār, Wazir of Sennacherib, and of his nephew Nādān.

Beg. نبتدى بعون الله تعالى . . . ونكتب شرح قصة حيقار الحكيم وفي ايام سنخاريب ملك اثور كنت انا حيقار وزيره

See for a translation Caussin de Perceval, *ib.*, pp. 167—220, and for other copies the Paris Catalogue, no. 3656, 4; the Copenhagen Catalogue, no. 236; Pertsch, no. 2652, art. 5; the Leyden Catalogue, 2nd ed., no. 545, &c.

III. Foll. 76b—123. The apologues of the sage Josephus as related by him to king Nebuchadnezzar.

Beg. نبتدى بعون الله تعالى ونكتب شرح كلام الحكيم يوسفوس مع الملك بخت مصر (sic)

كتاب فيه حديث الحكيم يوسفوس والملك بخت نصر وذكروا لما حطر يوسفوس وصحبته وجماعة الفلاسفة في مجلس الملك بخت نصر جعل يتكلم بالامثال والادب

The fables, which are numbered from 1 to 62, are in part identical with those of Lokman. The first is that of the ass who tried to learn singing from the nightingale. The second is that of the stag who fled from the hunters and was devoured by the lion. The last, which is imperfect at the end, relates to the tortoise which tried to obtain an ape's heart as a remedy for its sick mate.

1172.

Or. 4643.—Foll. 271; 9½ in. by 6¼; 25 lines, 4 in. long; written in cursive Neskhi, dated Friday, 22 Rabī' II., A.H. 1149 (A.D. 1736).

[LANE.]

سيرة الملك سيف ذو اليزن

The romance of Saif Du 'l-Yazan.

Beg. الحمد لله رب العالمين . . . وبعد فقد ورد عن المارخين انه قد ملك هذه الدنيا اربعة من الملوك اثنان مومنين واثنان كافرين فاما الاثنان المومنين فنبي الله سليمان . . . والثاني الاسكندر ذو القرنين والمراد ان نذكر بعض اثار ما ورد هولا الملوك ليكون تهربنا لهذه السيرة العجيبة

The Sirat Saif B. Di Yazan was printed in seventeen parts, bound in four volumes, Bulak, A.H. 1294, and has been re-printed in Cairo, A.H. 1303 and 1305 (see the Khedive's Library, vol. v., p. 71). The present text differs widely from that of the Bulak edition, being considerably shorter, and containing far less poetical passages. It begins with an introduction dealing with the legend of Salomon and Balkis and with the story of Noah, his two sons Shem and Ham, and their descendants. The story of king Du 'l Yazan and his Wazir Yathrib, with which the printed text begins, is found at fol. 6, and commences as follows: قال الشيخ ابو المعالي راوى سيرة ابو الامصار وسابق النيل من ارض الحبشة الى هذه الديار فلما ان الاوان واراد الله جل جلاله وتسلمن سام كما تقدم وتناسلوا حتى ملوا الارض وعمرها البلاد وذلك تاصيل السودان واما الملك ذو اليزن فانه اخر من تخلف من التتابة وانه كان مقيما بمحرا العين وكان عنده وزير يسمى يشرب وكان مومنا في الباطن الخ

The detailed narrative ends, fol. 269, with the capture of 'Affāshah and Bāniyās by al-Malik al-Hadhād, king of the seven climes, their rescue by al-Ḥamrā, daughter of al-Malik al-Aḥmar, who is then given in marriage to 'Affāshah, and with the expedition of Saif against the town of Jābalkā. Further on it takes the shape of a prophecy, in which the concluding events of the hero's life are briefly foretold. The last is his being poisoned by his queen, a daughter of king Bahrām, and avenged by his son Miṣr, who slays the murderess.

For MSS. of the same tale see the Arabic Catalogue, p. 608a; Pertsch, no. 2401; Leyden, no. 2563; Lund, no. 6; and the Paris Catalogue, nos. 3810—20. Several incidents of the tale are mentioned by Lane

in his translation of the Arabian Nights, chap. xx., notes 64, 63, chap. xxv., notes 11, 15, 16.

1173-79.

Or. 3146—3152. — Seven uniform volumes, consisting of 200 foll. each; 9 in. by 6½; 25 lines, 4½ in. long; written in Cairo for Herr von Kremer, in a cursive Neskhi, about A.D. 1880. [KREMER, no. 156.]

سيرة المجاهدين

The popular romance of Delhemeh. The following title is prefixed to the first volume: الجزء الاول من سيرة المجاهدين وابطال الموحدين الاميرة الدلهمة والامير عبد الوهاب وابو محمد البطال على التمام والكمال

الحمد لله الذى جعل سير الاولين عبرة للآخرين. Beg. . . اما بعد فاني لما رايت للجهاد حبل الله المتين ومنزلة المجاهدين من الله فى اعلى عليين فاحببت ان اجمع سيرة نزهة للناظرين لما فيها من الانتفاع للمتعلمين

The subject of the work, and the name of the alleged authorities are next given as follows: فاول حديث الحارث وولده جندبه وبعدهما نذكر الصحاح ترس قبر سيدنا محمد سيد الملاح وما فعله فى الحرب والكفاح قالت الرواة لهذه السيرة العجيبة المطربة الغريبة وهم على بن موسى القليلنى وصالح الجعبرى والمهذب بن بكر المازنى وزيد بن عمارة المدنى وعبد الله بن وهب اليماني وعوف بن فهد الفزارى وسعد بن مالك التميمى واحمد الشمشاطى وصابر المرعى ومجد بن هشام العامرى قالوا جميعا

Each of the seven volumes contains two parts, or Juz, of equal length, occupying a hundred folios each. There are consequently fourteen such parts, numbered consecutively from 1 to 14. The entire work is stated to

consist of fifty-five volumes, but these were probably of small extent, and it appears that the present set, although incomplete, contains the greater portion of the romance.

The first Juz, Or. 3146, foll. 1—100, deals chiefly with the story of Jundubah, chief of the Banu Kilāb, and of his son al-Ṣaḥṣāh, called Malik al-‘Arab. The first portion, a condensed translation of which is given by Lane, Manners and Customs of the Modern Egyptians, chapter xxiii. (5th ed., vol. ii., pp. 133—144), occupies only the first fourteen folios of the MS. At the end of the first Juz it is related how al-Ṣaḥṣāh takes leave of the Khalif ‘Abd al-Malik B. Marwān, who sends with him his own son Maslamah to assist him in establishing his rule in the Hijāz.

The heroine Delhemeh, who gives her name to the romance, does not appear before the third Juz, Or. 3147, fol. 82. Her real name was Faṭimah. She was a daughter of Amīr Mazlūm B. al-Ṣaḥṣāh, who, from fear of his brother and successful rival, Amīr Zālim, had kept her birth secret.

She falls into captivity, and becomes the slave of an Arab Shaikh called al-Ḥārith. From an early age she takes to arms, dons male attire, and performs prodigies of strength and daring. Struck with awe by her exploits, the Arabs bestow upon her the nick-name of ذو الهمة, Du’l-himmah, or according to vulgar pronunciation, Delhemeh, “the spirited one.” The origin of the name is thus stated, Or. 3147, fol. 86: فتملك هيبته فى قلوبهم وظهر اسمها وحق على السنة الناس فسوها ذو الهمة

In the 14th and last Juz, Or. 3152, foll. 101—200, Delhemeh has reached an advanced age, and the principal actors are her two sons, namely, Amīr ‘Abd al-Wahhāb

and Abu Muhammad al-Baṭṭāl, and her grandsons, Saif al-Ḥanaḥfiyyah and Amīr Zālim, both sons of 'Abd al-Wahhāb. The action is placed in the time of the Khalif Hārūn al-Rashīd, who plays a prominent part in that portion of the tale. The following are the principal events related. Saif al-Ḥanaḥfiyyah, riding in pursuit of the Greek princess Malikah Nūri, falls into an ambush and is made prisoner; but he is soon rescued by his father, 'Abd al-Wahhāb, who seizes also upon the Christian princess, and gives her in marriage to his brother al-Baṭṭāl. Nūri, at the instigation of the renegade Kāḍi 'Ukbah, "the accursed," tries to poison her husband al-Baṭṭāl, but fails in the attempt. In the meanwhile, Khalif al-Rashīd is hard pressed by a rebel chief called Zālim B. al-Gharīb al-Khārījī, who takes Mecca and makes the Khalif prisoner. 'Abd al-Wahhāb comes to the rescue and engages in single combat with Zālim. The latter, however, vanquishes him, carries him wounded to his castle, and consigns him to the keeping of his mother, al-Kannāṣah, whereupon the latter declares 'Abd al-Wahhāb to be her husband and the father of Zālim. Meanwhile the Khalif, rescued by Delhemeh, returns to Baghdad. There the arch-villain of the story, 'Ukbah the renegade, who had abjured Islām in the land of the infidels, contrives, thanks to the protection of the Lady Zubaidah, who looks upon him as a pillar of the faith, to ingratiate himself with the Khalif, and to become his confidential adviser. By means of forged letters he persuades the Khalif that Zālim and his father, 'Abd al-Wahhāb, are plotting for his deposition. Both are thrown into a dungeon. Al-Baṭṭāl, who attempts to release them, is himself entrapped. The same fate befalls al-Kannāṣah, who with a host of Arabs had taken Baṣrah, and was besieging Baghdad. In the end, however, 'Abd al-

Wahhāb is released by his son, Saif al-Ḥanaḥfiyyah, and escapes from Baghdad with Delhemeh and his brothers, routing on his way a body of Turks sent in pursuit.

The first volume of the *Sirat al-Mujāhidīn* has been lithographed in Cairo, A.H. 1298. Its contents correspond with those of Or. 3146, foll. 1—97.

Detached portions of the same voluminous romance are noticed by Flügel, *Vienna Catalogue*, vol. ii., pp. 13—23; by Pertsch, no. 2497; in the *Biblioth. Burckardt.*, p. 14, nos. 246—274; and in the *Paris Catalogue*, nos. 3840—92; but without any description of their contents. An abstract of a detached volume is given by Fleischer, *Leipzig Catalogue*, no. 285.

1180.

Or. 4655.—Foll. 155; 9½ in. by 6½; from 20 to 30 lines, about 5½ in. long; written by several hands in cursive and indistinct Neskhi, apparently in the 18th and 19th centuries. [LANE.]

The first volume of the same romance, endorsed *الجزء الاول من سيرة المجاهدين والخلفاء العباسية على التمام*

الحمد لله رب العالمين . . . قال الراوى [الحمد لله] الذى جعل سير الاولين عبرة الى القوم الاخرين

It consists of three parts (Juz), beginning respectively at foll. 1, 46, and 104. Their contents correspond with those of Or. 3146, foll. 1—188b. The last passage relates to the burning of the Muslim ships by the fleet of king Leon, and to the subsequent flight of the Muslim army, which is stopped by al-Ṣahṣāh.

1181.

Or. 4656.—Foll. 100; 8 in. by 6; from 20 to 30 lines, about 5 in. long; written by

several hands, apparently in the 17th and 18th centuries. [LANE.]

Another volume of the same romance, designated on the title-page as the 46th:

الجزء السادس والاربعون من سيرة المجاهدين في سبيل
الله رب العالمين وهم الاميرة ذو الهمة الخ

قال فجد ابن هشام وساروا مقلعين الى ان
وصلوا الى القسطنطينية وخرجوا الناس الى لقاهم

The incidents related in this volume are placed in the time of Khalif al-Mu'tasim. It is related in the beginning how King Armānūs, having proposed to set free his captive Abu Muḥammad al-Baṭṭāl, was rebuked by the monk Shūmdaras, and was finally deposed and cast into prison, his son Bimand being enthroned in his place. The last event related is the disappearance of al-Amīrah Dulhimmah, who is carried off from Malatia by 'Āṣif, when her son, Amīr 'Abd al-Wahhāb, sends his own son Daigham in pursuit of the ravisher.

1182.

Or. 4657.—Foll. 88; 8½ in. by 6¼; 23 lines, 3½ in. long; written by several hands in cursive Neskhi, apparently in the 18th century. [LANE.]

Continuation of the preceding volume, the last three pages of which are repeated with some variation at the beginning. It ends with the story of the onslaught of Fālūghaṣ, reputed son of Armānūs, upon the Arabs and their booty, and with an account of the mystery of his birth.

1183.

Or. 4676.—Foll. 140; 8¾ in. by 6¼; 23 lines, 4½ in. long; written in very fair Neskhi; dated Thursday, 5 Rabī' II., A.H. 1111, probably for 1122 (A.D. 1710). [LANE.]

سيرة بني هلال

The romance of the Banu Hilāl, also called Sirat Abu Zaid.

This is the MS. from which Lane drew the abstract he gave in his "Manners and Customs of the Modern Egyptians," vol. ii., pp. 114—125. It contains the first portion of that voluminous romance; but it is imperfect at the beginning. After four lines of poetry, the narrative commences as follows:

فلما فرغت الاميرة شبه بنت زيد من كلامها والمثلث
سرحان يسمع لما ابدته من نظامها فقال لها يا بنت
الكرام سمعا وطاعة

The story begins with the birth of three sons of Sarḥān, king of the Banu Hilāl, and with that of Diyāb, son of Amīr Ghānim, Shaikh of the tribe of Zaghābah, and of his wife, daughter of Kāḍi Fā'id. Further on comes the account of the birth and early life of Barakāt, afterwards called Abu Zaid, who, with his father Amīr Rizq, and his mother Amīrah Khadrah, plays the most prominent part in this portion of the tale. The story told in verse by Khadrah, a metrical version of which has been given by Lane, p. 120, is found at fol. 44b. The last incidents recorded in this volume are the marriage of Abu Zaid with Butainah, daughter of Amīr Ghānim, and the death of his adoptive father, Amīr Faḍl al-Zahlāni. The title is found in the colophon: وهذا ما
انتهى اليه من سيرت بني هلال اصحاب الطعن
والقتال

Copyist: الفقير عيد الشاعر النجاشي

Several episodes of that romance have been printed in separate volumes in Cairo and Beirut, 1870—1880. A very different version of the story contained in the present MS. was printed in Beirut, 1869. See the Catalogue of Arabic Books in the British Museum,

coll. 638—642. The episode of the stealing of the mare has been translated by Lady Anne Blunt and her husband, London, 1892. For MSS. see Pertsch, nos. 2569—84, and the Khedive's Library, vol. v., p. 105.

1184.

Or. 3368.—Foll. 70; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 25 lines, $4\frac{1}{8}$ in. long; written in small cursive Neskhi, apparently in the 19th century.

[Presented by SIR CHARLES A. MURRAY.]

The story of 'Ali's expedition against Rās al-Ghūl and of the conquest of Yemen, with this title: هذه سيرة غزاه في رجل من الكافرين
يقال له رأس الغول مع سيد المرسلين صلى الله عليه
وعلى آله وأصحابه أجمعين

الحمد لله رب العالمين . . . روى الامام البكرى
رضى الله تعالى عنه عن اصحاب السير رحمهم الله عن
الثقات من العلماء يسندون القول عن ابن عباس رضى
الله عنهما انه قال

The story, which is pure fiction in glorification of Imam 'Ali, is written in the style of popular romances, with frequent admixture of poetical passages. It begins as follows: Muḥammad was conversing with the faithful in Medina after the evening prayer, when ten horsemen from Yemen appear, escorting an old woman, who throws herself at the Prophet's feet. She tells him that Haṭṭāl, her husband, having witnessed his miracles, and being convinced of his divine mission, had brought his tribe to the true faith. On hearing this, a bloodthirsty tyrant, Rās al-Ghūl, whose proper name was al-Mukhāriḡ B. Shihāb al-Khash'ami, had made a raid upon the tribe, slaying their men and carrying off the women into bondage. Muḥammad promises that they shall be avenged. On the next day he asks the

assembled faithful whether any of them knows of Rās al-Ghūl. Then 'Umar B. Umayyah al-Damri gives a full account of that chief's career. From his earliest youth, he says, he had taken to a course of violence and bloodshed, had slain his own father and his Wazirs, and had brought all Yemen under his sway. Thereupon Zubair B. al-'Awwām volunteers to march against the miscreant, and Imam 'Ali, who was lying prostrate with fever, is miraculously healed by the Prophet, and sets out to join Zubair in his expedition.

The same story is noticed in the Paris Catalogue, no. 3823, and by Pertsch, no. 2594. It is ascribed in most copies to Abu 'l-Ḥasan al-Bakri. The work was printed in Cairo, A.H. 1282, with the title كتاب فتوح اليمن المعروف برأس الغول, and has often been re-printed since. See the Khedive's Library, vol. v., p. 99. It has also been lithographed in Bombay, A.H. 1295.

1185.

Or. 4641.—Foll. 132; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 25 lines, 4 in. long; written in Neskhi; dated 18 Rabī' II., A.H. 1248 (A.D. 1830).

[LANE.]

The expedition of 'Ali B. Abi Ṭālib against the seven castles, هذا كتاب غزوة الامام على بن
ابى طالب كرم الله وجهه ورضى عنه فى السبع حصون
بالتمام والكمال

الحمد لله الذى تفرد بعز بقايه ونور بمعرفته
قلوب اوليائه . . . وبعد فقد روى ابو الحسن احمد بن
عبد الله بن محمد البكرى رضى الله تعالى عنه قال
حدثنا يوسف بن عبد الله وخالد بن رفاعة الجهينى
قال حدثنا خلق كثير يروى بعضهم عن بعض

The work has been lithographed in Cairo,

A.H. 1280 (see the Khedive's Library, vol. v., p. 94). It is a popular tale in glorification of 'Ali. Its fantastic character betrays itself from the very outset. Muḥammad was sitting with his Companions, when there appears before him a Jinn called Ḥarfaṣah, who tells the Prophet that his people, the faithful Jinns, are engaged in war with a heathenish nation, who worship an idol called al-Manī', and whose king, Ḥaddām B. al-Ḥajjāf al-Bāhili, هضام ابن المجاف بن عون بن غانم الباهلي, is a formidable miscreant. None will be able to cope with him but the invincible champion, Amīr al-Mūminīn 'Ali B. Abi Ṭālib. In the sequel one of the Companions, 'Abdallāh B. Anīs, describes the wealth and power of the idolatrous king, whose residence is situated in the Wādī al-Ḥamar, Yemen, and 'Ali volunteers to set out single-handed to attack him.

Copyist : على ابو صابر الساداتي

1186.

Or. 4644.—Foll. 210; 10 in. by 6½; from 22 to 25 lines, 4½ in. long; written in coarse Neskhī, apparently early in the 19th century.

[LANE.]

سيرة الملك الظاهر بيبرس

The romance of al-Malik al-Zāhir Baibars.

الحمد لله الواحد الاحد القيوم الفرد الصمد اما بعد فانه لا يخفى عن كل ذى ذوق روسهم رايتهم رايت مستقيم ان فن التواريخ والقصص والسير من فاكهة الفاكهة العظيمة اقول وبالله التوفيق . . . ان اريد اسطر معنا سيرة الملك الظاهر بيبرس وما جاء من بلاده وهى ارض العجم فصطرت ذلك السيرة فى ورق رقيق

The work has been described, and a portion of the second volume translated, by Lane, "Manners and Customs of the Modern Egyptians," vol. ii., pp. 126—145. In the present volume the narrative begins with al-'Āḍid 'Abdallāh, the last Fatimite Khalif, and his Wazir Shāwar, who betrays Alexandria to the Franks. We are then told how the Abbaside Khalif al-Muḥtadi-billah and his Wazir, Ibrāhīm al-'Alḳami, sent the Kurds to the succour of the Syrians, hard pressed by the Franks, and how the Kurds, led by the three sons of Zingī, namely Nūr al-Dīn, 'Ayyūb, and al-Ṣāliḥ, possessed themselves of Syria and Egypt. The history of Maḥmūd, afterwards Baibars, the hero of the tale, begins on fol. 25, with the mention of his birth.

The last incidents in the present volume relate to Ḳainān, son of Yūnān, who prepares a talisman destined for Shīḥah, and kills his own father, Yūnān, on the latter's refusal to embrace Islamism, and also to Maṣṣūr al-'Ā'ik, son of Aṣḫūṭ, who with seven youths born on the same day with himself, takes to highway robbery, and seizes upon the treasure of the king of Antioch.

The romance of Baibars is remarkable, among works of the same class, as containing, in the midst of a mass of fictitious characters and imaginary incidents, a certain proportion of historical elements and popular legends, dating from the time of the Crusades.

The language is vulgar Arabic, and abounds with such forms as *ايش* for *ما*, *نحن* for *احنا*, *اولائك* for *دوله*, *ابى* for *ابويا*, and the like.

The MS. consists of eighteen quires, bearing consecutive numbers from 1 to 18.

For other MSS. see the Arabic Catalogue, p. 698a; Pertsch, no. 2600; and the Paris Catalogue, nos. 3908—3920.

1187.

Or. 4645.—Foll. 190; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in rude Neskhi, about the beginning of the 19th century. [LANE.]

Another volume of the same romance, consisting of nineteen quires, bearing consecutive numbers from ٢٧ to ٤٥.

It begins abruptly with the following passage: جمع ملوك النصارى وقال لهم مرادى اخرب بحيرة بقبيرة ووصل الخبر الى اصفوط فركب واخذ ابنه والمال ودخل على اخيه كرسيمون في دير العامود واحكى له على ما فعل منصور ابنه

This is evidently a sequel of the concluding passage of the preceding MS. It relates to Aşfūt and to his son Manşūr. The former proceeds to Rūmat al-Madā'in, the residence of Rūm, who, on hearing that Aşfūt was father of Manşūr who had carried off his treasure, orders him to be hanged. Further on, foll. 17—22, is found the account of the accession of al-Malik al-Mu'azzam 'Isa, which has been translated by Lane, *Modern Egyptians*, vol. ii., pp. 128—144; but the present text differs widely from that which Lane followed.

The last pages contain the story of the two sons of the Sultan of Morocco, Fāris and Ḳarā Aşlān. The latter is sent with presents to Sultan Baibars, who treats him with great regard.

1188.

Or. 4646.—Foll. 208; uniform with the preceding and written by the same hand.

[LANE.]

Continuation of the preceding volume, consisting of twenty-one quires, bearing consecutive numbers from ٤٦ to ٦٦. It

begins with the expedition of Ḳarā Aşlān against two Fidāwi robbers, who infested 'Akka. It ends with the adventures of Aḥmad Sikandarūn, who enters the Takyah of his father, Aghā Shāhīn al-Afram, and slays there twenty men.

1189.

Or. 4647.—Foll. 210; uniform with the preceding. [LANE.]

Continuation of the preceding volume, consisting of twenty-one quires, numbered from ٦٧ to ٨٧. The last pages relate to al-Raḡṭah, daughter of al-Malik al-Saḡḡāt, and to the death of Ma'rūf in Ḥalab.

1190.

Or. 4648.—Foll. 210; uniform with the preceding. [LANE.]

Continuation of the preceding volume, consisting of twenty-one quires, numbered from ٨٨ to ١٠٨. The last section relates to the dispute which arose between Baibars and Aghā Shāhīn, after the latter had interceded in favour of 'Alā al-Dīn al-Baisari, to save him from death. It comes to an abrupt termination.

1191.

Or. 4649.—Foll. 130; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; from 25 to 30 lines, $5\frac{1}{4}$ in. long; written in close cursive Neskhi, about A.H. 1177 (A.D. 1764). (See further on, no. 1195). [LANE.]

The first volume of the same romance.

The first part of the MS., foll. 1—34, has been supplied by a later hand, with this title: الجزء الاول من سيرة خادم الحرمين الشريفين الملك الظاهر بيبرس رحمه الله

الحمد لله رب العالمين . . . حكى والله اعلم. Beg.
فيما جرى وتقدم من سيرة الملك الصالح ايوب ابو
شعبان قال الراوى يا سادة ويا معدن الجود والسعادة ان
الملك الصالح البغدادى مقيم فى ارض مملكت بغداد

Al-Malik al-Sāliḥ, described here as the Khalif of Baghdad, being told by an escaped captive of a Muslim lady, Sharifah, who had been captured and ill-used by Malik Rūm, sets out for Rūmat al-Madā'in, releases her and makes Rūm prisoner. The story of Maḥmūd, afterwards Baibars, begins on fol. 30b. The volume concludes with the death of al-Malik al-Sāliḥ. The last passage corresponds with Or. 4645, fol. 14a.

1192.

Or. 4650.—Foll. 219; $8\frac{1}{4}$ in. by 6; about 15 lines, $4\frac{1}{2}$ in. long; written in a large, straggling, and ill-shaped Neskhi, apparently in the 18th century. [LANE.]

The second volume of the same romance, with the following title: الجزء الثانى من سيرة خادم الحرمين الشريفين ومهزم للجيشين وحامى الرايتين سلطان الاسلام والمسلمين الملك الظاهر بيبرس رحمة الله تعالى عليه

Beg. ويرجع الفصل الى سلطنة الملك عيسى المعظم
ابن الملك الصالح ايوب وذلك ان بعد وفاة الملك
الصالح ايوب جمع الوزير ايبك جميعه فى بيته وجاب
الامير قلاوون وطوايفه

The first portion of the MS., foll. 1—19a, has been literally translated by Lane in the above-mentioned work, vol. ii., pp. 128—144. The remainder deals with the subsequent adventures of Baibars, and concludes with his proclamation as Sultan in Cairo.

This version is much shorter than the

corresponding portion of the preceding set, namely, Or. 4645, foll. 14—128. The latter teems with incidents and poetical passages not found in the present text.

1193.

Or. 4651.—Foll. 174; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 16 or 17 lines, 5 in. long; written in large and cursive Neskhi, apparently in the 18th century. [LANE.]

The third volume of the same romance.

The first part, foll. 1—18, is by a later hand, with this title: الجزء الثالث (above the line من سيرة خادم الحرمين الشريفين الغ (والرابع

Beg. ويرجع الفصل الى دخول الملك قاعة السلاح
طلعت نمشه

This passage relates to the accession of Baibars, and corresponds with Or. 4645, fol. 128a. The volume concludes with the rescue of Durr Malik, sister of Baibars, from Şafad, and with her marriage with the Ḥājib Karkatīn. The corresponding passage is found in Or. 4646, fol. 22.

1194.

Or. 4652.—Foll. 240; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 23 or 24 lines, $5\frac{1}{4}$ in. long; written in fair Neskhi; dated A.H. 1235 (A.D. 1820). [LANE.]

Another volume of the same romance, designated on the first page as containing Parts V.—VII., الخامس والسادس والسابع

Beg. ويرجع الفصل والكلام الى كشف ستر
قرططين الحاجب لما انه دخل نتهته وجلس واقبل عليه
الشيخ العالم

It contains the continuation of the preceding

MS., and begins with the visit paid by Jawān to Karḡaṭīn al-Hājib. In the last section it is related how Abu Bakr al-Baṭrani went to Genoa, and there released his wife and children from captivity. The corresponding contents in the previously described set extend from Or. 4646, fol. 23, to Or. 4648, fol. 35.

1195.

Or. 4653.—Foll. 53; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; from 25 to 32 lines, $5\frac{1}{4}$ in. long; written in close Neskhī by the same hand as Or. 4649; dated 26 Ramadan, A.H. 1177 (A.D. 1764). Foll. 1 to 16 are in a coarse character of later date. [LANE.]

Another volume of the same romance, designated on the title-page as the eighth, الجزو الثامن من سيرت الظاهر بيبيرس

لحديث مرتون الابرش وما يفعلو من هذا
الكلام العجيب

The Sultan receives a letter from Akash al-Najibi, announcing the landing of Malik Martūn al-Abrash with several ships at Ṭarābulus. The last chapter deals with the adventures of Shihāb, who, disguised as a Christian priest, rescues Baibars and secures Jawān and his ally Bartakash in the Golden Church of Constantinople. The corresponding contents are found in Or. 4648, foll. 36—124b.

Copyist: رضوان جلبى ابن المرحوم يوسف بيك
دفندار مصر سابق

1196.

Or. 4654.—Foll. 306; $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written by two hands in fair Neskhī, apparently in the 17th and in the 18th century. [LANE.]

Two volumes of the same romance bound in one. The first is designated as the ninth volume, التاسع, the second as the tenth and last volume, الجزو العاشر وهو الجزو الاخير

The ninth volume, foll. 1—188, is mainly taken up with the wars of Baibars against the Kān Hulā'ūn on one side, and the Dāhiyat al-Rūm on the other.

The first five folios have been supplied by a later hand, and begin as follows: قال الراوى الناقل لهذا الكلام وهو ابن الدينارى وابن الدويدارى والصاحب وناظر الجيش الرواة لسيرت الملك الظاهر بيبيرس رحمت الله عليه ان السلطان ركب يوما من بعض الايام واذا بقاصد النخ

The narrative begins with the receipt by Baibars of a letter brought from Tauriz, in which al-Kān Hulā'ūn, القان هلاوون, warns him against his own son Katbughā, who, at the instigation of al-Kāmil B. al-Mughīth and of Aḥmad B. Aibak, was preparing to invade the Sultan's dominions.

The volume is imperfect at the end. The last pages relate to an Amazon called Malikah Nujūm, and to the ten warriors, 'Arnūs and others, whom she vanquishes in single combat and makes prisoners.

The tenth volume, foll. 189—306, the first page of which is by a later hand, begins as follows: ويرجع الفصل والكلام الى حيلة شرده العيار واخذ السلطان الى عند ابرى ابن هلاوون ملك العجم

It contains the remaining incidents of the reign of Baibars and of his son and successor, al-Malik al-Sa'id. Baibars himself confers the Sultanship upon the latter, fol. 261b, and dies some time after, on his return from pilgrimage, at Damascus, as it was

suspected, by poison, fol. 285. The story concludes with the recall of Muḥammad B. Ḳalā'ūn from al-Karak, and with his installation as Sultan.

MANUSCRIPTS OF MIXED CONTENTS.

1197.

Or. 1034.—Foll. 88; 7 in. by 5½; about 20 lines in a page; written by several hands, with dates ranging from A.H. 833 to 935 (A.D. 1429—1528).

I. Foll. 2—9a. الطرق الواضحات في عمل المناسخات

A treatise on complicated cases of inheritance, which arise when heirs die before the division of the estate, leaving heirs of their own.

The beginning, which is partly obliterated, reads: الحمد لله الذي نسج فترقينا على كباير دلائل ملتقا باوضح تبيان وبعد لما كان المقصود من علم الفرائض وهو الشجرة المقصودة منها وقد اوضحها الامام احمد بن محمد ابن الهائم في جدول

From this it appears that the object of the author was to explain a table drawn up by Aḥmad B. Muḥammad Ibn al-Hā'im, who died A.H. 815 (see no. 752). A treatise of Ibn al-Hā'im on the same subject, المناسخات, is noticed by Loth, no. 770, iv., by Pertsch, nos. 1107—8, and in the Paris Catalogue, no. 2474, 4. The same work is noticed, without author's name, in the Khedive's Library, vol. iii., p. 309.

II. Foll. 9b—24b. A treatise on arithmetic, abridged by the same Ibn al-Hā'im from his own work المرشدة في صناعة الغبار.

Beg. اما بعد حمد الله الواحد من كل وجه واعتبار وبعد فان كتابي الموسوم بالمرشدة في صناعة الغبار لما يلقي [تلقى] بالقبول وحظ بالانتشار

This is the work known as Nuzhat al-Hussāb (see no. 752). It is divided into a Muḥaddimah, two Bābs, and a Khātimah.

The above two articles are dated Muḥarram, A.H. 935 (A.D. 1528).

Copyist: محمد بن ابي بكر بن الصارم سبط الحسن ابن محمد نيهان التنوخي الرجبي

III. Foll. 25—39b. A treatise on the rites of the Meccan pilgrimage, by Muḥammad B. 'Abd al-Ḳādir al-Hanafi.

Beg. قال الشيخ الامام العلامة محمد بن عبد القادر الحنفي عفى الله عنه وجميع المسلمين الحمد لله الذي خلق الانسان وعلمه البيان

The scope of the work is described as follows: وبعد فانه لما كان الحج الى بيت الله الحرام فرض من فروض الاسلام على كل فرد فرد من اهل الاسلام بشروط مذكورة في كتاب الملك العلامة استخرجت الله تعالى في ذكر مناسك من كلام من تقدم من العلماء وقدمت على ذلك ذكر المنازل والمياه المشهورة تمعنا في ذلك على افاضل الادلاء وذكر ما عاينت من العلامات وبشرت من الاشارات وذكر مسافة كل منزلة بالساعات

The present copy contains only the introduction, consisting of a minute description of stages and distances from Cairo to Mecca, and thence to Medina and Yanbu'.

At the end is a note of a former owner, dated A.H. 875.

IV. Foll. 40—88. A super-commentary upon a treatise on the law of inheritance, imperfect at the beginning.

Of the preface nothing remains but these last words: وقوع المؤلف اجمالا واذا تحققت هذا فنقول. They are followed by comments relating to the doxology of the treatise, which proves to be the well-known al-Farā'id al-Sirājiyyah (see no. 275, III.), and to a commentary upon that treatise. They begin as follows: قوله الحمد عبارة عن الوصف بالجميل جهة التفضيل قصدا مطلقا قوله الوصف اشارة الى [ان] الحمد لا يكون الا باللسان قوله بالجميل احتراز عن الوصف بالقبح

The copy is dated A.H. 833 (A.D. 1429-30).

Copyist: مصطفى بن اوليا

1198.

Or. 1535.—Foll. 76; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; about 20 lines in a page; written by various hands, apparently in the 16th and 17th centuries.

[SIR HENRY C. RAWLINSON.]

I. Foll. 2—15. Two chapters on the sources and course of the Nile, one by Jalāl al-Dīn (Muḥ. B. Aḥmad) al-Maḥalli (d. A.H. 864), and the other by Jalāl al-Dīn al-Suyūṭī (d. A.H. 911), to which this title is prefixed: كتاب مبدا النيل على التحرير للشيخ العلامة المحقق المدقق الجلال الحلي وفيه نبذة للشيخ العلامة خاتمة الحفاظ جلال الدين السيوطي تغمدهما الله برحمته في مبدا النيل ايضا على التحرير

The first begins: فصل في مبدا النيل ومنتهاه من كلام الشيخ جلال الدين المحلى وهو من الجنة من القول المفيد في النيل. It is probably extracted from the work entitled القول المفيد في النيل السعيد by the same author. See the Paris Catalogue, no. 2259.

The second begins, fol. 6b, with the heading: الكلام على النيل من كلام حافظ [حافظ]

العصر ومحدثه واخر المطالعين الشيخ جلال الدين السيوطي

It agrees to a great extent verbatim with the chapter on the Nile in *Husnal-Muḥādarah*, vol. ii., pp. 238—248; but the arrangement is different. On fol. 12a is a rude drawing, representing the sources of the Nile in the Mountains of the Moon, and the three lakes through which it flows.

II. Foll. 16—24. الشارح في علم التاريخ. A treatise on the Era of the Hijrah and on the lunar calendar, in three Bābs, by Jalāl al-Dīn al-Suyūṭī. See Haj. Khal., vol. iv., p. 69, vol. vi., p. 678, no. 480, and the Khedive's Library, vol. vii., p. 608.

الحمد لله ذوى [sic] الفضل العام . . . وبعد
فقد رقت لبعض شيوخنا على كتابات في علم التاريخ

III. Foll. 25—31. Notices extracted from a work entitled مشتهى العقول في منتهى النقول

Beg. الحمد على وكفى وسلام على عباده الذين اصطفى وبعد فهذا مجموع لطيف من كتاب شريف اعنى كتاب مشتهى العقول في منتهى النقول وهو في اجزا وهذه اثبار من اشجار واقطار من انهار من غير تبويب ولا ترتيب

The author's object is to show the extreme limit, or *ne plus ultra*, which has been reached in any given line. Thus he states that the most prolific of authors was Ibn Shāhīn, who wrote no fewer than three hundred and thirty books, that the most disastrous of floods was one which happened in Mecca, A.H. 771, &c.

The work is ascribed in the following heading to Jalāl al-Dīn al-Suyūṭī: هذا كتاب مشتهى العقول في منتهى النقول للامام العلامة جلال الدين السيوطي نفعنا الله به

The same author is named in the Khedive's Library, vol. vii., p. 524, and in an edition lithographed in Cairo, A.H. 1276. But no such work appears in the list of al-Suyūṭī's writings.

Another copy described by Hammer, Handschriften, no. 186, and by Flügel, Vienna Catalogue, no. 824, is anonymous.

IV. Foll. 32—52. A short history of the Prophets, from Adam to Muḥammad, in the form of a Kasidah, by Muḥammad B. 'Alī al-Miṣri al-Khafāji, with the heading: قصيدة
اساطير الاولين فيها قصص الانبياء نظم الامام محمد ابن
على المصرى الخفاجى

Beg. ايها الغافل الغرور تفكر
واعتبر بالذى مضى وتذكر

The author, who calls himself towards the end, fol. 51b, Ibn Zaid, mentions in the same passage, fol. 51a, as his master, Imam Fakhr al-Dīn 'Uthmān al-Muḥri, of Jāmi' al-Azhar. He adds that the Kasidah consists of 516 Baits.

The copy was written by 'Abdallāh al-Miṣri, A.H. 1071 (A.D. 1660).

Another MS. is described, without author's name, by Ahlwardt, Berlin Catalogue, no. 1027b.

V. Foll. 53—56. Three obituary notices of traditionists, extracted from the Muntazam of Ibn al-Jauzi, under A.H. 320, 328, and 356.

VI. Foll. 57—76. الشجرة ذات الاكمام الحاروية. A treatise on music, without author's name.

Beg. سبحان من ابدع واودع فى الانعام اسرار خفية
... اما بعد فلما كان علم الموسيقى اشرف العلوم
الرياضية والطف الفنون العقلية وهو حديث النفس الى

It is divided into eight Bābs and a Khātimah, a table of which is given in the preface. But the present copy ends with the seventh Bāb.

Copyist: يوسف الغزى

1199.

Or. 1762.—A volume of extracts fully described, in the Persian Catalogue, pp. 1024—6. [SIR H. MIERS ELLIOT.]

It contains only two Arabic extracts, namely, from the following works:

Fol. 529. منهاج البيان. A work on medicaments, by Ibn Jazlah; v. Arabic Catalogue, p. 222b; the Leyden Catalogue, no. 1335; Loth, no. 786; and the Khedive's Library, vol. vi., p. 44.

Fol. 530. الفتاوى التاتارخانية. A work on Hanafi jurisprudence, by 'Ālim B. 'Alā; v. Haj. Khal., vol. ii., p. 90, and the Khedive's Library, vol. iii., p. 87.

1200.

Or. 2599.—Foll. 32; 7½ in. by 5¼; written apparently in the 13th century.

[SHAPIRA.]

I. Foll. 1—18; 12 lines, 3¼ in. long; written in fair Neskhi, with occasional vowels.

ملحة الاعراب, a metrical treatise of syntax, by al-Ḥarīri (no. 923).

II. Foll. 19—32; 13 lines, 3¼ in. long; written in imperfectly pointed Neskhi.

A fragment relating to the tricks of conjurors and quacks, without title or author's name.

It is a portion of the work called المختار في كشف الاسرار, the author of which, 'Abd al-Raḥīm B. 'Umar B. Abi Bakr al-Dimashqī al-Jaubari, lived in the seventh century of the Hijrah.

The fragment contains Bābs 9—13 (the first imperfect at the beginning) of Faṣl xiii., and the beginning of Faṣl xiv., ending with the tenth line of Bāb 1.

See a full analysis of the work by De Goeje, Zeitschrift der Deutsch. Morg. Ges., Band xx., pp. 485—510, and compare Stein-schneider, *ib.*, Band xix., pp. 562—577.

In Flügel's edition of Haj. Khal., the author is called 'Abd al-Raḥmān B. Abi Bakr, but his name, as given above, is found in the MSS. mentioned in the Khedive's Library, vol. v., p. 370; in the Leyden Catalogue, no. 1222; and in Pertsch's Catalogue, no. 1374. Our MS. of Kashf al-Zunūn has also 'Abd al-Raḥīm B. 'Umar, both under المختار and under كشف الاسرار. In both places it is added that the author died A.H. 665.

1201.

Or. 2602.—Foll. 82; 9 in. by 6 $\frac{3}{4}$; fragments of various sizes and of different dates, ranging from the tenth to the seventeenth century. [SHAPIRA.]

The most important by their age or extent are the following:

Foll. 1, 2. Fragment of a letter, probably ascribed to 'Umar, threatening an invasion of Irak, apparently from a Kitāb al-Futūḥ; 11th century. It contains these words: ومتى جعلت ابن عباس قدوة واماما في عرق العراق ومتى نصبت ابا هريرة علما في اكل المصائر

Foll. 3, 4. Fragment of a collection of moral maxims; 14th century.

Beg. وقال بعض الحكماء بالزلة فان شمت بالزلة لغيره شمت غيره بزلته

Foll. 5—7. The last portion of a Kasidah, by 'Abd al-Wadūd; 10th century. The poet's name appears in these lines:

دونكموها للسكر جامعة حبرها الفكر اى تحبير
من نظم عبد الودود سيرها مشهورة تنقى لمشهور

Foll. 8—10. A grammatical fragment on the use of direct speech, فى المخاطبة; 13th century.

Foll. 11, 12. Fragments of an obscene work on sexual intercourse; 16th century.

Foll. 14, 15. Fragment of a philosophical work, on the influence of the heavenly spheres on living beings; 13th century.

Fol. 16. Beginning of the treatise of Ibn Sinā on fever; 11th century.

Foll. 17—20. Philosophical disquisition upon the credibility of past experience in medicine; 12th century.

Foll. 21—28. A fragment treating of alchemical operations; 13th century.

Foll. 29—32. Fragment of a treatise on dialectics; 12th century. It contains this heading: فصل فى الحقيقة والمجاز وما يجب . . .

Foll. 33, 34. Fragment of the tale of Anīs al-Jalīs and Nūr al-Dīn, with an anecdote relating to Hārūn al-Rashīd and Ja'far; 15th century.

Foll. 35—38. Fragments of letters, one of which is dated A.H. 879.

Foll. 39—68. مراح الارواح. A grammatical treatise (no. 968, I.).

Foll. 73—76. A portion of the Coran in the Maghribi character; 17th century.

1202.

Or. 2897.—Foll. 171; 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$; 29 lines, 5 $\frac{1}{2}$ in. long; written in Neskhī, apparently

in Yemen; dated Friday, 20 Sha'bān, A.H. 1190 (A.D. 1776).

[Presented by COL. S. B. MILES.]

I. Foll. 1—116. *Riyāḍ al-Sāliḥīn*, a collection of Hadiths by Muḥyi al-Dīn Abu Zakariyyā Yahya B. Sharaf al-Nawāwī, who died A.H. 676. See Haj. Khal., vol. iii., p. 518.

Title: كتاب رياض الصالحين تصنيف الشيخ الامام الحافظ المجتهد المحقق محيي الدين ابى زكريا يحيى بن شرف بن مر النواوى الشافعى الحرامى رضى الله عنه

Beg. الحمد لله الواحد القهار العزيز الغفار مكور الليل على النهار اما بعد فقد قال الله تعالى وما خلقت الجن والانس الا ليعبدون

The object of the author was to collect all the genuine Hadiths which are calculated to lead to a moral and pious life. The work is divided into short unnumbered Bābs. The contents have been fully stated by Ahlwardt, Berlin Catalogue, no. 1334. For other copies see the Munich Catalogue, no. 128, and the Khedive's Library, vol. i., p. 230.

Copyist: على بن احمد بن عبد القادر بن على بن احمد البدرى

On the first page is an extract from one of the writings of al-Sayyid 'Izz al-Islām Muḥammad B. Ibrāhīm al-Wazīr, describing the above work as the most useful collection of Hadiths.

II. Foll. 117—171. A treatise on ethics, by Imam al-Mu'ayyad-billah Amīr al-Mūminin, to which this title is prefixed:

هذا كتاب تصفية النفوس عن الرذائل وتركيب الاخلاق

Beg. الحمد لله المبدع اللطيف الخبير الذى ابدع فى تصريف الامور بعجيب التدبير

The above title is taken from the following

short preamble, in which the scope of the work is described: اما بعد فان المقصود بهذا الاملا هو الاشارة الى تصفية النفوس عن الرذائل وتركيب الاخلاق والتعلى بحاسن الشمائل وتطهيرها عن الاوصاف الردية وتنزيهاها عن الخصال المهلكة الدنية ليكون بذلك محمزا للطرائق الحمودة ومخلصا لنفسه عن العلائق المذمومة الخ

The work is divided into ten Maḳālahs, the first two of which are alone extant, viz.:

Fol. 117b. المقالة الاولى فى الرياضة وتهذيب الاخلاق

Fol. 127a. المقالة الثانية فى بيان الصفات المهلكة

The first Maḳālah consists of three Bābs and the second of ten, the last of which, الباب العاشر, begins at fol. 166b, and is left unfinished.

The author is only designated at the beginning of Maḳālah I., and of some other sections, by his title: مولانا الامام المويد بالله امير المومنين عليه الصلوة والسلام. He was one of the later Zaidi Imams, probably Muḥammad B. al-Ḳāsim, who died A.H. 1054. See *Khulāṣat al-Athar*, vol. iv., p. 122.

1203.

Or. 3102.—Foll. 75; 10 in. by 6½; about 29 lines, 4½ in. long; written in a rather cursive and sparingly pointed character, apparently by a scholar, in the latter half of the 14th century.

[KREMER, nos. 38 and 112.]

I. Foll. 2b—4a. بيان غاية الغور فى دراية الدور.

A treatise on دور الطلاق, or the validity of a declaration of divorce coupled with a conditional clause, by Muḥammad B. Muḥ. al-Ghazzālī (d. A.H. 505).

الحمد لله ذي الفضل والنعم والطول والكرم. Beg. . . . اما بعد فاني لما دخلت بغداد سنة اربع وثمانين واربع مائة تواترت على الاسولة عن دور الطلاق

The author says that, on his arrival at Baghdad, A.H. 484, he was assailed with questions relating to the above legal point, and had set forth his views in a tract entitled *غاية الغور في دراية الدور*. Subsequently, however, he reconsidered the subject, and, having changed his opinion, he expounded his arguments and conclusions in the present work, deeming it better to come round to truth than to persist in error.

The above title and the author's name are written, by the same hand as the text, on the first page : كتاب بيان غاية الغور في دراية : الدور تصنيف الشيخ الامام الزاهد ركن الدين امام الائمة حجة الامة محمد بن محمد بن محمد الغزالي عفا الله عنه

The present work is noticed by Haj. Khal. under the title *غاية الغور في مسائل الدور*, vol. iv., p. 301. See also Gosche, *Abhandlungen der Berliner Akademie*, 1858, pp. 267, 305.

II. Foll. 4b—10a. A treatise in support of the opinion of Ibn Suraij upon a question of divorce, by Abu Bakr Muhammad B. al-Husain al-Shāshi, with the heading : كتاب تلخيص القول :

في المسئلة المنسوبة الى ابي العباس ابن سريج في الطلاق والاعتذار عنها باشد ما يمكن : تأليف الشيخ الامام ابي بكر محمد بن الحسين الشاشي رحمه الله يعرف بالحلواني

تلخيص القول في المسئلة المنسوبة الى ابي العباس ابن سريج رحمه الله عليه في الطلاق وايضاح الكلام في طرقها على الطريقة المشهورة لاصحابنا على شرط الانصاف

Al-Kādi Abu'l-'Abbās Aḥmad B. 'Umar B. Suraij al-Baghdādī, the first Shāfi'ī doctor of his day, died in Baghdad, A.H. 306, at the age of fifty-seven. See Isnāwī, fol. 82a; Ibn Kādi Shuhbah, fol. 23b; and the Kāmil, vol. viii., p. 85. In the Fihrist, p. 213, he is stated to have died A.H. 305. His patronymic, which is often misread Ibn Shuraiḥ, is fixed by the Kāmūs, vol. i., p. 239.

The author of the present tract, whose full name is Fakhr al-Islām Abu Bakr Muḥammad B. Aḥmad B. al-Husain B. 'Umar al-Shāshi, was born in Mayyafāriqīn, A.H. 429, and died in Baghdad, A.H. 507. See Isnāwī, fol. 92b; Ibn Kādi Shuhbah, fol. 52b; and Ibn Khallikān, *De Slane's translation*, vol. ii., p. 625, where A.H. 427 is given as the date of his birth.

III. Foll. 11b—22b. Curious legal questions extracted from the *Ḳawā'id al-Kubra* of 'Izz al-Dīn B. 'Abd al-Salām (d. A.H. 660; see no. 234).

Beg. الحمد لله رب العالمين . . . وبعد فاني لما طالعت القواعد الكبرى للشيخ عز الدين ابن عبد السلام رحمه الله تعالى رايت ان اجرد منه المسائل الغريبة ليسهل الوقوف عليها

The questions are numbered from 1 to 125. The compiler finished his task on the 18th of Sha'bān, A.H. 740.

IV. Fol. 23b—38b. Opinions of Taḳī al-Dīn al-Subkī on various grammatical and legal questions, with the heading : كتاب فيه : مسايل من كلام الشيخ الامام العالم العامل . . . اقضا القضاة تقى الدين السبكي تعبد به برحمته واسكنه بحبوبة جنته

Beg. مسئلة نحوية : هل يجوز ان يقال العشر الاخير . . . اولاً : الجواب العشر من الشهر يجوز ان يقال الاخر والاخر

The second question is: الفرق بين صريح المصدر وان الفعل

Ṭaḳī al-Dīn 'Alī B. 'Abd al-Kāfi al-Subkī was born in Subk, province al-Sharḳiyyah, A.H. 683. He filled during sixteen years the office of Qāḍī of Damascus, and died, shortly after resigning that post, in Cairo, A.H. 756. He left about 150 works on law, Hadith and grammar. See Isnāwī, fol. 90b; Ibn Qāḍī Shubbah, fol. 108b; *Orientalia*, vol. ii., p. 402, &c.

V. Foll. 39b—53a. طبقات الفقهاء. Biographical notices of the doctors of the Shāfi'i sect, by Abu 'Āṣim Muḥammad B. Aḥmad al-'Abbādi.

Beg. الحمد لله المحمود بكل لسان المعبود في كل مكان . . . قال الشيخ الامام ابو عاصم محمد بن احمد العبادي رحمه الله رايت السلف رحمة الله عليهم صرفوا همهم الى ذكر طبقات الصحابة رضي الله عنهم لوجوب الاقتدا بهم

The author, who was born in Herat, A.H. 375, wrote several esteemed works, mostly on law, among which the Ṭabaḳāt al-Fuḳahā is especially mentioned. He died in Merv, A.H. 458. See Sam'āni, fol. 379b; Ibn Khallikān, De Slane's version, vol. ii., p. 619; Ta'rīkh al-Islām, Or. 50, fol. 66; al-Isnāwī, fol. 109b; and Haj. Khal., vol. iv., p. 141.

The author enumerates in the preface the immediate disciples of Abu Hanifah and their successors, whose names and lives had been recorded by Ḥanafī doctors. He wrote the present work in order to offer a similar record of the followers of al-Shāfi'i. It begins with the genealogy of the founder of the school, and a short exposition of the grounds of his superiority. Then follows the first Ṭabaḳah, or generation, comprising the

disciples and contemporaries of al-Shāfi'i, after which come six more Ṭabaḳahs, numbered 2—6, in chronological order. The last contains little more than a list of names, the first of which is Abu Ma'mar Sālim B. 'Abdallah al-Harawī (who died A.H. 433; see Ṭabaḳāt al-Subkī, fol. 175).

The work was compiled, as stated by the author at the end, in the month of Ramaḍān, A.H. 435. It is the first of the Ṭabaḳāt quoted by al-Isnāwī, Or. 3037, fol. 4, as his authorities.

VI. Foll. 54b—56b. Some rules, or principles, relating mostly to law, by al-Nawawī, with the heading: كتاب القواعد والضوابط للامام النووي رحمه الله تعالى

Beg. الحمد لله رب العالمين . . . اما بعد فهذه قواعد وضوابط واصل مهمات ومقاصد مطلوبات يحتاج اليها طالبوا المذهب بل طالبوا العلم مطلقا

This appears to be only an extract from a larger work. It consists of short sections headed مسئله. The first is: مسئله مذهب اهل . . . The second begins: مسئله عقود المعاملات ونحوها اربعة اقسام احدها جائز من الطرفين

The last begins: مسئله اذا تعارض اصل وظاهر او اعلان جرى فيهما قولان

They are apparently taken from the work entitled الاصول والضوابط, mentioned by Haj. Khal., vol. i., p. 341. The extract there given agrees with the above beginning. See also Wüstenfeld, *Leben Nawawī's*, p. 156, no. 30.

VII. Foll. 57a—58a. احكام المبعوض. A tract relating to special cases of manumission, by al-Sunbātī.

Beg. قال الشيخ الامام العالم العلامة قطب الدين محمد بن احمد بن عبد الصمد الشافعي المشهور بالسنباطي رحمه الله اقول وبالله التوفيق من بعضه حر وبعضه رقيق اضطرب فيه الذهب اضطرابا كثيرا

Kuṭb al-Dīn Muḥ. B. 'Abd al-Ṣamad B. 'Abd al-Kādir al-Sunbāṭi, born in Sunbāṭ, a township of the district of al-Maḥallah, A.H. 653, was professor of law and assistant judge (Nā'ib al-Ḥukm) in Cairo, where he died in Dulhijjah, A.H. 722. The Aḥkām al-Muba'ad is mentioned among his works. See al-Isnāwī, fol. 90b, and al-Durar al-Kāminah, Or. 3044, fol. 86b.

VIII. Fol. 58b. The first page of a commentary, تعليق, upon the Tanbīh of Abu Ishāq Ibrāhīm (B. 'Ali) al-Shirāzi (who died A.H. 476; see Haj. Khal., vol. ii., p. 430, and the Arabic Catalogue, p. 135b).

Beg. الحمد لله الذي هدانا لهذا وما كنا لنهتدي . . . اما بعد فان كتاب التنبيه في الفقه للشيخ الامام جمال الاسلام ركن الشريعة عماد الموحدين ابي اسحق ابراهيم الشيرازي

IX. Foll. 59b—64b. الاعراب عن قواعد الاعراب. The Arabic Syntax of Ibn Hishām. See the Arabic Catalogue, p. 239a, and Pertsch, no. 318.

Beg. هذه فوائد جلية في قواعد الاعراب تقتفى بتاملها جادة الصواب

This copy is stated, at the end, to have been collated with the autograph MS. of the author.

X. Foll. 65a—67a. Some remarks on affirmative, negative, and interrogative sentences, without author's name.

Beg. الحمد لله رب العالمين وبعد فانه كان قد جرى بحث في شئ ضاق الوقت عن تحقيقه في ذلك المجلس فاحببت ان اعلق فيه كلاما مضبوطا مسبوفا

XI. Foll. 67b—70a. Answers of Muwaffik al-Dīn Abu 'l-Bakā Ya'ish B. 'Ali B. Ya'ish al-Ḥalabī to some grammatical questions brought from Damascus by Abu Naṣr al-Dimashqī.

Beg. قال الشيخ الامام العالم الحافظ العلامة حجة العرب موفق الدين ابو البقا يعيش بن علي بن يعيش الحلبي رحمه الله هذه مسایل وردت علينا من دمشق على يد الشيخ الفقيه العالم الحافظ ابي نصر الدمشقي ادام الله توفيقه فاملت ما حضر من الكلام عليها

Ibn Ya'ish, a celebrated grammarian, known also as Ibn al-Sā'igh, author of commentaries upon the Mufaṣṣal and upon Taṣrīf Ibn Jinnī, was born in Ḥalab, A.H. 553, and died there, A.H. 643. See Ibn Khallikān, De Slane's version, vol. iv., p. 379, and Bughyat al-Wu'at, fol. 215b.

XII. Foll. 70b—71a. Comments of al-Kisā'i ('Ali B. Ḥamzah, d. A.H. 182), al-Zajjāji ('Abd al-Raḥmān B. Ishāq, d. A.H. 337 or 339), and Ibn Hishām, on the formula of divorce contained in this verse:

فانت طلاق والطلاق عزيمة
ثلاث ومن يخرق اعق واظلم

XIII. Foll. 72a—75b. Answers of Jamāl al-Dīn Abu 'Abdallah Muḥammad B. 'Abdallah B. Muḥ. B. 'Abdallah B. Mālik al-Ṭā'i al-Jayyānī (the celebrated grammarian, who died A.H. 672) to some grammatical questions put to him by Jamāl al-Dīn al-Yamānī.

Beg. يقول العبد الضعيف السائل ربه ان يحشره مع من احبه ان اشرف اوصاف الكمال العلم وهو من افواه الرجال وبرهانه ان الامام الاجل العالم جمال الدين اليمنى لما شرفنى بالزيارة واكرمنى الع

It is stated at the end that this copy was taken from the autograph draft of the author.

Copyist (foll. 53a, 70a): احمد بن عبد الله
الارمني الشافعي الحميري

1204.

Or. 3107.—Foll. 154; $7\frac{1}{4}$ in. by $5\frac{1}{2}$; from 17 to 20 lines, $4\frac{3}{8}$ in. long, in a page; written in a cursive hand, apparently by a scholar; dated (fol. 53b) Mizzah, near Damascus, Muḥarram, A.H. 828 (A.D. 1425).

[KREMER, no. 117.]

I. Foll. 2—8. A treatise on Kalām, or scholastic theology, by Abu Bakr Muḥammad B. al-Ḥasan B. Fūrak al-Iṣbahānī.

الحمد لله المتفضل بنعمته المتطول بإياديه
ومنته

The author was a native of Isfahan and a noted theologian. Having been called as a religious teacher to the Madrasah of Naishāpūr, he spent the latter part of his life in that city. He died of poison, A.H. 406, and his death was ascribed to Sultan Maḥmūd, who had been instigated against him by his religious adversaries. See Ta'rikh al-Islām, Or. 49, fol. 55b; Ibn Khallikān, De Slane's translation, vol. ii., p. 673; and Wüstenfeld, Arabische Geschichtschreiber, no. 170.

The object of the present tract is to refute the attacks directed against the orthodox school of traditionists by the Jahmiyyah, Jismiyyah, and Mu'tazilah, and to show that those Hadiths which seem to ascribe to God bodily attributes are to be taken in a spiritual sense.

The scope of the work is set forth in the following title: كتاب بيان مشكل الحديث والرد على الملحدة والمعطله والمبتدعه من الجهميه والجسميه والمعتزله فيما اعترضوا به على اصحاب الحديث والاخبار

في صفات الله عز وجل ونفى التشبيه على خلاف
اوهامهم وكشف وجوها ومعانيها وابانة صحة ذلك من
غير ان يقتضى وجها من التشبيه املا الشيخ الامام
الجليل ناصر السنه ابى بكر محمد بن الحسن بن نور
الاصبغاني قدس الله روحه ونور ضريحه

This is probably the work mentioned by Haj. Khal., vol. v., p. 559, under the title of مشكل الآثار. It is divided into short unnumbered sections, only marked by the heading فصل. The last of these in the present imperfect copy relates to the indivisibility of God, fol. 9a: فصل في ابانة الدلالة: ان الله عز وجل شى واحد لا يجوز عليه الانقسام والتجزى

II. Foll. 10—53. تاويل مختلف الحديث

A controversial treatise on the spiritual interpretation of the Hadiths, by Abu Muḥ. 'Abdallah B. Muslim Ibn Kṭaibah, who died A.H. 276.

The title and the author's name are found in the subscription, fol. 53b: تم كتاب تاويل مختلف الحديث والرد على المعتزله والرافضه وجميع الخوارج وقطع حججهم واقامة الحجج عليهم واظهار الادلة واقامة حجة اهل السنة ومذهب اهل الحق تاليف الشيخ الجليل الحافظ الفقيه العالم ابى محمد عبد الله بن مسلم ابن قتيبه رضى الله عنه تعليق الفقير عبد الله بن منصور الشافعي بجزء دمشق في شهر الله الحرام سنة ثمان وعشرين وثمان مائه

This is only the concluding portion of the work, other fragments of which are found further on, artt. IV. and VI. The text commences abruptly as follows: قالوا حديث في التشبيه يكذب القرآن وحجة العقل قالوا رويتم ان قلب المؤمن بين اصبعين من اصابع الله عز وجل

This is probably the work mentioned in the Fihrist, p. 78, among the writings of Ibn

Kutaibah, under the title *مختلف الحديث*, and by Haj. Khal. under two different names, viz., *اختلاف الحديث*, vol. i., p. 195, and *تاويل مختلف الحديث*, as in the present copy, vol. ii., p. 174. A MS. entitled *كتاب مختلف الحديث* is fully described in the Leyden Catalogue, vol. iv., p. 54; but the extracts there given are taken from the preface, which is wanting in our MS.

The object of the author is to show by numerous examples that a rational interpretation of the Hadiths removes the objections raised against them by the Rāfiḍah and other heretical sects. The present fragment is chiefly taken up with the discussion of those Hadiths which, taken in their literal sense, would imply anthropomorphism, and of others which at the first blush would appear contradictory.

III. Foll. 53b—58b. An extract from the 'Ulūm al-Ḥadīth, *علوم الحديث*, of Ibn al-Ṣalāḥ (Abu 'Amr 'Uthmān B. 'Abd al-Raḥmān, d. A.H. 643; see the Arabic Catalogue, p. 767b, and Wüstenfeld, *Arabische Geschichtschreiber*, no. 325).

It relates to proper names and surnames of traditionists which are liable to be confounded, *في معرفة الموتلف والمختلف من الاسماء*, and is based upon the *Ikmāl*, *الاكمال*, of Abu Naṣr Ibn Mākūlā (see no. 621).

IV. Foll. 59a—108b. Another fragment of the above-mentioned work of Ibn Kṭaibah (art. II.). Most paragraphs begin with these words: *ذكر خبر آخر مما يقتضى التأويل ويوهم ظاهره* : التشبيه

The first Hadith discussed is: *رايت ربى* : ثلثه لا ينظر الله : *في احسن صورة*

اليهم ولا يزكهم ولهم عذاب اليم شيخ زان وملك كذاب وعابيل متكبر

V. Foll. 109a—120b. Fragment of a commentary upon the *Sharḥ al-Sunnah*, *شرح السنة*, by Muḥyi al-Sunnah (al-Ḥusain B. Mas'ūd al-Farrā al-Baghawī, d. A.H. 516; see Haj. Khal., vol. iv., p. 37).

It begins and ends abruptly. The first section relates to the observation of Friday, *باب فرض الجمعة*. The last treats of the future fate of the children of idolaters, *باب اولاد المشركين*

VI. Fol. 120b—154b. A third fragment of the above-mentioned work of Ibn Kṭaibah.

قالوا الرافضة لا سلمهم الله رويتم ان الله عز وجل مسح ظهر ادم فاخرج ذريته الى يوم القيامة امثال الذر

The last Hadith quoted is: *ضرس الكافر في النار مثل احد وكثافة جلده اربعون ذراعاً بذراع الجبار*

عبد الله بن منصور الشافعى : (fol. 53b) Copyist

1205.

Or. 3130.—Foll. 11; 7 in. by 5; 17 lines, 4 in. long; written in neat Neskhi; about A.H. 799 (A.D. 1397).

[KREMER, no. 140.]

I. Foll. 1—5a. Ten scientific riddles, drawn up in verse by 'Abdallah B. As'ad al-Yāfi'i (v. no. 473), with their solution by his disciple Burhān al-Dīn Ibrāhīm B. Mūsā al-Abnāsi. The following title is prefixed: *كتاب الاجوبة المكية في الالغاز الياضعية للشيخ الامام العالم الاستاد العارف بالله تعالى الشيخ عبد الله بن اسعد الياضعي نزيل البيت الحرام*

Beg. قال الشيخ الامام العالم الفاضل برهان الدين
ابراهيم بن موسى الابناسى رحمه الله تعالى الحمد لله على
نعم لا تحصى وآلاء لا تستقصى

The verses begin:

الا مبلغ نظى المدارس فى العرب
وفى كل ارض حيث ما العلم يحتسب

This copy was written, A.H. 799 (A.D. 1396-7), by Ibrāhīm B. 'Alī B. Muḥ.

II. Foll. 5b—6b. A metrical treatise on algebra, known as *al-Urjūzat al-Yāsamin-iiyyah*, *الارجوزة الياسمينية* (v. no. 753, III.).

Beg. الحمد لله على ما الهما
ومن من تعليمه وفهما

This is followed by some detached observations on arithmetical questions, written, as well as the *Yāsaminiiyyah*, by the same hand as art. I. They include a double table of the numerical figures called *Ḳalam al-Ghubār* and *Ḳalam al-Hindī*, the first of which are very similar to our own.

III. Foll. 9b—19b. Legal questions relating to the defiling of water by the lapping of dogs, written by another hand, but about the same date.

1206.

Or. 3485.—Foll. 279; 9 in. by $5\frac{1}{2}$; 17 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi; dated Friday, 10 Rabi' I., A.H. 832 (A.D. 1428).

[SIDNEY CHURCHILL.]

I. Foll. 13—232. حلية الابرار من شعار الاخيار
فى تلخيص الدعوات والاذكار المستحبة فى الليل والنهار

Prayers for day and night, handed down from the earliest period of Islamism, collected and commented upon by Abu Zakariyyā Yahya B. Sharaf al-Nawawī.

الحمد لله الواحد القهار العزيز الغفار مقدر الاقدار
... اما بعد فقد قال الله العظيم العزيز الحكيم فاذكرونى
اذكرکم

In the heading prefixed to the above beginning the author's full name is given as follows: الشيخ الامام لحافظ العلامة مفتى المسلمين محيى الدين ابو زكريا يحيى ابن شرف ابن مزي ابن حسن ابن حسين ابن محمد ابن جـ زلم النواوى [النفوى] [altered to النوى] رحمه الله

In the introduction the author mentions two earlier works of the same import, both entitled *عمل اليوم والليلة*, the first by Abu 'Abd al-Rahmān [Aḥmad B. Shu'aib B. 'Alī] al-Nasā'i (who died A.H. 303; see Sam'ānī, fol. 559a; Ibn Nuḡṭah, fol. 51; and Ibn Khallikān, transl., vol. i., p. 58); the second, far superior to the first, and the main source of the present work, by Abu Bakr Aḥmad B. Muḥammad Ibn al-Sunni (al-Dīnawari, who was a disciple of the last, and died A.H. 364; see Ta'rikh al-Islām, Or. 48, fol. 85, and the Berlin Catalogue, no. 3505). Al-Nawawī gives there the catena of traditionists by whom the latter work had been handed down to him.

The work of al-Nawawī consists in the present copy of 361 Bābs (not 365 as stated by Haj. Khal., vol. iii., p. 109), a full table of which, filling seven folios of close writing, foll. 5—12, has been prefixed by an anonymous writer.

The work was completed, as stated by the author at the end, in the month of Muḥarram, A.H. 667.

On the title-page is a short notice of the author.

See Wüstenfeld, *Leben und Schriften des Nawawī*, p. 151, no. 14. For other copies,

see the Berlin Catalogue, no. 3694, where the contents are stated; Pertsch, no. 806; Loth, no. 340; the Paris Catalogue, nos. 592, s, 1177; and the Khedive's Library, vol. i., p. 221.

Scribe: محمد بن نصر الله بن منصور الكرمانى

II. Foll. 232b—274. التبيان في آداب حملة القرآن

A work by the same author, treating of the merit attached to the recitation of the Coran, of the regard due to the men who hand it down, and of the rules to be observed in reading, teaching, and transcribing the sacred volume.

Beg. الحمد لله الكريم المنان ذى الطول والفضل
والمن والاحسان اما بعد فان الله سبحانه وتعالى
من على هذه الامة زادها الله شرفا بالدين الذى ارتضاه

It is divided into ten Bābs, the headings of which are given by Ahlwardt, Berlin Catalogue, no. 614. See Haj. Khal., vol. ii., p. 183, and Wüstenfeld, *Leben des Nawawi*, p. 150, no. 6, and, for other copies, Casiri, no. 1420; the Brill Catalogue, 1886, no. 348; and the Leyden Catalogue, vol. iv., p. 6.

At the end is a note in which the transcriber states that he had read the two preceding works before Shaikh al-Islām Amīn al-Dīn 'Abd al-Salām, A.H. 855,

III. Foll. 275a—276b. A short exposition of the Sunni creed, في اعتقاد اهل السنة, by 'Aḍud al-Dīn al-Ījī, who died A.H. 756.

Beg. الحمد لله على نواله والصلوة على نبيه محمد وآله واصحابه قال النبي عليه الصلوة والسلام
ستفرق امتي ثلثا وسبعين فرقا

In the heading the author is called عضد الملة والدين عبد الرحمن بن احمد بن عبد الغفار الصديقي المطرزي الشبانكارى, and it is added that twelve

days elapsed between the writing of the treatise and the death of the author. Al-Ījī states at the end that he wrote these lines on the 13th of Ramaḍān, A.H. 756, as a keepsake for his brother in God, Shams al-Millāh wal-Dīn Muḥammad al-Dāmaghānī, in the town of Nairīz.

The work is called by Haj. Khal., vol. iv., p. 217, العقائد العضدية. It is generally found accompanied by the commentary of Dawānī. See the Arabic Catalogue, p. 190b; the Leyden Catalogue, vol. iv., p. 255; Loth, no. 751; the Berlin Catalogue, no. 1998-9; and the Khedive's Library, vol. vii., p. 408.

1207.

Or. 3569.—Seven fragments of papyrus, written in very cursive and unpointed Neskhī, in the ninth century; mounted in a glazed frame. [GREVILLE CHESTER.]

They consist of marriage contracts and receipts, attested by witnesses, and are written in an almost undecipherable hand, very like the Fayyūm papyri published by Prof. Karabacek. The largest measures 10 in. by 5, and is dated A.H. 269. The others, which are much smaller, belong to the same period. The last one is dated A.H. 271. Two of them are partly written in Coptic.

1208.

Or. 3678.—Foll. 205; 7½ in. by 5; from 19 to 23 lines, about 3 in. long; written in a small and cursive character, partly Nestalik, partly Neskhī, very deficient in diacritical points, about A.H. 1001 (A.D. 1593).

[BUDGE.]

I. Foll. 1—25. Gloss of Timūr Muḥammad B. Shaikh Muḥammad al-Bukhārī upon

the commentary of al-Baidāwī upon five Surahs of the Coran; imperfect.

Beg. الحمد لله الذى زين قلوبنا بجواهر العقول . . .
اما بعد اراد العبد الراجى من عنايات البارى . . .
تيمور محمد بن شيخ محمد البخارى انه كتب الفاظا فى
سور الخمس التى فسرهما البيضاوى

The work is dedicated to Amīr Kūli Bābū Kūkaltāsh.

The gloss on Sūrat Yāsīn (xxxvi.), which extends to fol. 17b, was finished A.H. 1001. It is followed by a gloss on Sūrat al-Fath (xlviii.), which is imperfect at the end.

Shaikh Shihāb al-Dīn and Mirza Jān (d. A.H. 994; Haj. Khal., vol. vi., p. 72) are quoted.

II. Foll. 26—28. A Persian treatise on the art of disputation.

Beg. بدان وفقت الله . . . كه بحث از روى لغة
تفتيش وجست جوى كردن است

III. Foll. 29-30. A short treatise on logic.

Beg. اعلم ان النسبة عن المحصورات الاربع ترتقى
الى ثمانية عشرين

IV. Foll. 31—34. Another treatise on logic.

Beg. الحمد لمن لا شريك له فى الارض ولا فى
السماء . . . وبعد فهذه رسالة فى تحقيق بيان النسبة
من القضايا الموجهة

V. Foll. 34b—35b. Another logical tract.

Beg. الحمد لمن لا يقتضى له . . . اعلم ان النقيض
قد يكون فى المفردات بان يعتبر مفهوم فى نفسه بدون
اعتبار صدق على شئ

VI. Foll. 35b—39. A metaphysical tract, beginning :
الجزء من المفرد للماهية المحلول عليها اما
جنس او فصل

VII. Foll. 39-40. A similar tract, beginning :
المشهور ان وضع المفرد ليس مادة مسميا بها
لاستلزامه الدور

It is ascribed, in the colophon, to 'Ali al-Kūshji.

VIII. Foll. 40b—58. A treatise on logical subtleties, by Maḥmūd B. Ni'mat-allah al-Bukhārī (see no. 731).

Beg. حمدا للحكيم الكاشف لاسرار الحقائق . . . وبعد
فهذه عدة نكات تنور ابصار اصحاب الفهم والبيان . . .
قيدها احقر عباد الله البارى محمود بن نعمة الله البخارى
الربوكرى العارفى

It is divided into a Muḥaddimah and two Muḥsads. For another copy see Loth., no. 559.

IX. Foll. 58b—67. The treatise of Sa'd al-Dīn Mas'ūd B. 'Umar al-Taftāzānī on logic, known as تهذيب المنطق والكلام (no. 735), imperfect at the end.

Beg. الحمد لله الذى هدانا لسواء الطريق . . . وبعد
فهذا غاية تهذيب الكلام فى تحرير المنطق والكلام

X. Foll. 68—205. A gloss on the well-known treatise of rhetoric entitled Talkhīṣ al-Miftāḥ (see no. 933).

Beg. منك البداية واليك النهاية يا كريم
الحمد هو الشناء باللسان على قصد التعظيم اعلم ان
المشهور ان هذا معنى الحمد اللغوى وتعريف له باعتبار اللغة

It appears, from a note on fol. 70, that this copy was collated under the eyes of the author, who gave directions as to some alterations to be made in the text. There are frequent references to both commentaries of al-Taftāzānī, al-Muṭawwal, and al-Mukhtaṣar, as well as to the gloss of al-Sayyid al-Jurjānī.

Copyist (fol. 58): خواجم على بن خداى
صحبكم

1209.

Or. 3744.—Foll. 140 ; 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$.

[GLASER, no. 28.]

I. Foll. 1—117; 17 and 20 lines, about 5 in. long; written in Neskhi by two hands, apparently in the 14th century.

An exposition of the essential points of creed and law, according to the Ibāḍī sect, by Abu Ishāḳ Ibrāhīm B. Kais.

Beg. الحمد لله الذى كالت اللسن عن صفته والفكر . . . عن كنه عظمته . . . قال ابو اسحق ابراهيم بن قيس اما بعد فقد دعانى الى تصنيف هذا الكتاب خشية انطماس اصول الاباضية لقللة انتشارها فى الامصار وتقييدها فى الاسطار وحنفية الرعية عنها فى معقل الدعوة الاصلية باهوا الشافعية والحنفية لشهرتها فى الافاق وظهور اهلها الفساق

Further on, the author describes his work as follows : فجعلت كتابى هذا مختصرا موجزا وفصلته ابوابا وجعلت كل باب منه خصالا ليسهل على المتعلم حفظه . . . وضمنته من جميع اصناف الفقه فى الدين وبدأت فى اوله بذكر ما لا يسع جهله بانه معقل الدين ونصاب الفقه لانه لا يهتدى الا من عرفه

The following title is written at the beginning of the text, fol. 2b : كتاب ما لا يسع جهله

The work consists of a great number of short Bābs, dealing with the ordinances of the law with regard to religious duties and civil transactions, arranged in the usual order of legal works. The author's name is repeated at the beginning of every Bāb, قال ابو اسحق. The work is imperfect at the end, but only slightly. The concluding chapters deal with the law of inheritance. The last is entitled باب ذكر بيان ترتيب العصبات.

II. Foll. 118—139; 24 lines, 5 in. long; written in fair Neskhi, apparently in the 12th century.

A fragment of an early theological work, by a Sunni author, whose name does not appear. It begins abruptly in the course of preliminary matter relating to the duties of scholars, masters, and disciples, and treats mainly of the obligatory knowledge of God and of his attributes. It breaks off in the course of a chapter relating to the names of God.

The first heading is باب فى اداب العلماء. The chapter begins : ومن اداب العلماء ان يودبوا اقوالهم : وبهذبوا افعالهم وان ياتوا فى كل مكان بمقالة وفى كل اوان بمقبض حالة

The remaining chapters have the following headings : باب ما يجب على العالم [من] التعليم fol. 119b ; باب ما يجب على المتعلم لمعلمه fol. 122a ; باب فى اصول الدين fol. 125a ; باب فى التقليد باب فى ; ib. باب فى وجوب التكليف fol. 126b ; fol. 131b ; باب فى التوحيد ايضا fol. 131a ; التوحيد fol. 137a. باب فى الاسماء

None but early authors like al-Aṣma'i, al-Shāfi'i, 'Alī B. 'Abd al-'Azīz (d. A.H. 287), and Abu 'l-'Āliyah are quoted.

1210.

Or. 3750.—Foll. 93; 8 $\frac{1}{4}$ in. by 6; 15 lines, 3 $\frac{1}{2}$ in. long; written in fair Neskhi; dated 10 Sha'bān, A.H. 956 (A.D. 1549).

[GLASER, no. 34.]

I. Foll. 3—13. Extracts from the Mufradāt of Ibn al-Baiṭār (no. 798), relating to the medicinal properties of some mineral substances.

Beg. هذه زبد من مفردات ابن البيطار اسفيداج يوخذ خل ثقيف فيصب فى اجاة

II. Foll. 14—35. A treatise on physiognomy, كتاب في الفراسة, without author's name.

Beg. تحمدك يا خالق الانسان في احسن تقويم
... اما بعد فلما رايت الفراسة قد نبه الله سبحانه وتعالى
على صدقها

The work, which the author describes as a compendium, is divided into a Muḥaddimah, two Bābs, and a Khātimah. It was completed on Monday, the 23rd of Duḥijjah, A.H. 950. Another copy, also anonymous, is noticed in the Khedive's Library, vol. vi., p. 195.

III. Foll. 37—93. A treatise on the tricks and appliances of jugglers, by Muḥammad B. Abi Bakr al-Zarkhūrī al-Miṣri.

Title: زهر البساتين في علم المشاتين (Mashātīn is the plural of مشاتان "appareil des joueurs de gobelet"; v. Dozy's Supplément, tom. ii., p. 594.)

Beg. الحمد لله الذي اتقن واحكم وعلم الانسان ما
لم يعلم... قال العبد الفقير الى الله تعالى محمد بن
ابي بكر الزرخوري المصري... اما بعد فاني رايت كتباً
كثيرة في هذه الصفة الطريقة لا يصل اليها الا صاحب
الايادي اللطيفة

The work, which is divided into ten Bābs, is dedicated to the author's master, al-Ustād al-Kabīr Sayyidi Shihāb al-Dīn Aḥmad B. al-Fīl (ابن الفيل). Haj. Khal. has the nibil (ابن الفيل). The author refers incidentally, fol. 89b, to his being in Ḥalab, A.H. 852.

See Haj. Khal., vol. iii., p. 545, where the author's Nisbah is written الزغوني.

1211.

Or. 3752.—Foll. 180; 8 in. by 5 $\frac{3}{4}$; 15 lines, 4 in. long; written in large distinct Neskhī,

with occasional vowels, apparently in the 16th century, supplemented in parts by a later hand. [GLASER, no. 36.]

I. Foll. 1—57; dated Wednesday, 10 Jumāda I., A.H. 1020 (A.D. 1611).

A commentary upon the Lāmiyyat al-'Ajam of al-Ṭughrā'i, abridged from the commentary of Khalīl B. Aibak al-Ṣafādī.

The author, whose name does not appear, is Muḥ. B. 'Umar Baḥraḡ al-Ḥaḍramī. See no. 1056.

Appended to the above, foll. 58—60, and written by the same hand, are two Kasidāhs in imitation of the Lāmiyyat al-'Ajam. The first, by Badr al-Dīn Muḥ. B. Yahya B. Baḥrān al-Baṣri al-Tamīnī, begins as follows:

الجد في الجد والحمان في الكسل
فانصب نصب عن قليل غاية الامل

The second, by Sharaf al-Dīn Abu Muḥ. Ismā'il B. Abi Bakr al-Mukri, begins:

زيادة القول تحكى النقص في العمل
ومنطق المرء قد يهديه للزلزل

See for the last Ahlwardt's Verzeichniss, nos. 695—8.

II. Foll. 61—73. الاسعاد في شرح بانث سعاد. A commentary upon the Kasidah of Ka'b B. Zuhair, known as Bānat Su'ād, without author's name.

Beg. الحمد لله الذي بنعمته تتم الصالحات
اما بعد فهذه اطريف لطيف وتشنيف طريف لحفظ
قارى بانث سعاد من الخطا والتخريف

The commentary on the first line begins:
بانث فارقت سعاد اسم المتغزل بها فقلبي مبتدا والفا
سببية اليوم منصوب على الظرف ولا فائدة فيه الا
اقامة الوزن

III. Foll. 74—76. A Kasidah entitled

السكر, by 'Umar B. Abi Rabī'ah al-Makhzūmi (d. A.H. 93), beginning :

امن آل نغم انت غاد فمبكر
غداة غد ام رائج فمبكر

There are a few glosses between the lines.

IV. Foll. 77—82. Correspondence of the Sharīf of Mecca, al-Ḥasan B. 'Ajlān B. Rumaithah (A.H. 798—829) with the Sultan of Yemen, Aḥmad B. Ismā'il al-Malik al-Ashraf (A.H. 803—827) on the conflict of Amīr Mūsā B. Aḥmad al-Ḥarāmī with the tribe of Kinānah : هذه مكاتبة الشريف الحسن بن عجلان بن رميثه . . . والسلطان احمد بن اسمعيل بن الاشرف سلطان اليمن في شان الامير موسى بن احمد الخراسي وشان كذاذة

The two letters are followed by a Kasidah composed on the same occasion by Ismā'il al-Mukri, and by another addressed to the above Sultan al-Ashraf by al-Sharīf al-Murtaḍa [Yahya B. Aḥmad].

V. Foll. 85—95. A Kasidah by Abu Bakr Muḥ. B. al-Ḥasan Ibn Duraīd, recited in Baghdad, A.H. 316 : قال ابو محمد سهل بن عبد الله الديباجي انشدنا ابو بكر محمد بن الحسن بن دريد لنفسه ببغداد سنة ست عشرة وثلثمائة

اماطت لثاما عن اقاح الدمايث
بمثل اساربع للحقوف العثااث

with interlinear glosses, the first of which begins : والثام ما كان على الانف واللقام ما كان على القم والاقاح نبت يشبه به ثغور النساء والدمايث جمع اماكنة ليفنة

For a copy of the same Kasidah with commentary see Ahlwardt's Verzeichniss, no. 186.

VI. Foll. 96—122. The well-known Maḥsūrah of the same Ibn Duraīd, beginning : يا ظبية اشبه شئ بالها

anonymous gloss beginning, after the 2nd Bait, as follows : طرة كل شئ حاتقه والدجا الظلمة من قولهم ليل داجم اى مظلم يقال دجا الليل يدجو اذا اظلم

VII. Foll. 123—128. The Kasidah called al-Durrat al-Yatimah, ascribed by some to Abu'l-Shiṣ, by others to al-'Akawwak al-Yamani (see no. 1034, 2), with a gloss, هذه الدرة اليتيمة التي تبارى عليها الشعرا وادعاها اكثرهم الى ان غلب عليها رجلان احدهما ابو الشيص والثاني المعكوك اليمنى

هل بالطول لسائل رد ام هل لها بتكلم عهد

The gloss begins : هل حرف استفهام والطول ما شخص من اثار الديار ولا تسمى الطلل طللا حتى يكون شخص يرى مرتقعا

المهدى بن بلقاسم بن الهادى الحكيم : Copyist

VIII. Foll. 132—142. A Kasidah containing pious and moral precepts and rules of conduct, by al-Rumaili.

قال الرميلى نفع الله تعالى به وبعلومه وجميع ائمة الدين

يا صاح كن بين خوف ورجا
واسلك طريق العلماء من الورى

The poem is divided into short sections, with the heading فصل. The date of composition, apparently A.H. 890, is conveyed in the following lines at the end :

في شهر ذى الحجة شهر واقع
في تسع عشرين عددت بالهجا
وقد مضى من الماين قبله
ثمانيا عدة كل ما مضى

IX. Foll. 143—151. A Kasidah by Kha-

martāsh al-Ḥimyarī, قصيدة من خمرطاش الحميري
رحمه الله

Beg. تآوب القلب تباريح الجوى
وعاده عايد شوق قد ثوى

The poet dwells on the glories of the ancient kings of Ḥimyar, and boasts of his descent from them.

X. Foll. 152—180. The *Ḳaṣīdat al-Fazā-riyyah*, by Abu 'l-Ḳāsim al-Fazārī, القصيدة الفزارية للشيخ العلامة ابى القسم الفزارى فى المنصور بالله العبيدى الحسينى, with a commentary beginning: هذه القصيدة المشهورة بالفزارية وهى تشمل: على ذكر مائة سيد من اشراف العرب واجوادها ممن تضرب بهم الامثال قال ابو محمد عبد الرحمن العتقى . . . كان ابو القسم الفزارى من اهل القيروان

The poet's full name is Abu 'l-Ḳāsim Muḥammad B. 'Abdallāh al-Ḳairawānī al-Fazārī. The commentator, 'Abd al-Raḥmān al-'Utākī, says that he was a panegyrist of the ruler of Ḳairawān, Abu Yazīd Makhlad B. Kandād.^a He was favourably received by the Fatimite Khalīf, al-Manṣūr billah, who had gained a victory over the latter (A.H. 334, v. Kāmil, vol. viii., p. 327), and he composed the above *Kasidah* in the Khalīf's praise.

The *Kasidah* begins as follows:

لعمرك ما اوس بن سعدا بقومه
ولا سيد الاوبار قيس بن عاصم

It is accompanied by a full commentary, probably by the above-named 'Abd al-Raḥmān al-'Utākī, which contains much historical matter and many poetical quotations. It

begins: هو اوس بن حارث بن لام الطائى وكان سيدا
مقدما فى قومه وفد هو وحاتم بن عبد الله الطائى على
عمرو بن هند

The last thirty Baits, especially devoted to the praise of al-Manṣūr, are left without commentary.

For copies of the *Kasidah* and commentary see Ahlwardt, *Verzeichniss*, no. 913, and the Khedive's Library, vol. iv., p. 304.

1212.

Or. 3766.—Foll. 157; 8½ in. by 6; written by several hands. [GLASER, no. 50.]

I. Foll. 1—38; 21 lines, 3½ in. long; written in small, sparingly pointed, Neskhi; dated Friday, 23 Sha'bān, A.H. 1063 (A.D. 1653).

A full commentary by Jamāl al-Dīn 'Alī B. Muḥ. B. Aḥmad al-Bakrī upon the *Muḳaddimah* of al-Azhār (no. 365), including the text.

The following title is prefixed in the same hand as the text: كتاب النكت الكافية لما تضمنته: مقدمة الازهار الرائعة عن مسائلها الاصولية الاستار تاليف سيدنا العلامة . . . جمال الدين . . . على بن محمد بن احمد البكرى رحمه الله رحمة واسعة

Beg. بك اللهم استعين وبهدايتك استبين . . .
وبعد فهذه نبذة شريفة مشتملة على نكت لطيفة
كاشفة لما تضمنته مقدمة الازهار

The author lived apparently in the ninth century. Ibn Ḥumaid al-Muḳrānī, who wrote a commentary upon the same work about A.H. 950 (Or. 3802), acknowledges borrowing freely from the earlier one of al-Bakrī.

^a In Ibn Khallikān's autograph MS., Add. 25,735, fol. 49, the name is written كَيَاد, but in the Kāmil, vol. viii., p. 315, it reads, as in our MS., كنداد.

II. Foll. 39—81; 9 lines, $2\frac{3}{4}$ in. long; written in large Neskhi; dated Thursday, 11 Dulka'dah, A.H. 1058 (A.D. 1648).

A treatise on the bases of jurisprudence, by 'Izz al-Dīn Muḥammad B. Yahya B. Bahrān (see no. 428), كتاب الكافل بنيل المطالب,

تأليف سيدنا العلامة . . . عز الدين محمد ابن يحيى ابن محمد بهران بل الله بوابل الرحمة ثراه

الحمد لله على سوابغ نعمائه . . . وبعد هذا Beg. مختصر في علم اصول الفقه قريب المنزل غريب المنوال كافل لمن اعتمده ان شاء الله تعالى ببلوغ الامال

The treatise consists of ten Bābs, with the following headings: 1. في الاحكام الشرعية fol. 39b; 2. في الادلة fol. 41a; 3. في المنطوق fol. 63b; 4. في الحقيقة والمجاز fol. 65b; 5. في العموم والخصوص fol. 67; 6. في الامر والنهي fol. 68; 7. في المجمل والمبين والظاهر والمؤول fol. 70b; 8. في الاجتهاد fol. 72; 9. في النسخ fol. 73b; 10. في الترجيح fol. 77.

There are copious marginal notes in a minute character.

The work is mentioned as الكافل لابن بهران in the life of 'Abd al-Ḥafīz al-Muḥallā, Khulāṣat al-Athar, vol. ii., p. 306. For other copies see Ahlwardt, Glaser'sche Sammlung, no. 3, 4, and no. 235.

III. Foll. 86—95; written in two columns, about 17 lines; dated Shawwāl, A.H. 1063 (A.D. 1653).

An Urjūzah in praise of Imam al-Ḥādī Yahya B. al-Ḥusain, and of the other Imams and 'Ulamā who after him handed down the Zaidi doctrine, by Burhān al-Dīn Ibrāhīm B. Yahya al-Suḥūli (v. no. 385): الطراز المذهب في اسناد المذهب مذهب ال المصطفى الطاهرين الحنفا

نظم سيدنا بركة الزمن علامة اليمن برهان الدين ابراهيم بن يحيى السكولى رحمه الله تعالى

الحمد لله على الهدايه حمدا كثيرا لا الى نهايه Beg.

The poem was completed in Muḥarram, A.H. 1058, as stated by the author in the following lines of the epilogue:

والحمد لله على التمام في ابتداء محرم الحرام عام ثمان تتبع الخمسينا من قبل الف من السنينا

For another copy see further on, Or. 3908, III.

IV. Fol. 96—99. An extract on multiplication, by the same hand, beginning: هذه نكتة في كيفية ضرب المترب منقولة من بعض شروح الوسيط

V. Foll. 100-101. Fragment of a commentary by al-Kāsim B. Muḥammad al-Ḥijjī upon the Durar al-Farā'id of Jamāl al-Dīn 'Alī B. al-Ḥusain (see no. 423, vi.), by the same hand, منقول من شرح الدرر للعلامة . . . القسم بن محمد المحجى

VI. Foll. 104—157; about 35 lines, 4 in. long; written in small, close, and unpointed Neskhi; dated Wednesday, 11 Shawwāl, A.H. 1026 (A.D. 1617).

A commentary by Mufti Muḥammad B. 'Izz al-Dīn B. Muḥ. B. 'Izz al-Dīn B. Ṣalāḥ upon his own treatise on Kalām, entitled كتاب البدر السارى شرح واسطة الدارارى في توحيد البارى تأليف السيد الاجل . . . محمد بن عز الدين بن محمد بن عز الدين بن صلاح المفتى امد الله مدته

Beg. الحمد لله المتوحد بكمال صفاته المقدس عن شوايب النقص وسماته . . . وبعد فان مبنى علم الاحكام واساس قواعد الاسلام على علم التوحيد

The text, which is included in the com-

mentary and written in red, begins : الحمد لله
الوحيد جلالة المنزه عن المشابهة والامثال . . . وبعد
فقد سألنى الطالب للاسترشاد الى سبيل الرشاد الى
تحصيل جمل من البراد من قواعد اصول الدين

The original treatise is divided into a
Muḥaddimah, a Maḥṣūd, and a Khātimah.

The author was appointed by Ja'far Pasha
to the office of Mufti in Ṣan'ā, where he died
A.H. 1050. See Ṭabaḳ al-Ḥalwa, Or. 3919,
fol. 11b, where the present commentary is
mentioned with two other works of the same
writer, viz., a commentary upon the Takmilat
al-Aḥkām, and a tract entitled *منهج الانصاف*
في النهي عن سب الصحابة

Copyist : محمد بن علي الجملولي

1213.

Or. 3769.—Foll. 97; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 21 and
19 lines, $3\frac{3}{4}$ in. long; written in Neskhi,
apparently in the 16th century.

[GLASER, no. 53.]

I. Foll. 2—54. A commentary upon the
Ajarrūmiyyah (no. 969), without author's
name.

Beg. قال محمد ابو عبد الله الصنهاجي الاجرومي
رحمه الله تعالى الكلام هو اللفظ المركب المفيد بالوضع
الكلام له معنيان معنى في اللغة ومعنا في الاصطلاح

The same commentary is found in two
Gotha MSS. (Pertsch, nos. 295-6), in one
of which the author is called Shaikh Najm
al-Din. Another copy, also anonymous, is
noticed in the Arabic Catalogue, p. 473b.

II. Foll. 55—97. A short history of
Yemen, without title or author's name.

Beg. نحمدك اللهم على كل حال من الاحوال . . .

اما بعد فهذه نبذة مفتحة من تواريخ اليمن مأخوذة من
تاريخ علي بن الحسن الخزرجي والسيد الحسين بن عبد
الرحمن الاهدل رحمهم الله تعالى امين وتاريخ الاشرف
الغساني

The work is abridged from the histories
of 'Ali B. al-Ḥasan al-Khazraji, who died
A.H. 812 (v. no. 671), of al-Ḥusain B. 'Abd
al-Rahman al-Ahdal, who died c. A.H. 854
(v. no. 670), and of al-Ashraf al-Ghassāni.

It begins with some traditions in praise
of Yemen, and treats of the following
periods: Beginning of Islamism and early
Khalifs, fol. 56b; Umayyades, fol. 60b;
'Abbasides, fol. 63a; Ayyūbides of Yemen,
fol. 84b; Imam al-Manṣūr billah 'Abdallāh
B. Ḥamzah, fol. 88a; the Banu Rasūl,
fol. 91b.

The account of the Rasūli Dynasty is
brought down to the beginning of the reign
of al-Malik al-Mujāhid. The last date men-
tioned is A.H. 722, after which the MS.
breaks off. A leaf added by a later hand
gives in a few lines the dates of subsequent
reigns down to the death of al-Nāṣir Aḥmad,
A.H. 827.

1214.

Or. 3770.—Foll. 72: 8 in. by $6\frac{1}{2}$.

[GLASER, no. 54.]

I. Foll. 2—46; 27 lines, 5 in. long; written
in small and fair Neskhi, with occasional
vowels; dated Saturday, 10 Rabi' I., A.H.
659 (A.D. 1261).

نظام الغريب

A glossary of rare words used by ancient
poets, arranged according to subjects, by
'Isa B. Ibrāhim B. 'Abdallāh al-Raba'i al-
Lughawi, عيسى بن ابراهيم بن عبد الله الربعي اللغوي

الحمد لله مخرج الاشيا من العدم الى الوجود. Beg. ورد كتاب السيد النقيب الارب الحسيب اطل الله في بلوغ ارادته تعبيرة . . . سالى ان اضع كتابا في اللغة مقربا ملخصا يقرب الى الفهم ولا يشد عن الحفظ

The author was a native of Yemen and an eminent grammarian, who died A.H. 480. See *Bughyat al-Wu'at*, fol. 188*b*, and, for other copies, no. 918, III., the Arabic Catalogue, p. 468*a*; the Leyden Catalogue, 2nd ed., no. 68; and the Landberg Catalogue, no. 347.

The first chapter has the heading: باب ما جاء في خلق الانسان من الغريب. The last treats of words usually used in the dual, fol. 46*a*, وما تطقت به العرب على التثنية

This copy was written by Shaikh 'Amr B. Salmān al-Khaulāni, before whom it was read in the same year, as attested by a Samā' dated 8 Jumāda II., A.H. 659. It was again collated A.H. 853.

II. Foll. 47—49. The *Lāmiyyat al-'Arab* of al-Shanfara (v. Arabic Catalogue, p. 176*b*), dated A.H. 666 (A.D. 1268).

III. Foll. 50—68; 24 lines, 5 in. long; written in fair Neskhi; dated 1 Rabī' II., A.H. 688 (A.D. 1289). A treatise on prosody, by Abu 'l-Ḳāsim 'Alī B. Ja'far B. 'Alī al-Sa'di al-Lughawi, known as Ibn al-Ḳaṭṭā' al-Ma'arri, with this title: كتاب العروض في معرفة اوزان شعر العرب تأليف الشيخ الجليل ابي القسم (بن) علي بن جعفر بن علي السعدي اللغوي المعروف بابن القطاع المعري

Beg. الحمد لله حمد معترف برؤيته . . . اعلم ان العروض علم وضع لمعرفة اوزان العرب

Ibn al-Ḳaṭṭā', a native of Sicily, and author of a history of that country (Haj.

Khal., ii., p. 135), was born A.H. 433, and died A.H. 514 or 515. See *Bughyat al-Wu'at*, fol. 169*a*. Haj. Khal. mentions his treatise on rhyme, الشافى في علم القوافى, vol. iv., p. 17. See also Freytag, *Darstellung der Arabischen Verskunst*, p. 234.

The work concludes with a chapter on 27 metres omitted by previous writers, باب المهملات, followed by a commentary upon the verses quoted as examples.

For copies entitled العروض البارع see Dérenbourg, *Escorial*, nos. 328, 3, 330, 3, and the Khedive's Library, vol. iv., p. 194.

1215.

Or. 3779.—Foll. 133; 5½ in. by 3¼; about 15 lines; written in Neskhi; dated 6 Ramadan, A.H. 1075 (A.D. 1665).

[GLASER, no. 64.]

A volume of miscellaneous and fragmentary contents, the most important of which are:

I. Foll. 2—4. The *Lāmiyyat* of Ibn al-Wardi (no. 1084).

II. Foll. 5—13. Fragment of a commentary upon the *Fātiḥah*.

III. Foll. 15—19. A *Kasidah* by Nashwān al-Ḥimyari, beginning:

ذكرت ديارا راسيات حواليا
رسوما واطلالا عفت ومغانيا

It is preceded by the latter part of a *Kasidah* with the same rhyme, in answer to which it was written.

IV. Foll. 20—49. Fragment of a treatise on alchemy, the author of which refers for the explanation of occult phrases to Abu Ishāḳ Ibrāhīm B. Ismā'il al-Ajdābi, an author of the fifth century of the Hijrah. See *Yāḳūt*, vol. i., p. 132.

V. Foll. 50—58. Tables of strange and secret alphabets.

VI. Foll. 61—64. Fragment of a Kasidah in ; with takhmīs. The first line is :

فلو نلت منها ملك قارون لم تنل
سوا لقة في فيك منها وخرقة

VII. Foll. 66—69. A Kasidah by Shaikh 'Abd al-Rahīm B. Aḥmad al-Bur'ī, a poet of Yemen, who died about A.H. 450 (v. Ahlwardt, Verzeichniss, no. 251, and Pertsch, no. 2239).

Beg. عاهد الربع ولوعا وغراما
فوفوا للربع بالدمع ذماما

His Diwan has been lithographed in Bombay, A.H. 1291, 1301, and printed in Cairo, A.H. 1297.

VIII. Foll. 70—75. A Kasidah by Sayyid Muḥ. B. 'Abdallah B. al-Imām Sharaf al-Dīn (no. 814), beginning :

صافحت ربح الصبا روض الخزاما

IX. Foll. 75b—82. A Kasidah by Imām al-Kāsim B. Muḥ., beginning :

يا ملجاء للخائف المحتارا
يا من يغيث مشردا قد طارى

X. Foll. 86—100. Two more Kasidahs by 'Abd al-Rahīm al-Bur'ī, the latter of which has a takhmīs.

XI. Foll. 101—106. A Kasidah including the names of God, beginning :

ايا طيب الاسما من هو الله

XII. Foll. 108—118. A Takhmīs of Bānat Su'ād (no. 1037, II.), beginning :

دم الحب بسيف الهجر مطلول

XIII. Foll. 119—125. A Kasidah by

Fakih Jamāl al-Dīn 'Alī B. Yahya al-Damdi, entitled الذريعة الشافية لمريد العفو والعافية.

Beg. يا ايها الراكب الغادى او الساوى

1216.

Or. 3802.—Foll. 90 ; 7½ in. by 5¼ ; from 15 to 18 lines, 4 in. long.

[GLASER, no. 88.]

I. Foll. 3—53 ; written apparently in the 15th century.

A commentary, by 'Imād al-Dīn Yahya B. Muḥ. B. Ḥasan B. Ḥumaid al-Muḥrānī, upon the Muḥaddimah of the Azhār (no. 365), with this title : شرح مقدمة الازهار للعلامة عماد الدين يحيى
بن محمد بن حسن بن حميد بن مسعود بن عبد الله
المقراني تولى الله مكافاته

Beg. الحمد لله على كل حال . . . هذه نبذة لطيفة
مشملة على معاني مقدمة الازهار قال مولانا امير المؤمنين

At the end the author refers the reader to his previous work, الوابل المغزار (completed A.H. 941 ; no. 424), and acknowledges that he borrowed much of the present commentary from an earlier one by al-Bakri (see no. 1212, I.).

II. Foll. 57—90 ; 17 lines ; written in fair Neskhi, with occasional vowels, probably in the 13th century.

A commentary, without author's name, upon a grammatical work ; imperfect at beginning and end.

The work commented upon proves to be the Mufaṣṣal of al-Zamakhshari (no. 925), and the portion included in the present fragment extends from page 119, line 14, of Broch's second edition, to p. 133, line 17.

The commentator gives only the initial words قوله of the passages which require

explanation. The first words are : من القلب ,
 اى هذه الايات : which are explained as follows :
 من القلب لانه لا يشكل كقولهم ادخلت القلنسوة في
 راسى ولخاتم فى اصبعى واصل الكلام ادخلت راسى فى
 القلنسوة الخ

The last words, اذا جزته, are thus com-
 mented on : فسر كلمة على بالجواز لان المجاوزة فى
 سمت السفلى يعبر بها عن البعد الخ

1217.

Or. 3831.—Foll. 146; 8½ in. by 6; from
 20 to 25 lines, about 4 in. long; written by
 several hands, in the 18th and 19th centuries.
 [GLASER, no. 119.]

I. Foll. 1—18. Fragment of Bughyat al-
 Tullab, an abridgment by Muḥammad B.
 ‘Abdallah Naṣīṣ al-Zabīdī al-Ḥanafī of the
 first, or biographical part of the Tahdīb al-
 Asmā of Muḥyi al-Dīn al-Nawawī, بغية الطلاب
 علما مختصر تهذيب الاسماء للامام محيى الدين النوى
 اختصار العلامة محمد بن عبد الله نصيص الزبيدي
 الخنفى رحمه الله تعالى

Beg. الحمد لله حمد الشاكرين . . . فانه لما كان
 تهذيب الاسماء واللغات الخ

The fragment comprises, besides the pre-
 face of the abbreviator, the Muḥammads and
 the beginning of the alphabetical series down
 to ثامة بن اثال Thumamah B. Uthāl (Wüs-
 tenfeld's edition, p. 182).

II. Foll. 9—12. Fragment of a tract in
 refutation of an anonymous writer, who
 reproved the practice of raising the voice in
 public prayer, المنع لرفع الاصوات بالتهليل والاستغفار

The author quotes al-Suyūṭī.

III. Foll. 13—18. Controversial corre-
 spondence on legal questions between Shams
 al-Dīn Aḥmad B. ‘Alī B. Muḥammad B.
 Muṭair (a Shāfi‘ī doctor, who died A.H.
 1075; see Khulāṣat al-Athar, vol. i., p. 252)
 and Waḥid al-Dīn ‘Abd al-Raḥmān B. Muḥ.
 B. Sharaf al-Dīn (al-Jaḥḥāfi, a Zaidī Shaikh,
 who died after A.H. 1050; *ib.*, vol. ii.,
 p. 380).

Imperfect at beginning and end.

IV. Foll. 21—34. A commentary upon
 the Jazariyyah, a versified treatise upon the
 pronunciation of the Coran (no. 93), im-
 perfect at beginning and end.

The commentary on الحمد لله (the 2nd
 verse of the text) begins : مقول القول نال فيه
 للاستغراق او للجنس او للعهد

The author is Zakariyyā B. Muḥ. al-
 Anṣārī, who died A.H. 926. See above,
 no. 94, II.

The leaves are transposed; they must be
 taken in this order: foll. 21, 31—34,
 22—30.

V. Foll. 35—39. A collection of versified
 eulogies and prose comments upon a verse
 called بيت الزمام, by Muḥammad B. Ishāq B.
 al-Imām al-Mahdī, and upon its Takhmīs, by
 Ismā‘īl B. Muḥ. Fā‘ī (see nos. 1049, II.,
 and 547).

The verse, which is the first of a couplet,
 is as follows:

رايت الزمام فقلت المرام تاتى سينقاد هذا الابى

VI. Foll. 42—57. Fragment of الاكياس,
 a commentary upon اساس الاصول or اساس
 a treatise on Kalām, by al-Manṣūr billah al-
 Kāsim B. Muḥ. B. ‘Alī, who died A.H. 1029
 (see Khulāṣat al-Athar, vol. ii., p. 293), im-
 perfect at beginning and end.

The text, which is included in the commentary, begins: الحمد لله الذى فلق اصباح العقول فى قلوب اعلام بريته . . .

هذا الاساس كرامة فتلقه يا صاحبي بكرامة الانصاف

The work is divided into a Muḥaddimah, four Kisms, and a Khātimah. See no. 1220, II. The present fragment does not extend beyond the Muḥaddimah.

VII. Foll. 58—65. A treatise on the Imamāt of 'Alī, written by Aḥmad B. Muḥ. B. Ishāq B. al-Mahdī (see art. v.) in answer to a tract in prose and verse advocating the superior claims of Abu Bakr.

الحمد لله رب العالمين . . . وبعد قال العبد الفقير الى عبده المعيد المبدى احمد بن محمد بن اسحق بن المهدي . . . وقف على ما ورد اليه من الدر المنثور

Appended is a versified answer to the same tract, by Ṣafī al-Dīn Aḥmad B. al-Ḥasan B. Ishāq B. Amīr al-Mūminīn (first cousin to the author).

VIII. Foll. 104—119. A dissertation on a legal question relating to the prayer of the dawn, namely, whether its two Rak'ahs may be lawfully postponed.

الحمد لله على ما منى من عوارف برة الحسن . . . سئلت عن ركعتي الفجر اذا اخرجت عن الفريضة خشية فوت الوقت

The MS. has many passages expunged and marginal corrections. It is probably the author's rough draft. A clean copy of the same text occupies foll. 120—127.

IX. Foll. 128—131. A fragment of the Bulūgh al-Marām, a collection of the Hadiths on which the ordinances of the law are based, by Abu 'l-Faḍl Shihāb al-Dīn Aḥmad B. 'Alī B. Ḥajar al-Kinānī al-'Askalānī (d. A.H. 852).

Beg. الحمد لله على نعمه الظاهرة والباطنة . . . اما بعد فهذا مختصر يشتمل على اصول الادلة الحديثية للاحكام الشرعية حررته تحريرا بالغيا . . . وسميته بلوغ المرام من ادلة الاحكام

The work is arranged under the usual legal headings, beginning with كتاب الطهارة. The present copy breaks off one page after the heading باب الحيض

See Haj. Khal., vol. ii., p. 68, and the Khedive's Library, vol. i., p. 162.

X. Foll. 132—140. نور العيون. A life of Muḥammad, abridged by the author from his own work, entitled 'Uyūn al-Athar.

Beg. اما بعد حمد الله فاتح ابواب الندا . . . فلما وضعت كتابي المسى عيون الاثر فى فنون المغازى والشمائل والسير . . . رايت ان لخص فى هذه الاوراق منه ما قرب ماخذة ونقله الخ

The author, whose name does not appear, is Abu 'l-Faḍl Faḥ al-Dīn Muḥ. B. Muḥ. B. Muḥ., called Ibn Sayyid al-Nās, who died in Cairo, A.H. 734. See no. 512.

This copy breaks off in the section headed ذكر وفاته

The remaining contents of the MS. are too fragmentary and unimportant to call for a detailed description.

1218.

Or. 3833.—Foll. 101; 8½ in. by 6½; about 23 lines, 4 in. long; written in a cursive and all but unpointed Neskhī, probably in the 19th century. [GLASER, no. 121.]

I. Foll. 1—47. نجاح الطالب لمختصر المنتهى لابن حاجب. Glosses upon Mukhtaṣar al-

Muntaha, an abridged treatise on Uṣūl al-Fiḥ, by Ibn al-Ḥāḥib (d. A.H. 646), upon its commentary by 'Aḍud al-Dīn al-Ījī, and upon the notes of Sa'd al-Dīn al-Taftāzānī, without author's name.

الحمد لله واليه منتهى أمل الآمل . . . وبعد
فهذه نكيات عرضت عند درس مختصر المنتهى
وشرحه للعضد وحاشية السعد

The same work is ascribed in Landberg's Catalogue, no. 651, to Ṣāliḥ B. al-Mahdi al-Mukbili, or rather al-Maḥyali, who lived about A.H. 1100. See no. 409.

For the text see Haj. Khal., vi., p. 170; Pertsch, no. 1048; and Loth, nos. 298—304.

II. Foll. 48—61. Two fragments of commentaries upon theological treatises, the first of which is endorsed على حاشية الشريف، "probably from the gloss of al-Sayyid al-Sharīf upon the 'Aḳā'id of 'Aḍud al-Dīn" (see Haj. Khal., vol. vi., p. 218).

III. Foll. 62—101. Extract from a commentary by al-Ḥasan B. Ishāq (see no. 432, I., 1049, II.) upon a metrical treatise entitled Manẓūmat al-Huda، من شرح منظومة الهدى للمولى العلامة الحسن بن اسحق رحمه الله

The commentary includes only three lines of the text, which relate to the rules to be observed in satisfying natural wants, dressing, eating and drinking. The copy is imperfect at the end.

Beg. خاتمة تضمنت انواعا لقاصد من هديه اتباعا

اي هذه خاتمة
تضمنت انواعا من هديه صلح الماس حاجته المقتضى اثره

1219.

Or. 3850.—Foll. 227; 8 in. by 5½; written in Neskhī by several hands, A.H. 1053 (A.D. 1643). [GLASER, no. 138.]

I. Foll. 2—155. A commentary by Sayyid Ṣarīm al-Dīn Ibrāhīm B. Muḥammad al-Wazīr upon Uṣūl al-Aḥkām, a collection of the Hadiths upon which are based the ordinances of the law, compiled by Imām al-Mutawakkil-'ala'llah Aḥmad B. Sulaimān.

The first leaf, supplied by a later hand, contains this title: كتاب مقدمة الحديث المسما الفلك الدوار تأليف السيد العلامة . . . صام الدين ابراهيم بن محمد الوزير عاده بركاته الحمد لله المختص بالقدم واخراج العالم من محض العدم

For an account of the author, who died A.H. 914, see no. 540. The full title of the original work is اصول الاحكام في الحلال والحرام. It is mentioned in the Ḥadā'ik, Or. 3786, fol. 129, and in the Tarjumān, fol. 139, as one of the numerous works of Imām al-Mutawakkil, who died A.H. 566. See also no. 412.

The Uṣūl al-Aḥkām is described in the present commentary, fol. 21, as containing 3312 Hadiths. The object of the commentator is to trace each of them to its source, and to show in which of the authentic collections it is recorded.

The introduction, which occupies foll. 6—89, contains a full history of Tradition, and of the Sunni and Shī'ah works in which it is collected, with arguments in support of the genuineness of the latter, and a full enumeration of the early vouchers of Shī'ah traditions among the Ṣaḥābah and the Ṭābi'īn. It concludes with the Riwayah of the author, and an explanation of the technical terms used in the science of Hadith.

Of the original work, which begins, fol. 89b, with كتاب الطهارة, there is only a small portion extant. It breaks off in the course of باب الوضوء, and it is stated at the end that no more had been found.

II. Foll. 156—160. Two Kasidahs by Sayyid Jamāl al-Dīn al-Hādī B. Ibrāhīm B. 'Alī B. al-Murtadā (called Ibn al-Wazīr, c. A.H. 800; see no. 539).

The above was transcribed by Nāṣir B. 'Abd al-Hafīz B. 'Abdallāh B. al-Muhallā (who died A.H. 1081; see no. 429) in Shahārah, A.H. 1053.

III. Foll. 161—203. A defence of the Zaidi doctrine with regard to the first three Khalifs and to other disputed points, with an enumeration of Zaidi 'Ulamā and of their works, by Yahya B. Muḥ. B. Ḥasan B. Ḥumaid (the author of al-Wābil al-Mighzār, no. 424), with this title: كتاب نزعة الابصار

ونكاهة الاخيار في عدد الابرار من اهل البيت الاطهار
وشيعتهم الاخيار جمعه سيدنا العلامة يحيى بن محمد بن
حسن بن حميد المقراني رحمه الله

الحمد لله الذي الهنا معرفة الاحكام . . . وبعد . . .
فاني لما حجت حجة الاسلام الى بيت الله الحرام سالى
هنالك من يريد الاسترشاد عن مسايل علمية

The author wrote this tract in answer to some questions put to him in Mecca, after he had performed the Ḥajj. He refers incidentally to Yahya Sharaf al-Dīn (A.H. 912—965) as the reigning Imam, and to his own perusal of the Uṣūl al-Aḥkām in A.H. 960.

This copy is dated Sunday, 5 Rabī' I., A.H. 1053.

IV. Foll. 204—209. A Kasidah by Imam al-Nāṣir (i.e., al-Nāṣir al-Uṭrūsh al-Ḥasan B. 'Alī, who died A.H. 304), with a Takhmīs by Sayyid Ṣāliḥ B. 'Abdallāh الغرياني

The first verse of the original poem is :

فاجهد لكل الذي يرضى الاله به
وحبل عمرك بالامال موصول

The Kasidah is found with the same beginning in Simṭ al-La'al, fol. 56a.

The author of the Takhmīs, commonly known as Ibn Mughal, was one of the teachers of Imam al-Manṣūr al-Kāsim. He was born A.H. 960, and died in Shahārah, A.H. 1048. See Sirat al-Kāsim, Or. 3329, fol. 26b; Bughyat al-Murīd, fol. 57; and Simṭ al-La'al, Or. 3969, fol. 212.

V. Foll. 210—219. A Kasidah in defence of the Zaidi doctrine, by al-Hādī B. Ibrāhīm B. al-Wazīr (see art. II.), with a Takhmīs by Aḥmad B. Sa'd al-Dīn B. al-Ḥusain al-Maswari.

The Kasidah begins :

اقاويل غي في الزمان فواجم
واوهم جهل بالضلال هواجم

The author of the Takhmīs, Kadi Aḥmad al-Maswari, was Khaṭīb of Ṣan'ā, and lived on to the time of al-Mutawakkil Ismā'īl (A.H. 1055—87). See Khulāṣat al-Athar, i., p. 204, and Tīb al-Samar, vol. ii., fol. 196.

He says in the preface that he found the above Kasidah in Shahārah, A.H. 1040, and that he sent it with his Takhmīs to Imam al-Mu'ayyad Muḥ. The original poem, he says, was composed by al-Hādī B. Ibrāhīm B. 'Alī B. al-Murtadā Ibn al-Wazīr, who founded upon it a prose work entitled نهاية التنويه في ازهاق التمويه, and sent it to Imam al-Nāṣir Muḥ. B. al-Mahdi (A.H. 773—793). It is given *in extenso* in Simṭ al-La'al, fol. 143. This copy was made by Mahdi B. Muḥ. al-Muhallā in Shahārah, A.H. 1053, upon the original draft of the author of the Takhmīs, who was then alive.

VI. Foll. 220—227. A Kasidah in praise of the shrub called Kāt (Catha edulis), by Sayyid 'Abdallāh B. Yahya Sharaf al-Dīn (Imam, A.H. 912—965), with a Takhmīs by

his brother, Sayyid Shams al-Dīn 'Alī, and another by Sayyid Jamāl al-Dīn Muḥ. al-Khālīṣ B. Rumaithah B. 'Ankā al-Makki.

Beg. ادر غصون يواقيت من القات
زبرجديات اوراق وريقات

1220.

Or. 3851.—Foll. 263; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 22 lines, $4\frac{1}{4}$ in. long; written in fair Neskhi; dated A.H. 1044-5 (A.D. 1634-5).

[GLASER, no. 139.]

I. Foll. 3—7. Khutbah, or address, of 'Alī B. Abi Tālib, asserting his claims to the Khilāfat, as handed down by Yazīd B. 'Abd al-Malik al-Naufali, with this title: كتاب تحفة الاخبار ومعركة امامة سيد اولى الالباب . . . امير المؤمنين على . . . الرواية هذه رواها يزيد بن عبد الملك النوفلى الهاشمى المدنى بن المغيرة بن نوفل بن الحرث بن عبد المطلب بن هاشم

Beg. عن النوفلى عن محمد بن سنان اليماني عن
منذر بن يزيد حدثنا باسانيد كثيرة قام امير المؤمنين
على بن ابي طالب

II. Foll. 8—50. A treatise on the basis of the creed, by Imam al-Manṣūr-billah al-Kāsim B. Muḥammad (A.H. 1006—1029), with this title: كتاب الاساس لعقائد الاكياس في معرفة رب العالمين وعدله في المخلوقين وما يتصل بذلك من اصول الدين تاليف مولانا امير المؤمنين . . . القسم بن محمد قدس الله روحه

Beg. الحمد لله الذى فلق اصباح العقول فى قلوب
اعلام بريته . . . وبعد فانه لما كان علم الكلام هو من
اجل العلوم

It is divided into a Mukaddimah, fol. 9a; the following Kitābs: العدل fol. 13a, التوحيد

fol. 22a, النبوة fol. 30a, الامامة fol. 36a, المنزلة بين المنزلتين fol. 41b, الوعد والوعيد fol. 45a; and a Khātimah, fol. 48b.

This copy is dated Monday, 9 Muḥarram, A.H. 1045. The work is mentioned as اساس in Wüstenfeld's Jemen im XIten Jahrhundert, p. 59, and Khulāṣat al-Athar, ii., p. 307. For another copy see no. 215, and Ahlwardt, Glaser'sche Sammlung, no. 3.

III. Foll. 52—74. A warning against sedition, by the same Imam, with this title: كتاب التحذير من الفتنة ومعاونة الظلمة تصنيف مولانا امير المؤمنين . . . المنصور بالله رب العالمين ابي محمد. انقسم بن محمد بن رسول لله See no. 214, vi.

Beg. الحمد لله الذى جعل الكتاب هذا للمتقين
. . . اما بعد فانه لما وقع النكير على من حذر من المعاونة
على الفتنة

IV. Foll. 75—94. Guidance unto the right path, by the same Imam, كتاب الارشاد الى محجة سبيل الرشاد فى طرق اعمال العباد
الحمد لله وسلام على عباده الذين اصطفى اما
بعد فانه لما كان الخلاف واقعا فى الاحكام الشرعية

The author says at the beginning that he withdraws whatever in his previous book, كتاب التمهيد فى دار التقليد, was contrary to the doctrine laid down in the present work.

V. Foll. 94—101. A collection of forty Hadiths, extracted by the same Imām from the Amālī (امالى) of Abu Tālib, كتاب بغية الطالب وتحفة الراغب فى الاحاديث الاربعين المنتزعة من امالى ابي طالب

Beg. قال الفقير الى الله القسم بن محمد امير المؤمنين
لطف الله به هذه الاربعون حديثا من امالى ابي طالب
عليه

The compiler gives at the beginning his *Riwayah* traced up to Imam Abu Ṭālib Yaḥya B. al-Ḥusain B. Hārūn. This Imam, who died A.H. 424, is the author of many standard Zaidi works (enumerated in the *Ḥadāik*, Or. 3786, fol. 97), including the *Amālī*.

The Hadiths are preceded by *Isnāds*. The first Hadith relates to the first apparition of Gabriel to the Prophet. It is said at the end that the work was compiled at the request of a native of Damascus, A.H. 1025.

VI. Foll. 101*b*—105. A tract, in verse, against the Sufis, by the same Imam, الكامل المتدارك في بيان مذهب الصوفي الهالك وهي ستون بيتا تأليف مولانا امير المؤمنين المنصور بالله . . . القسم بن محمد

Beg. غر الحرين برفض ال محمد
ما زال ذلك منذ غيبة احمد

The verses are accompanied by a short commentary. The tract is mentioned in the life of the Imam, Or. 3329, fol. 19. It is said to have provoked an answer by Sayyid Muḥ. B. 'Abdallah B. al-Imam Sharaf al-Dīn, on whom the author retorted with a *Kasidah* entitled *انف الانك*. At the end is an invocation to God in the form of a *Kasidah*, composed by the same Imām before his proclamation.

VII. Foll. 106-7. The same Imam's *Waṣīyyah*, or last injunction, addressed to his son al-Mu'ayyad-billah Muḥammad, هذه الوصية السنية الدرية الزكية اوصى بها حي مولانا امير المؤمنين المنصور بالله . . . ولده وسليله مولانا امير المؤمنين الموبد بالله محمد . . . مد الله مدته

Beg. اما بعد فالسلام عليك ورحمة الله وبركاته ثم
اني اوصيتك ان لا تترك درس القرآن يوما واحدا

VIII. Foll. 108—110. Forty Hadiths relating to science, and to teachers and pupils, وهذه الاربعون الحديث في العلم والعلماء والمتعلمين

The first Hadith begins: من يعلم مسألة واحدة
من العلم قلده الله يوم القيمة الف قلادة من نور

IX. Foll. 110*b*—115. A religious tract on the necessity and due performance of prayer, by Imam al-Mahdi-lidin-Allah Aḥmad B. Yaḥya (d. A.H. 840), كتاب حياة القلوب في معرفة علام الغيوب تأليف مولانا امير المؤمنين الامام المهدي لدين الله رب العالمين احمد بن يحيى قدس الله روحه

Beg. الحمد لله ونستعينه ونشهد به . . . اما بعد
فانا نظرنا في امرين عظيمين ملازمين للعباد

It is mentioned in al-Tarjuman, fol. 183*b*, and in *Sirat al-Mutawakkil*, Or. 3918, fol. 24*b*, among the numerous works of the above Imam under the title *حياة القلوب في احيا عبادة*. علام الغيوب. For other copies see further on, Or. 3912, iv., Or. 4005, ii., and Ahlwardt, Glaser'sche Sammlung, nos. 235, 3, 112, 2, 233, 4.

X. Foll. 116—118. Compendium of a treatise on things forbidden by the Prophet, compiled by Imam al-Murtaḍa lidin-Allah Muḥammad B. Yaḥya B. al-Ḥusain (d. A.H. 310), according to the tradition transmitted by his father, al-Hādi ila 'l-ḥaḳḳ (who died A.H. 298): مختصر من كتاب النهي عن رسول الله:

صلم رواء الامام محمد بن يحيى بن الحسين عن ابيه

Beg. قال الامام المرتضى لدين الله . . . روى ابي الهادي الى الحق . . . عن ابيه . . . عن رسول الله صلما انه نهى عن صيام يوم الفطر

XI. Foll. 120—142. A treatise, by Sayyid Nūr al-Dīn Ḥamīdān B. Yaḥya B. Ḥamīdān al-Kāsimi, on the errors of theologians, كتاب

تنبيه الغافلين على مغالط المتوهمين من تصنيف السيد
الافضل نور الدين حميدان بن يحيى بن حميدان القاسمى

See no. 212, III.

XII. Foll. 142—150. A treatise by the
same on the apparent disagreement of the
Imams, تنبيه اولى الالباب عن تفريه ورثة الكتاب

See no. 212, II.

XIII. Foll. 151—164. A treatise against
the Mu'tazilah, by the same, حكاية الاقوال العاصمة
من الاعتزال من كتب الامام المنصور بالله عبد الله بن
حمزة من تصنيف السيد حميدان بن يحيى بن حميدان
القاسمى

See no. 212, VI.

XIV. Foll. 165—175. Teachings of the
Imams on the Imam, compiled by the
same, المتن [المنتزع] الاول من اقوال الائمة عليهم
السلام يتضمن النص والحصر وصفة الامام الخ

See no. 212, IV.

XV. Foll. 175—178. Theological questions
by the same, المسائل الباحثة عن معانى الاقوال الحادثة

See no. 212, VI., fol. 157.

XVI. Fol. 178b—180. Four theological
questions, by the same, اربع مسائل مما يستغلط
بالسؤال عنها من تصنيفه

See no. 212, IX.

XVII. Foll. 180b—186. A sequel to art.
xiv., المتن الثاني من اقوال الائمة الخ

See no. 212, V.

XVIII. Foll. 187—192. A treatise on the
traditions relating to the Mahdi, by the same,
كتاب بيان الاشكال فيما حكي عن المهدي من الاقوال

See no. 212, VIII.

XIX. Foll. 193—196. A theological treatise

in rhyme (Urjūzah) by the same, هذه
الرسالة الناطقة لمعانى الادلة العاصمة من كلام السيد
الامجد حميدان الخ

See no. 212, X.

XX. Foll. 197—204. A controversial tract
upon the Imam, written by the same
author in answer to a pamphlet by a Fakih
not named, المسائل السفوية والسدة الحشوية اجاب

عنها السيد حميدان بن يحيى بن حميدان القاسمى

لها وصل كتاب الشيخ الفقيه وتاملت جميع
ما اودع فيه وجدته مشتملا على التعريض للمشاعة

XXI. Foll. 205—261. A treatise against
the Mu'tazilah, without title. It is the
معارج التصريح by the same author.

See no. 212, I.

The MS. was written for Sayyid Badr
al-Din Muḥ. B. 'Abdallah B. Hāshim, of هجرة
الطلع (foll. 94, 119).

1221.

Or. 3854.—Foll. 131; 8½ in. by 6; about
23 lines, 4 in. long; written in fair Neskhī,
with red-ruled margins; dated A.H. 1115
(A.D. 1703). [GLASER, no. 142.]

I. Foll. 2—21. مغيث الخلق في بيان تقديم
الاحق

A treatise on the superiority of the Shāfi'i
school of law, by Imām al-Haramain Abu 'l-
Ma'ālī 'Abd al-Malik B. 'Abdallah B. Yūsuf
al-Juwainī, who died A.H. 478.

الحمد لله الذى خص من شاء من الانام باعلام
الادلة والاعلام . . . وقد بينت في عامة مصنفاتي في
اصول الفقه وجه تقديم مذهب الشافعى رحمه الله على
المذاهب كلها والآن اردت وضع كتاب موجز في هذا
الغرض

After a general introduction, the author, following the usual order of legal books, begins with ablution and prayer, and ends with legal sentences, *الحكمات*, pointing out for each question the greater plausibility of the opinions of al-Shāfi'i.

The work is mentioned among the author's writings under the title of *مغني الخلق في اختيار* by Ibn Khallikān, autograph MS., fol. 193, and in *Ta'rikh al-Islām*, Or. 50, fol. 163. See Haj. Khal., vol. v., p. 660, and the Khedive's Library, vol. ii., p. 265.

II. Foll. 22—30. A treatise on the disagreement of the schools of law, by Jalāl al-Dīn 'Abd al-Rahmān B. Abi Bakr al-Suyūṭi, with this title: *كتاب جزيل المواهب في اختلاف المذاهب تاليف الشيخ الامام . . . جلال الدين عبد الرحمن بن ابي بكر السيوطي رحمه الله*

اللهم صل على سيدنا محمد واله . . . الحمد لله وسلام على عباده الذين اصطفى روى البيهقي في المدخل بسنده عن ابي عباس

The author, after showing that the diversity of opinion among the doctors is a special blessing upon Islām, discusses the question whether it is allowable to pass from one school to another. See Haj. Khal., vol. ii., p. 601, and vol. vi., p. 673, no. 296.

III. Foll. 31—86. A treatise in proof of the unlawfulness of music and games, by Šafi al-Dīn Aḥmad B. Muḥ. B. Ḥajar al-Haithami (see no. 192), with this title: *كتاب كف الرعاع عن محرمات اللهو والسماع تاليف الشيخ الامام . . . صفي الدين احمد بن محمد بن حجر الهيثمي نفعى الله تعالى به*

الحمد لله الذي حظر مواطن اللهو على عباده . . . وبعد فانه اثناء شهر ربيع سنة ثمان وخمسين وسبعماية [تسعمائة]

The author, who was Mufti of the Hijāz, wrote it in refutation of a work written by some Egyptian in defence of music, and entitled *فرح الاسماع برخص السماع*, which was shown to him A.H. 958. He boasts of having broken up with his own hands many musical instruments, and of having brought the players to condign punishment. The work is divided into a *Muḥaddimah*, two *Bābs*, and a *Khātimah*. It is mentioned, with the above title, in the notice of the author, *Nūr al-Sāfir*, Add. 16,648, fol. 102b, and under the title of *كف الرعاع عن تعاطي اللهو والسماع*, in *Khulāṣat al-Athar*, vol. iii., p. 305, and *Wüstenfeld, Jemen im IX. Jahrhundert*, p. 93.

IV. Foll. 87—126. A tract against the practice of clapping hands while reciting the *Adkār*, or litanies, by Mufti 'Afif al-Dīn 'Abd al-Salām B. Shaikh al-Islām Wajih al-Dīn 'Abd al-Rahmān B. 'Abd al-Karīm al-Muḥṣiri al-Shāfi'i al-Zabīdi, *كتاب اتحاف السالكين الاخيار بحكم خلط التصفيق بالاذكار لسيدنا ومولانا شيخ الاسلام ومفتي الانام عفيف الدين عبد السلام بن شيخ الاسلام . . . وجيه الدين عبد الرحمن بن عبد الكريم زياد المقصرى الشافعى الزبيدي*

الحمد لله الذي اوجب احترام العلماء الاعلام

After a long introduction, showing that the great Sufis conformed to the ordinances of the law, the author sets forth the subject of his tract, fol. 97a, as follows: *اعلم انه وقع البحث والسؤال عن التصفيق في الاذكار ما حكمه عند علماء الشريعة والحقيقة ولم ار من اورد ذلك نقلا صريحا في عين المسيله*

At the end are eulogies on the work by the father of the author, by Raḍi al-Dīn Abu Bakr B. 'Abd al-Majīd al-Kurbati, and by others, dated A.H. 973, fol. 118b; also

opinions delivered by Shujā' al-Dīn 'Umar B. Muḥ. 'Ibādah and other 'Ulamā, on the question discussed by the author, fol. 123a.

V. Foll. 127—131. Legal opinion of Kadi Aḥmad B. 'Umar al-Muzajjad on usury, in answer to a question sent by the Zaidi 'Ulamā, من فتاوى القاضى العلامة احمد بن عمر المزجد نفع الله به فى باب الربوا مسئلة وردت من علماء الزيدية نظما

Both the question and the answer are in verse.

1222.

Or. 3872.—Foll. 99; 13 in. by 9; about 32 lines, 6 in. long; written in large and rather coarse Neskhi, about A.D. 1760.

[GLASER, no. 160.]

I. Foll. 1—54. A collection of those texts of the Coran upon which are founded the ordinances of the law, arranged under the usual legal headings, and accompanied by comments extracted from the Ma'ālim al-Tanzil (see no. 101); by 'Abdallah B. 'Abd al-Wali B. Muḥammad al-Ward, with this title: كتاب الجوهر الاصيل المختصر من معالم التنزيل: تأليف الواثق بالملك الفرد عبد الله بن عبد الولى بن محمد الورد غفر الله له ولوالديه

الحمد لله ذى العظمة والكبريا والعزة والبقا Beg. ... اما بعد ايها السائل عن اسباب تصنيفي لهذا الكتاب فهذا جواب عن السائل بالاعلام

The author says in the preface that he had added to the collection two chapters, namely drawn from his own abridgment of the Jāmi' of Imām Abu 'Isa [Muḥ. B. 'Isa] B. Saurah al-Tirmidī, and فضائل الذكر, extracted from the work entitled الكلم الطيب والعمل الصالح, by Ibn Ḳayyim al-Jauzi (i.e., Muḥ. B. Abi Bakr Ibn Ḳayyim

al-Jauziyyah, who wrote شرح الكلم الطيب, and died A.H. 751; v. Haj. Khal., vol. v., p. 234).

Those two chapters, however, are not found in the present copy, which contains only the initial portion of the work. It begins with كتاب ذكر التوحيد, which is followed, fol. 7, by كتاب ذكر الطهارة, and it breaks off in the course of كتاب الزكوة

It is stated on the title-page that the work was commenced in the middle of Jumāda II., A.H. 1173 (A.D. 1760).

II. Foll. 55—85. A treatise of grammar, without author's name. The following title, in the same hand as the text, is prefixed: كتاب عقد الجواهر المنظومة بالسطر فى الاجواف ملخص قواعد النحاة المنتقاة من لآلى الاصداف

حمدا لمن بقدرته خلق البحار ... وبعد فاني Beg. قد ارت التقریب الى الله سبحانه بان اصنع هذا المختصر المفيد فى النحو

This appears to be the autograph draft of the author. Several passages are struck out, and others substituted for them in the margin. It begins with باب حد الكلمة, and breaks off in the course of the chapter entitled باب خبر لا التى لنفى الجنس

III. Foll. 86—99. Fragment of a very full commentary upon Miftāḥ al-Fā'id (see no. 439, III.).

The extant portion deals only with these words of the text: ثم ابن الاخ لاب وام ثم ابن الاخ لاب وان نزل ثم العم لاب وام (v. Or. 3877, fol. 176b).

The first chapter begins: فصل اعلم ان النوع السابع اى من عدد العصبات من المذكور اى فذلك هو معنى قول الشيخ

In this, as in the preceding article, there are many erasures and corrections.

1223.

Or. 3898.—Foll. 225; 8½ in. by 6; written by various hands, with dates ranging from A.H. 1256 to 1280 (A.D. 1840—63).

[GLASER, no. 184.]

I. Foll. 2—8. A disputation in prose and verse on the pre-eminence of 'Ali, مناظرة without author's name, probably by Ibn Ja'mān, the author of the remaining contents of the volume.

Beg. . . . الحمد لله على ما انعم ونصلى على نبيه
اما بعد فانه وصل لغز من بعض السادة الى بعض
الفقهاء لفظه ضياء الدين هالك بديع لغز

The question is submitted, fol. 7a, to the authority of the "scholar of the age," 'Abdallah B. 'Ali B. 'Abdallah al-Jalāl (a contemporary of Ibn Ja'mān, v. infra, art. III., fol. 29).

II. Foll. 9—24. Notices of three eminent contemporaries, by Ismā'il B. Ḥusain B. Ḥasan Ja'mān, with this title: الدر المنظوم فى تراجم الثلاثة النجوم تاليف العلامة المجيد والشهيد الحميد . . . اسمعيل بن حسين بن حسن جعمان تغمده بالرضوان

Beg. وبعد فهذه النبذة المسماة بالدر المنظوم فى تراجم الثلاثة النجوم وقيامهم فى هذه الهدى القريبة وما قاسوه من الشدايد التعبية

The notices relate to the following men:
1. Ismā'il B. Aḥmad B. 'Abdallah, who assumed the Imāmat with the title of al-Mutawakkil 'ala'llah, A.H. 1220, in al-Zafīr, and died in Dāmār, A.H. 1250.
2. Sayyid Ṣafī al-Dīn Aḥmad B. 'Ali al-

Sirāji, who was murdered A.H. 1250. 3. The latter's disciple, Sharaf al-Islām al-Ḥusain B. 'Ali al-Muayyadi, who died A.H. 1251. The work includes verses by the author in praise of those three personages. It was composed in Dulhijjah, A.H. 1251, and the present copy is dated Ṣafar, A.H. 1256.

The author belonged to the tribe called Banu Ja'mān* (sometimes written Jaghmān), descended from Ṣuraif B. Du'al. See Ṭabakāt al-Khawāṣṣ, Or. 3036, fol. 30b; Khulāṣat al-Athar, vol. i., p. 21; and Wüstenfeld, Qufiten, p. 104. He is the author of all the following articles, and his seal, dated A.H. 1238, is impressed upon the first page. He died A.H. 1256 (v. infra, art. VII.).

III. Foll. 25—113. Diwan of the same Ismā'il B. al-Ḥusain Ja'mān, with a preface by the author.

Beg. اعوذ بكلمات الله التامات من شر ما خلق . . . وبعد فيقول عبيد آل محمد اسمعيل بن الحسين جعمان غفر الله له ولوالديه . . . هذا ديوان صغير الحجم حقير المقدار ليس بمخلوق ان يذكر فى ايراد ولا اصدار

The author says that the only merit of his Diwan is that it contains the praises of the holy descendants of the Prophet. It consists, however, chiefly of Kasidahs addressed to contemporary men of letters, with short introductions, stating on what occasion they were composed. The dates occasionally given range from A.H. 1227 to 1250.

The Diwan includes also several poems by the correspondents of the author. At the end are some pieces in mixed prose and verse, the first of which, foll. 86—91, is entitled المقامة المقتضية, and was written A.H. 1235.

* The reading Ja'mān (جعمان) is fixed by the Tāj al-'Arūs, vol. viii., p. 230.

A note to one of the Kasidahs, fol. 84b, states that it had been left unfinished, the author having suffered martyrdom with al-Nāṣir, and that it was subsequently completed by the Khaṭīb 'Izz al-Islām Muḥ. B. 'Alī Waḥīsh, وحيش, author of a Diwan entitled ورد الحدايق في مدح سيد الخلايق

IV. Foll. 114—175. A collection of texts and traditions relating to 'Alī, abridged by Ibn Ja'mān from the Shawāhid al-Tanzil, with this title: كتاب مختصر شواهد التنزيل في الآيات المحكمة والشواهد المعظمة الصحيح نزولها في امام هذه الامة اختصرة . . . الشهيد في الله ضيا الاسلام وعين اعيان الزمان اسمعيل بن حسين بن حسن جعمان رضوان الله تعالى عليه

Beg. الحمد لله رب العالمين حمدا يقوم عنا بواجب حقه . . . اما بعد ايها المطالع على هذه النبذة فاعلم وفقك الله انا قد صرنا في زمان افلت فيه شمس المعارف

The Shawāhid al-Tanzil is, as stated in the preface, a work of al-Ḥāfiẓ Abū 'l-Kāsim 'Ubaid Allāh B. 'Abdallāh B. Aḥmad Ibn Ḥaskān al-Kurāshī al-Āmirī al-Naisābūrī al-Ḥanafī al-Ḥākim, known as Ibn al-Ḥaddād, who died shortly after A.H. 470. See also Ta'rikh al-Islām, Or. 50, fol. 173b, where the author is described as a Shī'ah well versed in the science of Hadith. The same names and genealogy are there given, with the exception of the surname, which is written Ibn al-Ḥaddā, ابن الحذا, instead of Ibn al-Ḥaddād.

The author, having found an old and correct copy of the above work, abridged it to its present shape by omitting the Isnāds. The first chapter is headed: فصل في كثرت خصائص امير المؤمنين كرم الله وجهه من اقوال السلف

The abridgment was completed on Saturday, 23 Ramadan, A.H. 1252.

V. Foll. 177—203. السبط الحاوي المتسع مجاله للراوى. A short history of Muḥammad, and of the Imams acknowledged by the Zaidis, by Ismā'il B. al-Ḥusain Ja'mān.

Beg. . . . الحمد لله رب العالمين حمدا يوازي نعمه . . . فاني كنت كثيرا ما اتطلب السنين التي ظهر فيها ائمة الال ومعرفة ازمانهم وترتيبها في الاحوال

The author was induced by the prevailing ignorance on the subject of the lives of the Imams to compile the present abridgment. It begins with a life of the Prophet, entitled السبط الحاوي المتسع مجاله للراوى, followed, fol. 180b, by a succinct account of the Imams, under the title of العقد الذي انتقد في ذكر من قام من العترة ليس من تعد

The latter part begins with 'Alī, al-Ḥasan, al-Ḥusain, al-Ḥasan B. al-Ḥasan, &c., and is brought down to 'Abdallāh B. al-Mutawakkil Aḥmad, who succeeded his father, with the title of al-Mahdi, and died A.H. 1251, when his son 'Alī was proclaimed with the title of al-Manṣūr.

VI. Foll. 205—207. A short account of the adversaries of the holy Imams, namely, the Umayyades and the Abbasides, by the same author. It is stated at the end to be taken from Anwār al-Yaqīn (no. 538).

Appended are three short extracts written, like the two preceding articles, by Muḥammad B. 'Alī Waḥīsh (see art. III.), on the 13th of Rabī' I., A.H. 1253.

VII. Foll. 211—225. A treatise on the teaching of the Imams on the subject of the legitimacy of 'Alī's Khilāfat, by the same

author, with this title: عقود اللال فى عقايد
الال وتسما ايضا المسجد المذاب فى منهج العترة فى
الاصحاب واسما ثالثا ارشاد الجهول الى عقيدة الال فى
اصحاب الرسول

الحمد لله رب العالمين . . . اما بعد فيقول Beg.
التمسك بعرآ العترة الاطهار . . . اسمعيل بن حسين
جعمان . . . اعلم ايها الواقف على هذه النبذة اليسيرة
ان المقصد الاعظم منها هو نقل ما قاله الائمة الهداة
. . . فى مستحق مقام الرسول وغاصبه للجهول

It was completed on the 29th of Rabī II.,
A.H. 1238. This copy is dated Jumāda I.,
A.H. 1280.

A note written on the title-page states
that the author was born A.H. 1212, and
died a martyr in وادى طهر, in the country of
the Bāṭinis, on Monday, the ninth of Rabī I.,
A.H. 1256, together with al-Nāṣir lidīn-allah
'Abdallah B. al-Ḥasan B. Aḥmad B. al-
Mahdi 'Abbās.

1224.

Or. 3902.—Foll. 57; 12½ in. by 7¾; from
31 to 38 lines; written in imperfectly
pointed Neskhi; dated A.H. 1113 and 1115
(A.D. 1702-3). [GLASER, no. 188.]

I. Foll. 1—8. Al-Nukāyah, the short
encyclopædia of al-Suyūṭī, كتاب النقاية فى
اربعة عشر علما . . . تاليف الشيخ الحافظ . . . عبد
الرحمن بن ابى بكر السيوطى

See the Arabic Catalogue, p. 213a; the
Berlin Catalogue, no. 75; Pertsch, no. 167;
the Leyden Catalogue, 2nd ed., no. 12, &c.

II. Foll. 9—53. The Diwan of 'Alī B.
Abī Ṭālib alphabetically arranged, with this
title: كتاب انوار العقول فى شعر وصى الرسول ديوان

امير المؤمنين وسيد الوصيين . . . على بن ابى طالب
بن عبد المطلب صلوات الله عليه
الحمد لله الذى ذلت لعزته الجبابرة وبضعف
دون مشيته الاكاسرة

The Diwan has been printed in Bulak,
A.H. 1251. For MSS. see the Arabic Cata-
logue, p. 275b; Ahlwardt, no. 105; Pertsch,
no. 2227a; the Khedive's Library, vol. iv.,
p. 249; the Paris Catalogue, nos. 3082-3, &c.

Foll. 54—57 contain various poetical
extracts.

Copyist: الحسن بن على بن محمد بن احمد ابن
امير المؤمنين القاسم بن محمد

1225.

Or. 3905.—Foll. 20; 11¾ in. by 8¼; written
by several hands.

[GLASER, nos. 191-2, 207.]

I. Foll. 1—3; written in a minute cursive
Neskhi, in slanting lines; dated Muharram,
A.H. 1166 (A.D. 1752).

Copy of the letter of Sultan Sulaimān I.
to al-Muṭahhar, son of Imam Sharaf al-Dīn.
See no. 996, fol. 241.

II. Foll. 5—12; from 30 to 40 lines,
about 6 in. long; written in fair Neskhi,
probably in the 16th century; containing
the following three articles:

1. A tract on the religious obligations of
the adults, كتاب البالغ المدرك, by Imam al-
Hādī ila 'l-ḥaḳḳ Yahya B. al-Ḥusain B. al-
Kāsim (d. A.H. 298). See no. 206, I.

2. Religious poems, ascribed to Imam
Zain al-'Ābidīn 'Alī B. al-Ḥusain, who died
A.H. 94 (see Kāmil, iv., p. 460).

Beg. تبارك ذو العلا والكبرياء
تفرد بالجلال والبقاء

They form a series of strophes of five Baits each, rhyming in turn in all the letters of the alphabet. They are not included among the verses of the same Imam quoted in *Simṭ al-La'al*.

3. The prayer of the coat of mail, دعاء الجوشن, with an introduction and a commentary.

Beg. عن سيدنا ومولانا الامام على بن ابي طالب . . . قال لولده الحسن عليهما السلام يا بني الا اعلمك سرا من اسرار النبوة

III. Foll. 13—20; 21 lines, $6\frac{1}{4}$ in. long; written in large, partly vocalized Neskhi, apparently in the 19th century.

A Kasidah in praise of 'Ali, called القصيدة القلوية, and beginning:

حاكم الحب همه غير مالك
لست في شرعه لنفسك مالك

It is followed by a commentary in which the author quotes numerous Hadiths in support of the pre-eminence of 'Ali.

Beg. الحمد لله الذي يختص من عباده من يشاء ويختار

1226.

Or. 3906.—Foll. 29; 10 in. by 7.

[GLASER, nos. 194, 193.]

I. Foll. 1—14; about 23 lines, 6 in. long; written in a large and cursive Neskhi, in Yemen, apparently in the 18th century; dated Bait al-Ḳaṣr, 19 Ramaḍān (no year).

الهيئة السنية في الهيئة السنية

A collection of Coranic verses and Hadiths relating to the heavens, the figure of the earth, and other astronomical notions; by Jalāl al-Dīn al-Suyūṭī.

Beg. الحمد لله الذي علمنا ما لم نكن نعلم . . .

هذا كتاب في علم الهيئة اقتبسته من الآثار وتبعتها من الاخبار

See Haj. Khal., vol. vi., p. 506, p. 669, no. 79, and the Khedive's Library, vol. i., 337.

The first heading is ما ورد في العرش والكرسي; the second, ما بين العرش والسا السابعة.

Copyist: على بن احمد بن محمد بن اسحق

II. Foll. 15—29. Detached fragments of panegyrics in ornate prose and verse, without author's name.

Beg. كل يقال له ويمكن وصفه
ويجاب عن ابريزه وجينه

1227.

Or. 3908.—Foll. 51; $8\frac{3}{4}$ in. by $6\frac{1}{2}$; written by several hands.

[GLASER, nos. 196—199.]

I. Foll. 1—5; 19 lines, $3\frac{3}{4}$ in. long; dated Wednesday, 27 Rabi' I., A.H. 876 (A.D. 1471).

A short tract on dialectics, by Shams al-Dīn al-Samarḳandī, كتاب عين النظر في المنطق في علم الجدل ايجاز الشيخ الرئيس مولانا شمس الدين السمرقندي

Beg. الحمد لله رب العالمين . . . البحث الاول في التلازم من الشئيين وبسمى ملازمة وهو عبارة عن امتناع تحقق احدهما الا عند تحقق الآخر

The author is apparently Shams al-Dīn Muḥammad B. Ashraf al-Husaini al-Samarḳandī, who wrote the well-known *Ādāb al-Baḥṭh* (Haj. Khal., vol. i., p. 207), and died about A.H. 600. The tract consists of three sections, termed Baḥṭh, viz., fol. 1b, fol. 3b, and fol. 4b, and fol. 4b.

II. Foll. 6—12; 20 lines, 4 in. long;

written by the same hand; dated Jumāda I., A.H. 876 (A.D. 1471).

An elementary treatise on logic, by 'Abd-Allah B. Muḥammad B. Abi 'l-Kāsim al-Najrī, with this title: كتاب هداية المبتدى وبداية المهتدى: تأليف سيدنا العلامة البحر الصمصامة رأس العصامة الزيدية . . . علامة اليمن عبد الله بن محمد بن أبي القسم النجری مد الله مدته

الحمد لله المعين لمن به استعان . . . وبعد. Beg. فهذا مختصر في علم المنطق يستعين به المبتدى

The author is designated in the above title as still living. He completed this work, as stated at the end, in the first decade of Rabī' I., A.H. 876.

The treatise is divided into two Bābs, thus described in the preface: الاول في الالفاظ: ومفهوماتها وما يتعلق بها والثاني في قسمة العلم الى التصور والتصديق وكيفية اكتسابها

III. Foll. 13—18; from 27 to 30 lines, written in three columns; dated Sunday, 1 Jumāda I., A.H. 1233 (A.D. 1818).

الطراز المذهب في اسناد المذهب

A versified treatise on the Isnād, or Catena, by which the Zaidi tenets were handed down, by Burhān al-Dīn Ibrāhīm B. Yaḥya al-Suḥūlī. See no. 1212, III.

On foll. 13b and 14a are written the first two pages of an anonymous commentary upon the Mulḥat al-I'rāb of al-Ḥarīrī, entitled كشف النقاب عن مخدرات ملحة الاعراب. See no. 924, VII.

At the end, fol. 18b—20, and by the same hand, are two Kasidahs by 'Ali B. Aḥmad B. Muḥ. B. Ishāq B. al-Imām, a cousin of the copyist.

Copyist: أحمد بن ناصر بن محمد بن المسحق

IV. Foll. 21—26. Dying exhortation of al-Ḥārith B. Ka'b to his sons, وصية الحرث بن كعب لأولاده وفيها فوائد غريبة وحكم عجيبة

قيل ان الحارث لما حضرته الوفاة احضر اولاده وقال يا اولادي اذا رايتوني قد مضى عمري الخ

V. Foll. 27—43; 15th century. Fragment of a popular Shi'ah romance, in prose and verse, treating of the doughty deeds of 'Ali B. Abi Ṭālib in his encounters with the Jews of Khaibar. At the beginning of the fragment we are told how Muḥammad sends al-Mikdād B. al-Aswad al-Kindi with a letter to the kings of Khaibar, who treat him with contumely and drive him away. In want of a bolder messenger, Muḥammad calls for 'Ali with these words: اين قرتى وكنانتى اين

هديتى من ربي اين مفرج كربتى اين فارس الكتائب اين اشجع طاعن وضارب احسن فارس ولاعب اين اقدم المراتب اين على اين ابى طالب رضى الله عنه 'Ali appears forthwith, is miraculously cured of his ophthalmia by an application of the Prophet's saliva, and at once starts on his mission.

VI. Foll. 44—51; 18th century. A chapter on prayer, extracted from a work entitled روضة الاخبار وكنوز الاسرار

باب ادب الدعا ما انزل على ابراهيم عليم قال كعب الاخبار طلبت صحف ابراهيم عليم ثمانين سنة فوجدتها في بلاد الروم وفيها صورة تدعا بادب الدعا

1228.

Or. 3910.—Foll. 76; 8½ in. by 6½; from 14 to 21 lines; written by several hands, about A.H. 1106 (A.D. 1695).

[GLASER, no. 201.]

I. Foll. 1—27. A tract showing that the

ancestors and relatives of the Prophet were true believers, by Hāshim B. Muḥammad al-Husaini, with this title: كتاب ارشاد الهارب من صحة ايمان الاقارب وبعض ما ورد في الال وقيل في حق صاحب الفه احقر عباد الله واحوجهم اليه هاشم بن محمد الحسيني بصره الله بعيوب نفسه

الحمد لله الذي من علينا بجلال النعم . . . Beg. . . وبعد فيقول الفقير الى الله العلي هاشم بن محمد الحسيني . . . ان البراهين القاطعة والدلائل الواضحة الاتية في هذا الكتاب

The author quotes largely Hadiths from the canonical collections and from later Sunni writers, the latest being probably Shams al-Dīn B. Nāṣir al-Dīn al-Dimashqī, who died A.H. 842. A great portion of the work is devoted to Abu Ṭalīb, the Prophet's paternal uncle, and several poetical pieces ascribed to him are quoted *in extenso*.

II. Foll. 30—50. Takmilat al-Aḥkām, تکملة الاحكام, a moral treatise, being an appendix to al-Baḥr al-Zakhkhār (see no. 397, fol. 284b), slightly imperfect at the end.

III. Foll. 51—62. Forty Hadiths collected by Abu 'l-'Abbās Aḥmad B. 'Alī al-Shirwari.

The first four Hadiths and part of the fifth are lost. The sixth begins: عن عمر قال قال رسول الله صلى الله عليه واله وسلم لا يكمل عبد الايمان بالله حتى يكون فيه خمس خصال التوكل على الله الخ

The 40th and last begins: عن انس بن مالك قال قال رسول الله . . . ما من بيت الا وملك الموت يقف على بابه

The compiler is called, towards the end, السيد الشريف. His name is found in the colophon: هذه الاربعون الحديث المباركة تأليف الفقير:

الى عفوره ابو العباس احمد ابن علي الشروى تغداه الله برحمته

IV. Foll. 63—73. A treatise on Ikhtilāj, or omens to be derived from involuntary throbbings in various parts of the body, كتاب اختلاج الاعضا صحيح مجرب مروى على خمس مقالات

اليافوخ قال جعفر الصادق شرف وذكر جميل Beg. قال دونيال رزق في سفر قال الاسكندر رفعة من سلطان

This copy was written on the 29th of Sha'bān, A.H. 1106, for Sayyid 'Imād al-Islām Yaḥya B. Ibrāhīm B. 'Alī B. Ibrāhīm al-Mahdī al-Jahhāfi (see Ṭib al-Samar, Or. 2428, fol. 170).

V. Foll. 74—75. Two elegies on the death of ladies belonging to the Imam's family, without author's name; dated A.H. 1105 and 1106.

1229.

Or. 3912.—Foll. 77; 9½ in. by 7; a volume of mixed contents, written by various hands. [GLASER, nos. 203—6.]

I. Foll. 1—6; dated Rajab, A.H. 1188 (A.D. 1774).

التببیت عند التبییت

A metrical treatise (Urjūzah) on the trial of the dead in the tomb, by Jalāl al-Dīn 'Abd al-Raḥmān B. Abi Bakr al-Uṣyūṭi.

الحمد لله على الاسلام والشكر لله على الانعام Beg.

See Haj. Khal., vol. ii., p. 190, and Ahlwardt, Verzeichniss, no. 724.

II. Foll. 7—11; written by the same hand.

A treatise in the form of a Kasidah on great and venial sins, by Badr al-Dīn Muḥammad B. Raḍi al-Dīn [Muḥ.] al-Ghazzi

al-Shāfi'i (d. A.H. 984; see no. 680), with this title: كتاب جواهر الذخاير في الكباير والصغائر نظم الشيخ الامام . . . بدر الدين محمد بن العلامة رضى الدين الغزى الشافعى

Beg. الحمد لله ربى الواسع البّر
الغافر السيات الواسع البّر

See Haj. Khal., vol. ii., p. 643, where it is said that the poem was composed A.H. 940, and the Khedive's Library, vol. vii., p. 531. It is followed by some remarks in prose.

III. Foll. 12—14. A satire in Rajaz verse upon the ignorant Kadis of the period, by Sayyid Abu Bakr B. al-Ḳāsim al-Ahdal (who died A.H. 1035. See Khulāṣat al-Athar, vol. i., p. 64), with this title:

كتاب جبر الغضا لكل ذى تساهل من القضاة

Beg. استغفر الله العظيم راجيا احسانه وبره مناديا

IV. Foll. 15—23; dated Muḥarram, A.H. 1198 (A.D. 1783).

A treatise upon the duty and proper performance of prayer, entitled حياة القلوب, by al-Mahdi lidīn-allah Aḥmad B. Yahya. See no. 1220, ix.

V. Foll. 24—37. Extracts from the Azhār and other Zaidi works, relating to legal questions.

VI. Foll. 38—40; dated Ramadan, A.H. 1215 (A.D. 1801).

The last four pages of a collection of a hundred traditions relating to 'Alī. It is described at the end as نبذة من مناقب الامام

امير المؤمنين وسيد الوصيين على بن ابي طالب

VII. Foll. 41—49; 27 lines, 5½ in. long; written in neat Neskhi; dated Sunday, 18 Shawwāl, A.H. 658 (A.D. 1260).

كتاب وجوه القرآن

A glossary to the Coran, in which words used in various significations are explained and illustrated by quotations; by Abu 'l-'Abbās Aḥmad B. 'Alī al-Muḳri.

Beg. قال ابو العباس احمد بن على المقرئ رضى الله عنه الحمد لله الذى امتنع بخفا فردانيته عن روية الابصار . . . هذا كتاب وجوه القرآن وقد جمعت منها ما ثبت عندى صحته عن الامام عبد الله بن عباس بن عبد المطلب رضى الله عنه ليكون عوننا لطالبه

The words are not alphabetically arranged. The first is الوحي with six meanings, the second الحسنى with four meanings, the third العلم with four meanings, &c.

Similar works, mostly based, like the present, on the teaching of Ibn 'Abbās, are mentioned by Haj. Khal., vol. vi., p. 424. See also Suyūṭī's Itḳān, pp. 327 and 419.

VIII. Foll. 50—77 written in cursive Neskhi in the 19th century. Two fragments of a chronicle of Yemen, designated as the second volume of Riyāḍ al-Rayāḥin fi Akhbār al-Awwalīn wa 'l-Ākhirīn, without author's name.

Beg. قد تقدم السفر الاول من رياض الرياحين فى اخبار الاولين والآخرين وقد اودعت فيه عجائب الغرائب وغرائب العجايب وابتدات بالشروع بالسفر الثانى مستعينا بالله على الاعانة

The first fragment begins with Rajab, A.H. 1276, when Imam al-Hādī al-Ḥusain B. Muḥ. al-Hādī brought the rebel Bani Ruwaishān to submission, and marching in the month of Sha'bān to Damār, prepared to spend there the month of Ramaḍān. It breaks off in the year A.H. 1281. The second fragment, foll. 72—77, deals with the years 1287 and 1288.

1230.

Or. 3916.—Foll. 185; 6 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$; 18 lines, 4 in. long; written in fair Neskhi, apparently in the 13th century. [GLASER, no. 210.]

I. Foll. 1, 10—38. A collection of forty Hadiths, transmitted by 'Ali B. Abi Tālib, compiled and elucidated by Kadi Shams al-Dīn Ja'far B. Aḥmad.

Beg. قال القاضي الاجل السيد شمس الدين جعفر بن احمد ادام الله قائده اما بعد حمد الله الذي هو مفتاح كل كلام . . . فان رواة الاحاديث الواردة عن النبي

Kadi Shams al-Dīn Ja'far B. Aḥmad B. 'Abd al-Salām, one of the greatest authorities of the Zaidis, lived under Imam Aḥmad B. Sulaimān in the early part of the 6th century, and visited Irak in order to collect traditions. He was the master of Sayyid Ḥamzah B. Sulaimān, father of Imam al-Manṣūr (who was born A.H. 561), of Shaikh al-Ḥasan B. Muḥ. al-Raṣṣās, and of many other 'Ulamā of note. See Tarjumān, fol. 140b.

The Hadiths included have all one and the same Isnād given at the beginning, fol. 10b. The first Hadith begins: ان المثلثة لتضع اجنتها لطالب العلم

On the title-page the work is called
الاربعون الحديث العلوي

At the end, foll. 38b—40, is appended a religious exhortation by the same Kadi Ja'far, with the title فصل في معرض الوعظ والخطابة من كلام القاضي شمس الدين جعفر

II. Foll. 41—44, 2—8. The theological tract commonly called al-Thalāthūn al-Mas'alah, by Aḥmad B. al-Ḥasan al-Raṣṣās (see no. 207), with the following title: كتاب

مصباح العلوم في معرفة الحق القويم تأليف الشيخ الاجل . . . بها الدين وزين الموحدين احمد بن الحسن بن محمد الرصاص طول الله مدته

The beginning differs from that of no. 207. It is as follows: الحمد لله وحده وصلوته على محمد واله اعلم ان الذي يجب على كل مكلف ان يعرف الله تعالى وتوحيده وعدله وصدق وعده ووعيده

III. Foll. 46—63. Answers of Imam al-Manṣūr-billah 'Abdallah B. Ḥamzah (d. A.H. 614) to Amīr al-Ḥasan B. Yahya B. 'Abdallah B. Sulaimān on points of law and policy, جواب مسائل سال عنها الشريف الامير الحسن بن يحيى بن عبد الله بن سليمان من بني الهادي اجابه الامام الاجل المنصور بالله عز وجل عبد الله بن حمزة بن سليمان الحمزي عليها وبين له براهينها

Beg. الحمد لله وحده . . . سألت ايدك الله عن يقيم الحدود وليس بامام ولا والي امام ما يجب عليه

IV. Foll. 63—121. Al-Durratal-Yatimah, a treatise by the same Imam on legal prescriptions relating to captives and booty (no. 210, III.): الدرة اليتيمه في احكام السبي والغنيمة

Prefixed to the treatise, foll. 63—65, are the questions in answer to which it was written. They are stated in the margin to have been sent from Damascus, وهو جواب المسائل الواردة من الشام

V. Foll. 122—133. Answers of the same Imam to some theological questions, the first of which relates to the Throne:

Beg. سألت عن العرش والكرسى وما هما والجواب عن ذلك ان فيهما اقوالا لاهل العلم

According to the titles found on foll. 1

and 63, the questions were put by Faḳih Yahya B. Husain.

VI. Foll. 133b—154. Letters and tracts of the same Imam, written by another and later hand, viz.: 1. Letter to Amir Ṣafī al-Dīn Muḥ. B. Ibrāhīm B. Muḥ. 2. Letter to the Imam's son Muḥammad. 3. Letter entitled بحفة الاخوان الى اهل دار معين. 4. A collection of seventy forms of prayer for forgiveness of sins, الاستغفار السبعون.

VII. Foll. 157—182. Answers to questions relating chiefly to the treatment due to unbelievers.

They are probably due to the same Imam. The beginning of the preamble is wanting. The first question relates to the Anfāl mentioned in the Coran, Surah viii., v. 1, سال ايدہ اللہ عن قوله تعالى يسألونك عن الانفال

1231.

Or. 3929.—Foll. 188; $8\frac{1}{4}$ in. by $6\frac{1}{2}$; written by several hands. [GLASER, no. 223.]

I. Foll. 1—10. The first part of an anonymous commentary upon the Minhāj al-Ṭalibīn of al-Nawawī (no. 313), with this title: كتاب الدر الوهاج في شرح دقائق الفاظ المنهاج تصنيف العالم العلامة . . . ابى زكريا يحيى بن شرف . . . النووي

Beg. الحمد لله رب العالمين . . . اما بعد فهذا كتاب فيه شرح دقائق الفاظ المنهاج والفرق بين الفاظه والفاظ المبرر للرافعى

It breaks off a few lines after the heading كتاب الجراح

II. Foll. 13—17. The Burdah of al-Būṣīrī (no. 1079); dated Ṣan'ā, Shawwāl, A.H. 1151 (A.D. 1738).

III. Foll. 21—35. A Kasidah on the names of God, منظومة الاسماء الحسنی, with Takhmīs.

Beg. ايا طيب الاسما يا من هو الله هو
ومن لا يسما ذلك الاسم الا هو

The author of the Kasidah is called in the colophon Sa'id B. 'Abdallah al-Tihāmi al-Aṭawī al-Ḥārithi. The Takhmīs is ascribed in a marginal note to 'Alī B. al-Muayyad.

IV. Foll. 36—155; 19 lines, $3\frac{5}{8}$ in. long; written in neat Neskhi, apparently in the 15th century.

A gloss upon a text-book of Shāfi'i law (Furū'), imperfect at beginning and end.

It begins abruptly as follows: ويتبرره اى يطيعه وبر فى يمينه اى صدق وقيل البر هو الاتساع
Foll. 36—47 belong to the Kitāb al-Ḥajj.

The next book, كتاب البيوع, begins, fol. 48a, as follows: البيع نقل الملك فى العين بعقد المعاوضة يقال باع الشى اذا اخرجه من ملكه وباعه اذا اشتراه

The next following books are كتاب الرهن fol. 60a; الوكالة fol. 67a; الاجارة fol. 72a; fol. 81b, &c. Towards the end the leaves are out of order, and some are lost.

The commentary deals entirely in verbal explanations, often illustrated by quotations from the poets. An author occasionally quoted is al-Azhari, one of the early commentators of Mukhtaṣar al-Muzani (see above, no. 304), and it is probable that the present gloss relates to the same text-book.

V. Foll. 156—176; dated 7 Shawwāl, A.H. 1076 (A.D. 1666).

A treatise on the interpretation of dreams,
5 H 2

in 25 Bābs, a table of which is given at the beginning : الباب الاول فى تاويل روية الله جل جلاله الباب الثانى فى تاويل روية المصحف الكريم نفع الله به امين

Muhammad Ibn Sirīn is quoted as an authority in the following heading of Bāb 25 : فى تاويل روية اشيا من المسائل المفيدة والرويا المجربة مما عرضت على الفقيه محمد بن سيرين فاجاب عليها

VI. Foll. 176b—179. Exhortation of al-Hārith al-Rā'ish to his son Du 'l-Manār, in the form of a Kasidah, هذه وصية لخارث الرايش يوصى بها ابنه ذى المنار

Beg. حويت لك الملك الذى كان حازه
لاولاده فى سالف الدهر حمير

VII. Foll. 180—183. A Kasidah against tobacco-smoking, with Takhmīs. The Kasidah begins :

الحمد لله مولى الفضل والمن
حمدا أكرره فى السر والعلن

The author is called at the end al-Sayyid 'Imād al-Dīn. The rest of the name has been blotted out.

1232.

Or. 3930.—Foll. 207 ; 6½ in. by 5.
[GLASER, no. 224.]

I. Foll. 7—97 ; 15 lines, 3½ in. long ; written in neat Neskhi, apparently in the 16th century.

مرشد السالكين فى شرح الأربعين

A full commentary upon the forty Hadiths, compiled by Yahya B. Sharaf al-Nawāwī (d. A.H. 676).

The beginning of the preface is lost, and the author's name does not appear. After a

remark on the lawfulness of an interpretation of Coran and Hadith in any language, but especially in Arabic, the noblest and most elegant of tongues, he proceeds thus : فاستخرت الله تعالى ان يوفقنى لشرح الأربعين من مولفات الامام الهمام . . . يحيى بن شرف النواوى . . . فوفقت لدرك المرام وارتيقت الى هذا المقام فشرحته مقتصرًا على كشف الجلباب عن وجوه خرايده

Further on there is a dedication to a powerful Amīr, Nāṣir al-Mulk Wafādār : درة تاج الملوك والاقبال باكورة بستان الايالة انسان حدة الامارة . . . ناصر الملك وفادار خلد الله تعالى ايام عزمه ورافته

The entire text, written in red, is included. The commentary on the first Hadith begins, fol. 12a, as follows : الحديث الاول عن امير المؤمنين ابى حفص عمر بن الخطاب الذى هو ثانى خلفاء الراشدين وهو اول من سمى بامير المؤمنين المشهود بالجنة الخ

From the above it may be seen that the author was a Sunni. In this, as in some other copies of the Arba'ūn, the text comprises, not forty, but forty-two Hadiths. The commentary breaks off in the explanation of the 42nd.

For other commentaries see Haj. Khal., vol. i., p. 238, vol. iv., p. 33 ; the Paris Catalogue, nos. 745—9 ; Pertsch, no. 614 ; Loth, no. 169 ; the Berlin Catalogue, nos. 1476—1504 ; and the Khedive's Library, vol. vii., p. 168.

II. Foll. 99—207 ; about 20 lines, 3¼ in. long ; written in cursive and rude Neskhi ; dated Muḥarram, A.H. 1166 (A.D. 1752).

مجمع الخيرات شرح النصايح المفيدات

A full and discursive commentary by

Hāmid B. Hasan Shākir upon the Naṣā'ih, or precepts, of Sayyid 'Āmir B. Muḥ. B. 'Abdallah (see no. 545).

Beg. ... الحمد لله الذى تنزه عن صفات مخلوقاته
اما بعد فان سيدى الاخ فى الله السيد النجيب الفاضل
الامجد المظهر بن عامر بن محمد ... طلب منى ان
اشرح نصايه لوالده عامر بن محمد رحمهما الله تعالى

The precepts, ten in number, are addressed to the author's son Muḥammad, and relate principally to religious duties. They are dated 29 Jumāda II., A.H. 1127. The commentary was written at the request of Sayyid al-Muṭahhar, another son of the author, and was completed in Muḥarram, A.H. 1166. The MS. is the autograph draft of the commentator.

Foll. 2—6 contain miscellaneous extracts, the first of which is a contention between two towns of Yemen, Thulā and Kaukabān, *مفاخره بين ثلا وكوكبان*, imperfect, and without author's name.

1233.

Or. 3932.—Foll. 239; $8\frac{1}{2}$ in. by 6; about 19 lines, $3\frac{3}{4}$ in. long; written by several hands, A.H. 1055—1169 (A.D. 1645—1756).

[GLASER, no. 226.]

I. Foll. 2—138. A collection of Khutbahs, *خطب مجموعة*, ascribed in the endorsement to Jamāl al-Dīn 'Alī B. Aḥmad al-Akhfash: هذا كتاب الخطب المجموعة من كتب سيدى جمال الاسلام والدين على بن محمد الاخفش رضوان الله عليه

Beg. الحمد لله الذى خصنا بافضل نبى وابين
كتاب ... عباد الله اوصيكم وايى بتقوى الله ابن ادم
انفقت عمرى فى المعاصى

The Khutbahs have headings giving their ordinal numbers, and, in some instances, an

indication of the subject. The copy breaks off in the course of the 116th Khutbah.

II. Foll. 139—146. The forty Hadiths called al-Sailakīyyah (see no. 156), with this title: كتاب الاربعين الحديث السيلكية المروية عن رسول الله

Beg. الحديث الاول عن انس بن مالك قال خطبنا رسول الله صلى الله عليه وسلم على ناقته للجدعا فقال ايها الناس كأن الموت فيها على غيرنا كتب الخ

Dated Jumāda I., A.H. 1055.

The 40th and last Hadith begins: ما من بيت الا وملك الموت يقوم على بابه كل يوم خمس مرات. The Hadiths have no Isnāds, but state only the name of the earliest authority, as Anas B. Mālik, Ibn 'Abbās, Abu Hurairah, &c.

They consist of pious exhortations, beginning for the most part with *ايها الناس*, and relating to the vanity of earthly goods, and to the duty of preparing for death and for the next life.

III. Foll. 147—154. فتح رب البريه لشرح القصيدة الخرزجية. A commentary upon the metrical treatise of prosody known as al-Ḳaṣīdat al-Khazrajiyyah, or al-Rāmizah, by Diyā al-Dīn Abu Muḥ. 'Abdallah B. Muḥ. al-Khazraji, who died about A.H. 640.

Beg. [الحمد لله] الذى وضع علم العروض ليعلم به
اوزان المنظوم ... فهذا شرح على الخرزجية المنظومة
على بحر الطويل فى علم العروض والقوافى

The commentary is ascribed by Haj. Khal., vol. iv., p. 203, to Kadi Abu Yaḥya Zakariyyā B. Muḥ. al-Anṣārī, who died A.H. 926. See also Pertsch, nos. 364—5, and the Khedive's Library, vol. iv., p. 195. The present copy is imperfect at the end.

IV. Foll. 155—162. The first portion of the abridgment of al-Anhār (see no. 388), by 'Abd al-Raḥmān B. 'Abd al-Salām, with this title: كتاب مختصر الانهار في ادلت مسائل الزهار: تأليف الفقيه العلامة المحقق عبد الرحمن بن عبد السلام رحمه الله

Blank spaces left for the insertion of the text have not been filled. The copy ends abruptly.

V. Foll. 163—173. A tract showing that the study of Hadith does not belong to any sect in particular, but is common to all Muslims; by Sayyid Diyā al-Islām Ishāq B. Yūsuf B. al-Mutawakkil 'ala'llah Ismā'il B. al-Imām al-Kāsim, with this title: هذا بيان رفع ما يتوهمه البعض من الناس من أن قراءة حديث رسول الله . . . شافعية أو مالكية أو حنفية أو نحو ذلك وإنما هي إسلامية إيمانية . . . للسيد العلامة ضيا الإسلام اسحق بن يوسف بن المتوكل على الله اسمعيل بن الإمام القاسم

وبعد فقد عرفت ما ذكر من الخطر في المنع من كتب الفروع فما ظنك بمن منع القراءة في كتب الحديث

The author's father, Yūsuf, the eighth son of al-Mutawakkil Ismā'il, was born A.H. 1068. See Bughyat al-Murīd, fol. 156. The copy is dated 25 Sha'bān, A.H. 1169.

VI. Foll. 175—203. A commentary by Shihāb al-Dīn Aḥmad [B. Muḥ.] Ibn Ḥajar al-Haithami al-Makki (d. A.H. 973) upon the Hamziyyah, entitled Umm al-Ḳura (no. 1082, 1.), by al-Būṣīri, with this title: كتاب المنع المكية في شرح الهزبة تأليف سيدنا . . . شهاب الملة والدين أحمد بن حجر الهيتمي ثم المكي

الحمد لله الذي اختص نبينا محمدا صلى الله عليه وسلم بكتاب آخرس الفصحاء . . . وبعد فهما

يتعين على كل مكلف أن يعتقد أن كالات نبينا . . . لا تحصى

See Haj. Khal., vol. iv., p. 557; Ahlwardt, Verzeichniss, no. 545; Pertsch, no. 2295; the Khedive's Library, vol. iv., p. 333; and Bibliotheca Burckhardt., p. 27, no. 13. This copy is imperfect at the end. The commentary has been printed in Bulak, A.H. 1292.

VII. Foll. 204—219. A polemical tract by Sayyid Muḥammad B. Ismā'il al-Amīr, with this title: السهم الصائب للقول الكاذب: تأليف سيدي العلامة محمد بن اسمعيل الأمير حفظه الله وأحيا بانظاره العلوم

Imam al-Manṣūr billah (al-Ḥusain B. al-Kāsim, A.H. 1139—61) having received two hostile pamphlets, tore one of them to pieces, and entrusted to the author the task of replying to the other, although, the latter adds, it quite deserved to share the fate of the first. The answer was finished on the 14th of Sha'bān, A.H. 1153.

الحمد لله الذي يقول الحق وهو يهدي السبيل . . . وبعد فإن مولانا الذي حفت به السعادة من الست الجهات

The author is mentioned in Ṭib al-Samar, Or. 2428, fol. 153, as a friend of the writer. His full name is Sayyid Muḥ. B. Ismā'il B. Ṣalāḥ al-Amīr al-Ḥamzi al-Kuḥlāni. See no. 393.

VIII. Foll. 220-1. The last three pages of a treatise on spells against sickness, transcribed by al-Ḥusain B. Nāṣir B. 'Abd al-Ḥafiz al-Muḥallā (see no. 429), 25 Rabi' I., A.H. 1083.

IX. Foll. 221b—232. A Kasidah showing the transitory nature of this life, as exhibited by the fate of prophets and kings of old; by Shaikh Muḥammad B. Zain: هذه اخبار

الاولين للشيخ العلامة محمد بن زين تولى الله
مكافاته

Beg. ايها الغافل الغرور تدبّر
واعتبر بالذى مضى وتكفر

It consists, as stated in the concluding lines, of 515 Baits. At the end the author mentions his Shaikh, Uthmān, Imam of the Jāmi' al-Azhar. Transcribed by the same copyist as art. VIII.

Another copy is mentioned by Ahlwardt, Verzeichniss, no. 916, where the author is called al-Nihriri.

X. Foll. 232b—239. Al-Burdah, the well-known poem of al-Būṣīri, enlarged by the insertion of two additional hemistichs in each Bait, البردة مصدرة ومعجزة

Beg. امن تذكر جيران بذي سلم
باح اللسان بما في القلب من الم

In the colophon the enlarged poem is called الكواكب المصدرة المعجزة. Transcribed by the same copyist.

1234.

Or. 3935.—Foll. 58; 8 in. by 5½; about 16 lines, 3¼ in. long; written in cursive Neskhi; dated 4 Jumāda II., A.H. 1172 (A.D. 1759). [GLASER, no. 229.]

I. Foll. 1—31. A compendium of Furū' according to the Shāfi'i school, by Shihāb al-Dīn Abu Shujā' Aḥmad B. al-Ḥusain B. Aḥmad al-Iṣbahānī (see no. 307), with this title: كتاب غاية الاختصار تصنيف الشيخ... شهاب

الملة والدين احمد بن الحسين بن احمد الاصبهاني

Beg. قال القاضي ابو شجاع احمد بن الحسين بن
احمد الاصهاني سألني بعض الاصدقا حفظهم الله تعالى

ان اعمل لهم مختصرا في الفقه على مذهب الامام الشافعي
... في غاية الاختصار ونهاية الایجاز

II. Foll. 32—36. A metrical treatise on the correct pronunciation of the Coran, المقدمة الجزرية, by Muḥ. B. Muḥ. al-Jazari (see no. 93).

III. Foll. 36—38. A metrical tract, Urjūzah, on the obligatory pauses in the Coran, without author's name, المنظومة في معرفة الاوقاف اللازمة في القران

Beg. لوازم وقفنا المتعينونا
ثمانون اجملت وصفت عيوننا

IV. Foll. 38b—42. A fragment consisting of the Muḥaddimah and Khātimah of the Zubad, or more properly Ṣafwat al-Zubad, a versified manual of Shāfi'i law. See no. 318.

V. Foll. 42b—49. A versified treatise on the law of inheritance, according to the Shāfi'i school, without author's name.

Beg. اول ما نستفتح المقالا بذكر حمد ربنا تعالى

The subject of the work is thus stated:

ونسال الله لنا الاعانه
فيما تواخينا من الابانه
عن مذهب الامام زيد الفرض
اذ كان ذاك من اهم الغرض

This is the Ghunyat al-Bāḥith, or Bughyat al-Bāḥith, more commonly called al-Raḥbiyyah, by Muwaffiq al-Dīn Abu 'Abdallah Muḥ. B. 'Ali B. al-Ḥusain al-Raḥbi, called Ibn al-Mutkinah, or Ibn al-Mutafannimah, ascribed by others to Ṣalāḥ al-Dīn Yūsuf B. 'Abd al-Laṭīf al-Hamawī. According to Yāqūt, vol. ii., p. 76b, the former writer, al-Raḥbi, so called from his native place, Raḥbat Mālik B. Ṭauḥ, a town on the Euphrates, died in that town, A.H. 577. See Haj.

Khal., vol. iv., p. 336; Ahlwardt, Verzeichniss, no. 921; Pertsch, no. 1111; the Khedive's Library, vol. iii., p. 302, vol. vii., pp. 67, 80; and Glaser'sche Sammlung, no. 47. In the commentary of al-Salāmi, the author is called Muwaffiq al-Dīn Abu 'Abdallāh Muḥ. B. 'Abdallāh B. Muḥ. al-Raḥbi. See below, Or. 4377, II.

VI. Foll. 49b—51. Prayers extracted from كتاب التوحيد, by Shaikh Aḥmad B. 'Alawān. See no. 232.

VII. Foll. 51b—58. A prayer in verse, entitled حرز الاقسام, by Shaikh Abu Madyan.

بدات بسم الله في اول السطر
فاسماه حصن حصين منيع من الدر

The author is apparently the famous Maghribi saint, Abu Madyan Shu'aib B. al-Ḥasan, who died A.H. 589 or 590. See Haj. Khal., vol. i., p. 283; al-Munāwi, fol. 203b, and Ahlwardt, no. 366.

The prayer is mentioned, without author's name, by Haj. Khal., vol. iii., p. 42, and by Ahlwardt, no. 946. In the Khedive's Library, vol. vii., p. 174, it is ascribed to al-Zāhid Muḥriz B. Khalaf.

1235.

Or. 3941.—Foll. 89; 8½ in. by 6; 21 and 25 lines, 4 in. long; written in Neskhi, with red-ruled margins; dated (fol. 14) Rajab, A.H. 1147 (A.D. 1734).

[GLASER, no. 235.]

I. Foll. 1—4. A treatise on the abrogating and abrogated verses in the Coran, by Imām al-Muzaffar B. al-Ḥusain B. Zaid B. 'Alī B. Ḥadīmah al-Fārisi, كتاب جميع ما في القرآن الكريم من الايات الكريمة والمنسوخة للامام المظفر بن الحسين بن زيد بن علي بن هذيمة الفارسي رحمه الله مشوا

قال الشيخ الامام الاجل الحافظ المظفر بن الحسين
... الحمد لله وسلام على عباده الذين اصطفى ...
وبعد فهذا الكتاب جمعت فيه جميع ما في القرآن من
الايات الناسخة والمنسوخة موجزة على حسب ايات
القران

The author appears to have been a Sunni; he adduces the authority of Abu Ḥanīfah and of al-Shāfi'i. After discussing the meaning of abrogation and the conditions under which it takes place, he enumerates the Surahs in which abrogating verses occur, after which he proceeds to the exposition of individual instances, in the order of the Surahs.

He received a tradition orally, if this late copy is to be trusted (fol. 2a), from Sa'īd B. Aḥmad B. Muḥ. al-Naisābūri, i.e., al-'Ayyār, a traditionist who died A.H. 457. See Ta'rikh al-Islām, Or. 50, fol. 63.

II. Foll. 15—89. A treatise on the Imālah (pronouncing *e* or *i* for *a*) in the recitation of the Coran, according to the seven Coran-readers; by Abu 'l-Tayyib 'Abd al-Mun'im B. 'Abdallāh B. Ghalbūn, with this title:
كتاب الاستكمال لبيان جميع ما ياتي في كتاب الله عز وجل في مذهب القراء السبعة في التفخيم والامالة وما كان بين اللفظين مجعلا كاملا تصنيف الشيخ الامام المقرئ ابو الطيب عبد المنعم بن عبد الله ابن غلبون رحمه الله

قال ابو الطيب عبد المنعم بن عبد الله بن
غلبون المقرئ الحمد لله الذي خلق الاشيا كلها والبريات
... واعلم ايها الناظر في كتابي هذا انفعنا الله واياك
اني نظرت الى الطالبيين القراء والمتبعين الروايات
والمواضيع على التلاوات فرايتهم يختلفون في باب
التفخيم والامالة

Ibn Ghalbūn, a celebrated Coran-reader,

was born in Halab, A.H. 309, took up his abode in Egypt, and died there A.H. 389. See al-Dahabi, who calls him 'Abd al-Mun'im B. 'Ubaid-allah, Ta'rikh al-Islām, Or. 48, fol. 213, and al-Ibar, Add. 23,280, fol. 152. Two of his works on the various readings of the Coran, المعدل في القراءات and ارشاد المبتدى, are mentioned by Haj. Khal., vol. i., p. 252, and vol. vi., p. 63. See also Husn al-Muḥāḍarah, vol. i., p. 280, and the Berlin Catalogue, no. 577, p. 220.

After an introduction on the general practice of the seven readers with regard to Tafkīm, Imālah, and the intermediate utterance, the work falls into two distinct parts. In the first, beginning fol. 20a, the words liable to Imālah are taken in the order of the grammatical forms to which they belong. In the second, beginning fol. 54a, they are enumerated in detail according to the order of the Sūrah.

1236.

Or. 3946.—Foll. 212; 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$; from 15 to 19 lines, 3 $\frac{1}{4}$ in. long; written in fair, but imperfectly pointed Neskhī, about A.H. 1064 (A.D. 1654). [GLASER, no. 240.]

I. Foll. 2—124. The Kasidah Ḥimyariyyah of Nashwān B. Sa'īd, with its historical commentary (see no. 584). The following title, in the hand of the copyist, is prefixed: كتاب خلاصة السير الجامعة لعجايب اخبار الملوك المتتابعة من ملوك الانام ممن ابتتروهم الايام ولم تجمعهم الممالك من درك المهالك تاليف القاضي الاجل العالم العلامة نشوان بن سعيد بن حمير النح

The genealogy is traced up to

حسان بن

مرائد بن صحر

هذه القصيدة يسمى تفسيرها خلاصة السير

الجامعة لخبار الملوك المتتابعة من حمير

The first eleven Baits of the Kasidah, written consecutively in red ink, are followed by the commentary, which begins: هود النبي صلى الله عليه بن غابر بن شالح بن ارفخشذ بن سام بن نوح بن لامك بن متوشلح بن اخذوخ . . . واتفق كثير من علماء السير ان اول مرسل بعثه الله بعد نوح النح

These last words are the first in no. 585, I., with which the present copy closely agrees.

It is dated Ramadan, A.H. 1064 (A.D. 1654).

II. Foll. 125—165. شرح لامية العجم للعلامة
بحرق الحضرمي

Commentary of Baḥraq al-Ḥaḍramī upon the Lāmiyyat al-'Ajam of al-Tuḡhrā'i. See no. 1056.

The last two folios are by a modern hand.

III. Foll. 167—170. The text of the Kasidah Ḥimyariyyah (art. I.).

IV. Foll. 171—174. A Kasidah described in the heading as the Waṣiyyah of al-Ḥādī ila 'l-Ḥakk Yaḥya B. al-Ḥusain (d. A.H. 298), هذه وصية مولانا الامام الهادي الى الخلق المبين يحيى بن الحسين ساكن مدينة صعدة

Beg. بنى اصبروا للدهر عند الزلازل
ولا تجزعوا عند الخطوب النوازل

A marginal note, however, and the colophon state that the real author is al-Ḥamdānī, هذه الوصية صحت للهمداني (see no. 580).

V. Foll. 174. A prayer in verse, ascribed to al-Nawāwī, with Tasdīs, beginning:

يا من يرى ما في الضمير ويسمع

5 I

VI. Foll. 175—179. A Kasidah in praise of Abu Bakr, with Takhmīs, beginning :

فيا ليت شعري ما مدحى وما فكري
وقد جاء في القرآن فضل ابا بكر

VII. Foll. 179b—185. A Kasidah by Ibn Himyar, with Takhmīs, beginning :

يا من لعين قد اضر بها السهر
واظالع [اضالع] حدر طوين على الشر

VIII. Foll. 186—189. The Muthallath of Kuṭrub, versified by Ibn Zuraik, القصيدة المسماة
مثلته ابن قطرب والنظم لابن زريق

Beg. يا مواعا بالغضب والهجر والتجنب

This is the work published by E. Vilmar, Marburg, 1857. Ibn Zuraik is mentioned again as the versifier in the epilogue :

واين زريق نظما شرح بما تقدما

His full name is Muḥ. B. 'Ali B. Ibrāhīm (see Flügel, Vienna Catalogue, no. 76). He is probably the author of the rhyming gloss written in small oblique lines between the verses. The same gloss is noticed also by Ahlwardt, no. 151, who reads the author's name ابن زريق. For other copies see Pertsch, nos. 408—413, and the Khedive's Library, vol. iv., p. 183.

IX. Foll. 189-190. A poem of Abu 'l-Wafā, with Takhmīs, beginning :

لا تلم صبوقى فمن حب يصب

X. Foll. 190—195. The well-known poem called al-Munfarijah, القصيدة الفريدة المسماة المنفرجة, with Takhmīs, beginning :

اشتدى ازمة تنفرحى قد اذن اليك بالبلع

See Ahlwardt, no. 385, and Pertsch, no. 1539, 1.

XI. Foll. 196-7. Story of the cat and the

mice, قصة الهر والفار وما جرا بينهما, ascribed to Ibn Arḥab.

Beg. قال ابن ارحب بينما انا ساير فى ذات يوم
من الايام فى بعض البرارى والقفار وقد بعدت من الديار

Followed by a fragment of a doxology in rhyming prose and verse, foll. 198-9.

XII. Foll. 200—205. Story of the Kadi and the thief, قصة القاضى والسارق وما جرا بينهما,

XIII. Foll. 205b—207. Kasidah of Shaikh Shu'aib Abu Madyan (see no. 1234, vii.), with a Takhmīs by Shaikh Muḥyi al-Dīn Muḥ. B. 'Ali al-'Arabi (d. A.H. 638) :

القصيدة الفريدة لسيدى الشيخ القطب الغوث . . .
شعيب ابى مدين . . . وتخيسها لسيدى الشيخ الامام
القطب محيى الدين محمد بن على العربى

Beg. of the Kasidah :

ما لذة العيش الا عيشة الفقرا
هم السلاطين والسادات والامرا

The Kasidah is imperfect at the end. Foll. 208—210 contain miscellaneous verses.

1237.

Or. 3957.—Foll. 249; 8 in. by 5 $\frac{3}{4}$; 21 and 25 lines, 4 in. long; written in fair but imperfectly pointed Neskhi; dated from Thursday, 4 Rajab, A.H. 1061, to Sunday, 18 Rajab, A.H. 1071 (A.D. 1651—61).

[GLASER, no. 251.]

I. Foll. 2—131. علوم الحديث

A treatise on the science of Hadith, by 'Uthmān B. 'Abd al-Raḥmān al-Shahrūzūrī, called Ibn al-Ṣalāh, who died A.H. 643.

It wants the first page. See the Arabic Catalogue, pp. 396b, 721b; Haj. Khal.,

vol. iv., p. 249; and the Berlin Catalogue, no. 1037.

II. Foll. 132—218. A refutation, by Faḳīh Badr al-Dīn Muḥammad B. Yūsuf B. Hibat al-Faḍli al-Ḳadāmī, of a pamphlet against the Zaidis ascribed to Faḳīh Aḥmad B. Zaid, كتاب الانتصاف من ذوى الزبغ والاعتساف فى الرد على العجبة القدرية وإبطال مقاتلهم الفرية انشاء سيدنا الفقيه العلامة . . . بدر الدين . . . محمد بن يوسف بن هبة الفضلى القدمى رفع الله فى اعلى عليين مكانه

الحمد لله الذى جعل اهل بيت نبيه سفينة Beg. للنجاة . . . اما بعد فاني وقفت على قرطاس فيه طعن على الفرقة الناجية الزيدية

The author speaks with great regard of the learned Faḳīh, to whom he hopes the pamphlet قرطاس was falsely ascribed, and says that the latter was addressed to an eminent Zaidi doctor, Faḳīh Jamāl al-Dīn Muḥammad B. Ḥasan al-Sūdī.

The work is divided into three Faṣls. The first, fol. 137b, is a close refutation of the pamphlet, the main passages of which are quoted in full. The second, fol. 210a, treats of the disputed questions between the sects called الجبرية and العدلية. The third, fol. 215a, is in proof of the pre-eminence of the descendants of the Prophet.

It is stated at the end that the work was completed on Saturday, 22 Rajab, A.H. 772. The author of the impugned tract, Abu'l-'Abbās Aḥmad B. Zaid al-Shāwari, was a great Shāfi'ī legist and an opponent of the Zaidis. He was put to death by Imam Ṣalāḥ al-Dīn Muḥ. B. 'Alī on the 11th of Rajab, A.H. 793. See Ṭirāz A'yān al-Yaman, fol. 167b.

III. Foll. 219—249. A commentary, by Nūr al-Islām Muḥ. B. 'Abdallāh al-'Ashim upon the theological text-book known as

المسألة or الثلاثين المسألة (see no. 207), with this title: هذه الثلاثين المسألة فى اصول الدين وشرحها لسيدنا العابد الزاهد العلامة نور الاسلام محمد بن عبد الله العشم عادت بركاته وهو المقبور فى بنى الدوان فى جهة الأئمة العليا ومشهده عند بيته مشهور مزور

Beg. بدا الشيخ بالبسملة فقال بسم الله الرحمن الرحيم والكلام منه يقع فى ثلاثة مواضع

The precise date of the author is not known. He quotes, fol. 235a, al-Mahdi Aḥmad B. Yahya, who died A.H. 840, and it appears from the above title that he died before the date of the present copy.

The commentary includes the whole text written in red.

1238.

Or. 3991.—Foll. 322; 8½ in. by 6; 19 lines, 3¼ in. long; written in fair Neskhi; dated Radā', Ramaḍān, A.H. 1090 (A.D. 1679).

[GLASER, no. 285.]

I. Foll. 6—225. Nahj al-Balāghat, or speeches, letters, and sentences of 'Alī, compiled by Sharif al-Raḍī Abu'l-Ḥasan Muḥ. B. al-Ḥusain B. Mūsā, who died A.H. 406; with this title: كتاب نهج البلاغة وهو المختار من كلام امير المؤمنين على بن ابي طالب . . . جمعه الشريف الرضى ذو الحسنين ابو الحسن ابو الحسن محمد بن الطاهر ذى المناقب ابنى احمد الحسين بن موسى الخ

Beg. اما بعد حمد الله الذى جعل الحمد ثمنا لنعمائه

See above, no. 527, the Arabic Catalogue, p. 511b, and the Persian Catalogue, p. 18. The text has been lithographed in Cairo, without date.

Contents: المختار fol. 8b; المختار من الخطب fol. 146a; المختار من الحكم fol. 192b.

At the end, fol. 223b, is an appendix not found in the Cairo edition, with the heading:

زيادة من نسخة على عهد المصنف

It concludes with the legends of 'Ali's seal.

Appended is a Khutbah without Alif, ascribed to 'Ali, extracted from كتاب فضائل كتاب المومنين foll. 226—8.

II. Foll. 230—298. A polemical treatise by Imam Tarjumān al-Dīn al-Kāsim B. Ibrāhīm B. Ismā'il (al-Rassi, who died A.H. 246), in refutation of the attacks of the Khawārij upon 'Ali Ibn Abi Tālib, with this title: الجزء الاول من كتاب الكامل المنير مما ولى تصنيفه الامام العالم ترجمان الدين القسم بن ابراهيم بن اسمعيل بن ابراهيم بن الحسن بن الحسن بن علي بن ابي طالب . . . جواب على الخوارج على كتابهم الذي طعنوا فيه على امير المومنين وسيد الوصيين على بن ابي طالب

أكرمك الله بلزوم طاعته وحجرك بعصيته عن Beg. ارتكاب معصيته

The work begins with a short letter, requesting the Imam to answer the enclosed pamphlet of the Khawārij against the Shī'ah. The pamphlet which follows begins: زعمت الشيعة ان عليا علم وصي رسول الله صلعم وان علم الغيب وان ابا بكر وعمر لم يكن لهما ان يقبلا البيعة من علي

The Imam's answer begins after the Basmalah, fol. 234, as follows: أكرمك الله بكرامة الابرار ووقانا واياك عذاب النار . . . قد فهمت يرحمك الله كتابك وما ذكرت فيه من امر النفر الذين في ناحيتك من الخوارج وكتابهم اليك

The work is divided into four parts, جزء, the last three of which begin respectively foll. 252b, 275b, and 282b.

III. Foll. 299—315. A dispute between Abu'l-Hudail and Majnūn al-Dair on the claims of 'Ali to the 'Imāmat: هذه مناظرة ابي الهذيل لمجنون الدير

حدثنا محمد بن سنان عن ابيه سنان الكوفي Beg. قال قال عمر بن مسعد امرني المامون ابن هرون الرشيد ان اكتب الى جماعة من اصحاب الحديث

The dispute is said to have taken place in al-Raqqah in the time of al-Ma'mūn. The disputants are evidently fictitious persons. Majnūn, the advocate of 'Ali's claims, who of course ends by convincing his opponent, is described as a man of superior intellect, who, owing to the wiles of a treacherous wife, had been confined in a madhouse.

Foll. 1—5 and 316—322 contain miscellaneous notes and extracts.

1239.

Or. 4018.—Foll. 22; 8 in. by 6½; consisting of two fragments written by several hands, apparently in the 12th century.

[GLASER, nos. 319, 320.]

I. Foll. 1—9; about 25 lines, 5 in. long; written in a small and stiff Neskhi.

Answers of Sharīf Abu'l-Fatḥ al-Nāṣir B. al-Ḥusain al-Nāṣir to various questions relating to points of law and theology.

Beg. مسائل الشريف القسم بن العباس كان سال عنها الشريف الفاضل ابا الفتح الناصر بن الحسين الناصر اعزه الله مسأله من ترك الصلوة استحللا فقال لم يقضها

The author, one of the Zaidi Imams, is generally called Abu 'l-Faṭḥ al-Dailami. His full name is al-Nāṣir-lidin-allah Abu 'l-Faṭḥ Nāṣir B. al-Ḥusain B. Muḥammad B. 'Isa, &c. After rising in the Dailam country, he proceeded, A.H. 430, to Yemen, and established his rule in Ṣa'dah. After many years' war with Amīr al-Ṣulaiḥi, he was slain by him shortly after A.H. 440. He left a Tafsīr in four volumes, and other works. See Ḥadā'iq, fol. 109b; Anwār al-Yaqīn, fol. 182b; and Tarjumān, fol. 137a.

There are three series of questions, put to the Imam respectively by the following men: Sharīf al-Kāsim B. 'Abbās, fol. 1a; Sharīf Zaid B. 'Alī B. al-Ḥusain, fol. 1b; and 'Ubaid B. Yazīd al-Hamdāni, fol. 3a.

The fragment breaks off, fol. 8b, in the middle of a question relating to the fate of the wives of the faithful, and of the wives of unbelievers after death.

The next leaf, written by the same hand, is a fragment of a letter discussing the sense of *أمة محمد*, and exhorting to union and concord between all the followers of the Prophet.

II. Foll. 10—22; about 20 lines in a page, written apparently in the 11th century.

A fragment of the Diwan of Jarir (see no. 1032), with a commentary.

The verses are written in large vocalized Neskhi. The commentary is written between the lines in a smaller character. A great part of the fragment is taken up by the satirical poems exchanged between Jarir and his contemporary Ghassān.

The first piece of the latter consists of three Baits, and begins:

من شاء بايعته مالى وخلعته
إذا جنى الحرب بعد السلم جانيها

The answer of Jarir begins:

اسأل سليطا اذا ما للحرب انزعها
ما شان خيلكم قعسا

The end of the second hemistich is lost, the leaf being torn at the edge.

The next piece is also by Ghassān, and begins:

وجدت كليب غب امر سفيها
متوجها ان رام شر مرام

The last complete piece in the fragment begins:

طاف الخيال واين منك لاما
فارجع لزورك فالسلم سلاما

In the commentary, two early interpreters, designated by the names of Aḥmad and Abu Ja'far, are frequently quoted. The latter Kunyah is probably meant for Abu Ja'far Muḥammad B. Ḥabīb, who had read the Diwan with Muḥ. B. Ziyād al-A'rābi and with 'Umārah B. 'Aqīl. See Notices Somaines, p. 208.

1240.

Or. 4005.—Foll. 119; 8½ in. by 6; a miscellaneous volume.

[GLASER, nos. 300—2.]

I. Foll. 1—36; 21 lines, 3½ in. long; written in fair, almost unpointed, Neskhi; dated Monday, 25 Dulhijjah, A.H. 914 (A.D. 1509).

A commentary upon Miftāḥ al-Fa'id (no. 439, III.), imperfect at the beginning, and without author's name.

It begins in the middle of comments upon باب الحجب, the fifth Bāb of the treatise. The next section begins: باب الاسقاط هذا الباب

عقبه بعد المحجب لانه في المحجب يبقى للمحجوب بعض
فرضه

It is the commentary of Kāsim B. Muḥ. al-Hijji, and the contents correspond with foll. 11—30 of the complete copy, no. 443, I.

II. Foll. 37—43; 20 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi; dated Monday, 24 Rabī' I., A.H. 882 (A.D. 1477).

A tract on the proper performance of the legal prayer, imperfect at the beginning.

It is divided into three Faṣls, the second of which begins: *وأما الفصل الثاني فهو في سبب غفلة العبد في حال قيامه لمناجاة ملك السموات والأرض*

A marginal note at the beginning states that it is the work entitled *حياة القلوب في معرفة عبادة علام الغيوب*, by Imam al-Mahdi Aḥmad B. Yahya. The statement is correct. See above, no. 1220, ix.

III. Foll. 44—100; 23 lines, 4 in. long; apparently of the 16th century. A copious collection of Hadiths (without Isnāds), bearing mostly upon religious and moral duties and rules of life, imperfect at the beginning.

It is divided into short sections called Bābs. The first three have the following headings:

باب في شئ مما جاء في فضل العقل اذا استعمل

باب في شئ مما جاء في فضل العلماء

باب في شئ مما جاء في فضل العلم

All Bābs have similar headings. To the Hadiths are sometimes added sayings of later date, among which there is one, fol. 65a, ascribed to Imam Yahya B. Ḥamzah, who died A.H. 749.

IV. Foll. 102—116; 21 lines, $3\frac{1}{2}$ in. long; written in Neskhi, with all the vowels, apparently in the 16th century.

Fragment of a collection of prayers to be recited on various occasions.

It is divided into Bābs, the 5th, 6th, 7th, 8th and 9th of which are extant. The 5th has this heading: *الباب الخامس فيما يتعلق بالاكل والشرب والصوم والزكاة والسفر والحج والجهاد والنكاح*

V. Foll. 116—119; 17 lines, 4 in. long; written in fair Neskhi, apparently in the 14th century.

Fragment of an alphabetically arranged glossary of Sufi terms. The first article is: *الامنا هم الملامتية وهم الذين لم يظهر مما في بواطنهم اثر على ظواهرهم وتلامذتهم يتقلبون في مقامات اهل العقدة*

1241.

Or. 4014.—Foll. 79; $8\frac{1}{2}$ in. by $6\frac{1}{4}$; a volume of miscellaneous fragments.

[GLASER, nos. 312, 317, 318.]

I. Foll. 1—63; 25 lines, $3\frac{1}{2}$ in. long; written in small and close Neskhi; dated A.H. 975 (A.D. 1567).

A commentary upon a treatise on the law of inheritance, imperfect at the beginning.

The first words of the text, which is written in red, belong to the latter part of the doxology. It is followed by these words: *وبعد فهذه فصول في علم الفرائض لاصوله جامعة منقحة مهذبة موجزة اضواها ساطعة قرب ماخذها سهل تناولها*

The commentary on the above begins: *وفي نسخة اما بعد اى مهما يكن من شئ بعد ما تقدم من البسملة المحملة والشكر والتشهد والصلاة والسلام*

The text is divided into Fuṣūl. Its title is apparently *الكناية*, and the commentator quotes, fol. 1b, a commentary upon it, written

by the author himself, وضبطها المصنف في شرح كفايته. In several passages the commentator refers to a more extensive commentary previously composed by himself, which he designates as الاصل.

II. Foll. 64—70; about 27 lines, 4 in. long; written in cursive Neskhi; dated Dulhijjah, A.H. 895 (A.D. 1490).

A treatise on the manumission of slaves as compensation for some bodily injury, by Imam 'Izz al-Din B. al-Hasan, who died A.H. 900.

Beg. قال مولانا امير المؤمنين الهادي الى الحق المبين . . . اما بعد حمه الله على ان جعلنا من المستنصرين في دينه

The author's name is more fully given at the end: لامام الزمن ونخر اليمن ابى الحسين والحسن امير المؤمنين عز الدين بن الحسن اطلال الله بقاءه

III. Foll. 71—79; 11 lines, 3½ in. long; written in fine bold Neskhi, with all the vowels, apparently in the 15th century.

Fragment of an Arabic vocabulary, arranged according to subjects.

The first paragraph begins: ومن انواع الحمض الرمت والرعل والقلام والهزم والجيل والخدرا

The next chapter begins: فصل في الزهر الزهر الغور الاصفر والبراعم كمام الزهر واحدها برعوم والخلفه ورق يخرج بعد الورق الاول في الصيف

The last section is: باب في الاشربة

1242.

Or. 4026.—Foll. 190; 8 in. by 6; written by various hands, with dates ranging from A.H. 1001 to 1024 (A.D. 1593—1615).

[GLASER, no. 328.]

I. Foll. 2—15. A commentary, by Sayyid Ṣalāḥ B. Muḥammad al-Miḍwāḥi, upon the Muḥaddimah of al-Azhār (see no. 365), with this title: كتاب فايق الانصار [الانظار] في شرح مقدمة الازهار [تأليف] السيد العلامة . . . صلاح بن محمد المضواحي رحمه الله

Beg. الحمد لله على مواهبه ونواله . . . مقدمة اى هذه سبعة [فصول] وهي بكسر الدال بمعنى متقدمة لانها تقدمت على علم الفروع

Sayyid Ṣalāḥ al-Miḍwāḥi is mentioned in Bughyat al-Murīd as one of the Shaikhs under whom Kadi Ibrāhīm al-Suḥūlī, who was born A.H. 987, studied law in Ṣan'ā. See Or. 3719, foll. 81b.

II. Foll. 16—64. A commentary, by Ṣalāḥ al-Dīn Ṣāliḥ B. Ibrāhīm al-Nujaim, upon Miṣṭāḥ al-Fa'id, the well-known treatise on the law of inheritance, with this title: كتاب التيسير والايضاح الكاشف لمعاني ابواب المفتاح الحاوي لما وضعه الشراح . . . تأليف الفقيه الافضل الاكمل صلاح الدين صالح بن ابراهيم النجيم [النجيم] رحمه الله

See, for another copy, no. 444.

III. Foll. 66—70. A guide to religious life, by Shaikh Abu 'Abdallah al-Ḥārith B. Asad al-Muḥāsibī, كتاب محاسبة النفوس تأليف الشيخ الامام ابو عبد الله الحارث المحاسبى

Beg. قال الشيخ الامام ابو عبد الله الحارث بن اسد المحاسبى رحمة الله عليه ما استعان احد على نفسه واحراز دينه بمثل المراقبة لله تعالى

Pious life requires, according to the author, a four-fold knowledge, namely, that of God, of his enemy Iblis, of one's own soul, and of godly works.

IV. Foll. 71—74. Forty Hadiths, which Salmān al-Fārisī is stated to have received from the Prophet's lips.

Beg. عن سلمان الفارسي رضى الله عنه قال قال رسول الله صلعم

The first Hadith begins: [تومن] ان يومن بالله واليوم الآخر وبالملائكة وبالكتاب والنبیین وبالبعث بعد الموت النع

V. Foll. 75—90. *Al-Takmilah lil-Aḥkām*, the moral appendix to *al-Baḥr al-Zakhkhār*. See no. 397, fol. 284.

VI. Foll. 91—105. *التحفة السنية لمعاني الاحاديث*. A commentary upon the collection of forty Hadiths known as *al-Sailaḥiyyah* (nos. 156 and 1233, II.).

Beg. الحمد لله الذى بنعمته تتم الصالحات . . . اما بعد فهذا مختصر اختصرته لنقايد السيلقيه واضحت فيه شرح معانيها المعنويه

The author, whose name does not appear, says that he based his work on the *حديقة الحكمة* of *al-Manṣūr-billah* 'Abdallah B. Ḥamzah (no. 156), to which he added about a hundred Hadiths from other sources.

VII. Foll. 106—113. The theological treatise known as *al-Thalāthūn al-Mas'alah* (no. 207).

VIII. Foll. 114—121. Answers to various questions relating mostly to law.

Beg. مسائل حسنة وجوابات صحيحة مستحسنة نفع الله بها

The first question is: هل يثاب الانسان اذا ارسله اصاد صيدا علا ارساله Najm al-Dīn Yūsuf B. Aḥmad B. 'Uthmān (see no. 356).

The above six articles, III. to VIII., are written by one hand, and dated A.H. 1001-2 (A.D. 1593-4).

IX. Foll. 126—136. A treatise on the

law of inheritance, by Jamāl al-Dīn al-Faḍl B. Abi 'l-Sa'd al-'Uṣaifiri (no. 439, III.), كتاب مفتاح الفائض فى علم الفرائض تاليف الشيخ الاوحد . . . جمال الدين الفضل بن ابى السعد العصيفرى

This copy is dated Friday, 19 Jumāda II., A.H. 1021 (A.D. 1612).

X. Foll. 137—186. A commentary, by Kāsim B. Muḥ. B. Kāsim B. Ibrāhīm B. Muḥ. B. Aḥmad B. Ismā'il, upon the preceding treatise (no. 443): كتاب الايضاح الكاشف لمعاني المفتاح تاليف الفقيه العلامة . . . قاسم بن محمد ابن قاسم بن ابراهيم بن محمد بن احمد بن اسمعيل اجزل الله ثوابه

This copy is dated Rabī' I., A.H. 1024 (A.D. 1615).

XI. Foll. 189—190. Another copy of the first five pages of art. I.

1243.

Or. 4043.—Foll. 86; 7 in. by 5½; fragments by various hands. [GLASER, no. 344B.]

I. Foll. 1—26; 18 lines, 3½ in. long; written in fair Neskhi; dated Thursday, 8 Ṣafar, A.H. 685 (A.D. 1286).

A treatise on the doctrine of the ancient teachers with regard to the attributes of God, by Hujjat al-Islām Zain al-Dīn Muḥammad B. Muḥ. al-Ghazzālī al-'Iṣī (d. A.H. 505).

Beg. قال الشيخ الامام حجة الاسلام زين الدين محمد بن محمد الغزالى الطوسى رحمه الله اما بعد حمد الله بجميع محامده على جميع اياميه . . . فانك سالتنى ان ابين لك مذهب السلف رضى الله عنهم فى صفات الله تعالى الناطق بها الكتاب العزيز والواردة بها سنة النبى

Further on, the subjects of the two Bābs of which the work consists are stated as follows : ارتب ذلك على بابين باب في بيان حقيقة :
مذهب السلف في الاى والاخبار وباب في البرهان على
ان الحق في مذهب السلف وان من خالفهم فهو مبتدع

Bāb I., beginning fol. 2b, contains seven sections called وظيفه "observances." Hence the title كتاب الوظائف, by which the work is designated on the first page. Bāb II. begins fol. 15b.

The work is not mentioned by Haj. Khal., or by Gosche, in Ghazzali's *Leben und Werke*. A similar work of that author on the same subject, رسالة في مذاهب اهل السلف, is described by Ahlwardt, Berlin Catalogue, no. 2301.

Copyist : على بن احمد بن عبد الله بن ابي الهيثم الرحمي

The next pages, foll. 26b—28, written by the same hand, contain a fragment on the same subject by Abu 'l-Kāsim Munkid B. 'Ali al-Zanjāni, who sets forth the doctrine of Ibn Suraij (Aḥmad B. 'Umar, d. A.H. 306; see no. 1203, II.).

II. Foll. 29—59; from 23 to 25 lines, $4\frac{1}{4}$ in. long; written in small, close, and unpointed Neskhi, apparently in the 14th century.

Fragment of a collection of Fatwas, or legal opinions, on questions relating chiefly to the laws of sale, marriage, and divorce.

The author quotes the standard works on Shāfi'i Furū', such as the Tanbīh and the Muḥaddab of Abu Ishāq Ibrāhīm B. 'Ali al-Shirāzi (d. A.H. 476), the Raudah of al-Nawawī (d. A.H. 676), and the Mu'in of Diyā al-Din 'Ali B. Aḥmad al-Yamani (d. A.H. 700).

The compiler appears to have lived in Yemen in the 8th century of the Hijrah. He gives many Fatwas of a Fakih of that country, Sayyid Aḥmad B. Mūsa B. 'Ajil, and says of one of them (fol. 48a) that it was written in answer to his (the author's) father.

Ibn 'Ajil died, according to al-Isnawī, fol. 116, A.H. 684. Another legist of Yemen frequently quoted is Abu Bakr B. Aḥmad Ibn Da'sain, ابن دعسين.

III. Foll. 60—86; 18 lines, $3\frac{1}{2}$ in. long; written in fair Neskhi, apparently in the 15th century.

Fragment of a manual of arithmetic for the use of Kātibs or accountants, without title or author's name.

The first chapter begins : باب ضرب هذه الكسور اذا قيل لك كم نصف في نصف فقد علمت ان النصف واحد من اثنين

After a few chapters relating to the multiplication of fractions, there occurs this passage (fol. 69a) : وفي هذا كفاية لاحداث الكتاب : وتقوية لهم لفتح قفل ابواب الحساب ثم نتبع ذلك بالمخارج المركبة والصم وضرب بعضها في بعض اذا كانت مفردة او كان معها جبر

The concluding chapters treat of roots and squares. The last extant is headed : الباب الاول من المقتربات وهي اموال وجذور

1244.

Or. 4218.—Foll. 270; 6 in. by $3\frac{3}{4}$; 17 lines, 2 in. long; written in neat and minute Nestalik, apparently in the 16th century.

[LANE.]

I. Foll. 4—113. The Book of Definitions,

5 K

توقيفية أى يتوقف إطلاقها عليه تع على الاذن من
الشارع

by Sayyid 'Ali B. Muḥ. al-Jurjāni (no. 870), with copious marginal notes.

II. Foll. 117—120. A tract on the meaning and use of the verb كاد, by Ibn Kamāl Pasha (Aḥmad B. Sulaimān, d. A.H. 940):

رسالة كاد لابن كمال باشا

الحمد لوليه . . . اما بعد فهذه رسالة فى تحقيق
وضع كاد وتوضيح طريق استعماله

See De Jong, Biblioth. Acad., no. 157, 9.

III. Foll. 120b—169. Extracts from the miscellany of Muḥammad Chelebi, هذه فوائد
ماخوذة من مجموعة محمد چلبى

Beg. نعم بعد الاستفهام ليست للتصديق

The extracts, which relate mostly to grammatical questions, are taken from many works, most of which are named at the end of each extract. Some of these works are those of Turkish 'Ulamā of the tenth century, such as Ya'kūb B. Sayyid 'Ali (d. A.H. 931), Ibn Kamāl Pāshā (d. A.H. 940), and Muḥammad al-Birgīlī (d. A.H. 981). The compiler of the Majmū'ah is probably Muḥammad Chelebi, son of the Mufti Abu 'l-Su'ūd, who was successively professor at Constantinople, Kadi of Damascus and of Ḥalab, and who died in the latter city, A.H. 971. See Dail al-Shaḥā'ik, Add. 18,519, fol. 27.

Dissertations by Ibn Kamāl Pasha, mostly on questions of grammar and rhetoric, occupy the rest of the volume, as follows:

IV. Fol. 170a. On the names of God, showing that their legitimate use depends on certain conditions, رسالة فى بيان ان اسماء الله
تعالى توقيفية

Beg. فهذه رسالة مرتبة فى بيان ان اسماء الله تعالى

توقيفية أى يتوقف إطلاقها عليه تع على الاذن من
الشارع

See De Jong, no. 157, 23, and the Khedive's Library, vol. vii., p. 438, no. 26.

V. Fol. 174b. On Nisbahs derived from plural nouns.

Beg. وبعد فهذه رسالة فى نسبة الجمع اعلم ان الجمع
لا ينسب اليه الا اذا لم يكن له واحد اصلا

VI. Fol. 175b. On the figure of speech called al-Mushākalah, رسالة فى تحقيق المشاكلة

Beg. الحمد لله المنزه عن مشاكلة الغير

See Haj. Khal., vol. iii., p. 442, and the Khedive's Library, vol. vii., p. 441.

VII. Fol. 178b. On the various kinds of the secondary or figurative meanings of words, رسالة فى تقسيم المجاز

Beg. فهذه رسالة رتبناها فى تقسيم المجاز لما كان
مدار التجوز فى اللفظ مفردا كان او مركبا

See Haj. Khal., iii., p. 360, فى اقسام المجاز

VIII. Fol. 184a. On changes in the original meanings of words, رسالة متعلقة
بالتوسعات فى كلام العرب

Beg. اعلم ان فى لسان العرب توسعات نبيهوا
عليها اصحاب الادب

See De Jong, no. 157, 19, and the Khedive's Library, vol. vii., p. 441, no. 48.

IX. Fol. 190b. On various modes of allocution, فى بيان الالتفات وسائر شعب تلوين
الخطاب

Beg. الحمد لله الذى انزل الكتاب تبياناً . . . فهذه
رسالة مرتبة فى بيان تلوين الخطاب وتفصيل شعبه التى
منها الالتفات

See De Jong, no. 157, 30, and the Khedive's Library, vol. vii., p. 440, no. 44.

X. Fol. 203*b*. On the preposition من in its partitive sense, رسالة تتعلق بمن التبعية

Beg. اعلم ان التبعية المعتبرة في من التبعية هي التبعية في الاجزاء

See Haj. Khal., iii., p. 446; De Jong, no. 157, 24; the Vienna Catalogue, no. 1791, 7; and the Khedive's Library, vol. vii., p. 442, no. 57.

XI. Fol. 208*a*. On the use of personal pronouns, رسالة متعلقة بالضمائر

Beg. الحمد لله الذي تولى السرائر ووقف على الضمائر

See De Jong, no. 157, 22; the Leyden Catalogue, 2nd ed., no. 241; and the Khedive's Library, vol. vii., p. 441, no. 51.

XII. Fol. 217*b*. On the common subject of philologists and rhetoricians, رسالة متعلقة لبيان ان المعاني يشارك اللغوى

Beg. اعلم ان صاحب علم المعاني يشارك اللغوى في البحث عن مفردات الالفاظ

See De Jong, *ib.*, no. 157, 21, and the Khedive's Library, vol. vii., p. 160, no. 10, p. 441, no. 49.

XIII. Fol. 222*b*. On prophylactic means against pestilence, راحة الارواح في رفع آفات الاشباح

Beg. اللهم يا دافع البلاء بالتجاء الدعاء ... اما بعد فلما كان دوران الطاعون بين الناس ولا يامن ذو روح من شرب سمة بالكاس

See Haj. Khal., iii., p. 339; the Leyden Catalogue, no. 2036; and the Vienna Catalogue, no. 1919, 19.

XIV. Fol. 227*b*. On the pre-eminence of the Persian language, في بيان مزية اللسان الفارسية

Beg. الحمد لله على ما انعم علينا بتعليم اللسنة ... وبعد فهذه رسالة مرتبة في بيان مزية اللسان الفارسية على سائر اللسنة ما خلا العربية

XV. Fol. 232*a*. On the science of divine truths.

Beg. الحمد لله الذي جعل الموجودات على وجوده ... دليل ... وبعد فهذه الرسالة الشريفة في علوم الحقائق وحكمة الدقائق لولدى في الطريقة

See the Vienna Catalogue, no. 1919, 2.

XVI. Fol. 235*a*. On the words ايس and ليس as denoting existence and non-existence.

Beg. الحمد لله المتوحد بالوجود ... وبعد فهذه رسالة مرتبة في تحقيق معنى الليس والاييس فانه قد اشتبه على كثير من الفضلاء

See Haj. Khal., iii., p. 372; the Vienna Catalogue, nos. 1791, 11, and 1919, 17; De Jong, no. 157, 3; and the Khedive's Library, vol. vii., p. 437, no. 14.

XVII. Fol. 239*a*. On the rational order and disposition of discourse, في تحقيق معنى النظم والصياغة

Beg. اعلم ان اساس البلاغة وقاعدة الفصاحة نظم الكلام لا بمعنى ضم بعضها الى بعض كيف جاء واتفق بل بمعنى ترتيبها على حسب ترتيب المعاني في النفس

See De Jong, no. 157, 11, and the Khedive's Library, vol. vii., p. 441, no. 54.

XVIII. Fol. 243*b*. On the true sense of the words خاصة and مزية in rhetoric.

Beg. الحمد لوليه ... وبعد فهذه رسالة رتبناها في

تحقيق الخواص والمزايا وبيان الفرق بينهما فانه قد اشتبه على الناظرين في كتب البلاغة حتى زعم بعض من حسن الظن بشانهم انها مترادفات

See De Jong, no. 157, 25, and the Khedive's Library, *ib.*, no. 53.

XIX. Fol. 248b. On the figure of speech called *Uslūb al-Hakīm*.

الحمد لله العليم الحكيم . . . اما بعد فهذه رسالة رتبناها في بيان الاسلوب الحكيم وتمييزه عن الاساليب المعتبرة عند ارباب البلاغة واصحاب البراعة

See Haj. Khal., iii., p. 366; Vienna, no. 1919, 18; De Jong, no. 157, 10; and the Khedive's Library, vol. vii., p. 152.

XX. Fol. 253a. On the form of loan words in Arabic.

الحمد لله الذي [جعل] مبنى كلام العرب على المبنى والعرب . . . وبعد فهذه رسالة مرتبة في تحقيق تعريب الكلمة الاعجمية وتقصيل اقسامه وتمييزه عما يشابهه وليس منه

See Haj. Khal., iii., p. 378; Vienna, no. 1919, 1; Leyden, 2nd ed., no. 239; and the Khedive's Library, vol. vii., p. 442, no. 58.

1245.

Or. 4274.—Foll. 88; 8½ in. by 6; 17 lines, 4 in. long; written in fair Neskhi, apparently in the 18th century. [BUDGE.]

I. Foll. 1—22. A Sufi tract on the importance of a frequent repetition of the words لا اله الا الله, and upon its influence on spiritual life; without author's name.

The first page, supplied by a later hand, begins: الحمد لله رب العالمين . . . اما بعد فقد

قال الله تعالى في كتابه يا ايها الذين امنوا لم تقولون ما لا تفعلون الخ

The first of the short sections into which the work is divided, begins: ما دمت تقول لا اله الا الله وانت تسكن الى اهل ووطن وتركن الى اموال واولاد وسكن فلست بقائل

II. Foll. 23—32. A Sufi treatise by Abu Ishāq al-Tūnusi on the true essence of faith (إيمان) and of Islām, عن العقائد (إيمان) سؤال الايمان والاسلام للتونسي رحمه الله

الحمد لله رب العالمين . . . قال الامام ابو اسحق التونسي رحمه الله تعالى سالني بعض اخواني الراغبين في طلب العلم عن الايمان والاسلام هل هما مخلوقان الخ

III. Foll. 32b—77. المرام في احوال البيت الحرام. An account of the sanctuary of Mecca, by Muṣṭafa B. Sinān al-Tūsi.

Beg. . . . الحمد لله الذي جعل البيت الحرام امنا . . . فيقول العبد المستوهب من الملك المذان العبد الضعيف مصطفى بن سنان الطوسي . . . هذه رسالة في تبیین احوال المسجد الحرام وتعيين اماكن البيت والمقام

The author lectured upon the above subject in the Ḥaram itself, after he had been deposed from the Kadiship of Damascus and transferred to Mecca, as professor in the Medreseh of Sultan Sulaiman.

Muṣṭafa B. Sinān was subsequently appointed Kadi 'l-Askar of Rūmili, and died in Constantinople, A.H. 1032. See *Khulāṣat al-Athar*, vol. iv., p. 375.

IV. Foll. 79—88. Fragment of a treatise on the secret virtue of some Coranic verses, including cabalistic squares.

وهي للخوف الممالك فجربت في اناس كان يكرون فهلکوا

1246.

Or. 4280.—Foll. 117; $6\frac{1}{4}$ in. by 5; 11 lines, $2\frac{3}{4}$ in. long; written in fair Neskhi; dated A.H. 1156—1158 (A.D. 1743—45).

[BUDGE.]

I. Foll. 1—55. انموذج اللبيب في خصائص الحبيب. A treatise on the peculiarities and distinctive attributes of Muḥammad, by al-Suyūṭi (see no. 992, III.).

Beg. قال الشيخ الامام . . . تاج المحدثين ابو الفضل جلال الدين عبد الرحمن السيوطي الشافعي . . . الحمد لله الذي اتقن بحكمته كل شئ احتبك

II. Foll. 55b—71. A versified treatise (ارجوزة) by the same author upon the trials of the dead in the grave (no. 1229, I.), منظومة التثبيات للشيخ عبد الرحمن الاسيوطي

III. Foll. 72—79. تغليص البيان في علامات المهدي آخر الزمان. A tract on the signs of the Mahdi, who is to come at the end of time, by the same author.

Beg. الحمد لله رب العالمين . . . اما بعد فهذه نبذة من علامات المهدي رضى الله عنه من نحو سبعين حديثا محذوفة الاسانيد

IV. Foll. 80—84. Last precepts of Muḥammad to his daughter Fāṭimah, وصيت النبى صام لابنته فاطمة الزهراء

Beg. الحمد لله . . . اما بعد حدثنا محمد بن احمد بن يحيى عن ابيه قال ان رسول الله صلعم دخل ذات يوم على فاطمة رضى الله عنها فوجدها تظعن

V. Foll. 85—94. An account of the birth of Muḥammad, ascribed in the heading to al-Māridīni: اللفظ الرايق في مولد خير الخلائق للمارديني عفا الله عنه

Beg. الحمد لله الذى هلت سكايب فضله في ربيع واهلت بلطفه اهلت السعود

It begins with a long panegyric on the Prophet, in which are artificially introduced the titles of the standard books of sacred lore. A work of the same name is attributed by Haj. Khal., vol. v., p. 327, to Shams al-Dīn Muḥ. B. Nāṣir al-Dīn al-Dimashqī, who died A.H. 842. See the Arabic Catalogue, p. 771 *ad* p. 177.

VI. Fol. 94b—98. A prayer which Muḥammad taught his disciples, and which is said to ensure forgiveness of sins; with an introduction.

Beg. روى عن النبى صلعم قال لاصحابه الا اعلمكم دعاء تتفغون به فقالوا بلى يا رسول الله

The prayer itself begins: سبحانك انت المهيمن سبحانك انت الله الملك القدوس

All the above articles are written by one scribe, Kāsim, called Rāmi, B. Murād.

VII. Foll. 99—117. الزهر النضر في اثبات حياة الخضر. A tract showing that Khidr is alive; by Muḥammad B. 'Aun al-Dīn al-Mauṣilī al-Baghdādī.

Beg. الحمد لله الذى تفرد بالبقاء والقدم . . . اما بعد فيقول المفتقر الى رحمة ربه الهادي محمد بن عون الدين الموصلي ثم البغدادي هذه رسالة جمعها وكراسة وضعها في بحث الخضر عليه السلام

This appears to be the author's original draft. He completed it on the first of Ṣafar, A.H. 1163.

1247.

Or. 4308.—Foll. 52; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 25 lines, 5 in. long; written in fair Neskhi, apparently in the 15th century. [BUDGE.]

I. Foll. 1—9. بغية الروى فى ترجمة الامام الذوى .
A life of Muḥyi al-Dīn al-Nawawī, by Kamāl al-Dīn Abū 'l-Thanā Muḥ. Ibn al-Imām bil-Kāmiliyyah, who died A.H. 874 (see Haj. Khal., vol. i., p. 481).

Beg. قال الشيخ الامام . . . كمال الدين ابو الثنا
محمد ابن الامام بالكاملية بالقاهرة المعزية . . . الحمد لله
رب العالمين حمدا يوافي نعمه . . . اما بعد فهذه نبذة
من ترجمة شيخ الاسلام البحر الربانى محيى الدين
النواوى

The principal authority is al-Nawawī's disciple, 'Alā al-Dīn Abū 'l-Ḥasan 'Alī B. Ibrāhīm B. Dā'ūd al-'Aṭṭār, who died A.H. 724. See al-Durar al-Kāminah, Or. 3044, fol. 1, and Wüstenfeld, Leben des el-Nawawī, pp. 115 and 136.

Imperfect at the end.

II. Foll. 10—20. Extracts from the Mudhish of Ibn al-Jauzi (see Haj. Khal., vol. v., p. 477; Nicoll, no. 48; Pertsch, no. 842; and the Khedive's Library, vol. ii., p. 176).

Beg. فصل منقول من المدهش لابن الجوزى وكم
من كلمة تدور على اللسان مثلا وجاء القرآن بالخص
منها واحسن

They consist chiefly of sayings of holy men.

III. Foll. 20b and 22. Fragment of a work on the excellence and virtues of the Coran :
تقل من كتاب الدر النظيم فى فضائل القرآن :
العظيم

Beg. فصل فى نبذة مما جاء فى فضائل القرآن
العظيم وتلاوته

The author is Abū Muḥ. 'Abdallāh B. As'ad al-Yāfi'i (d. A.H. 768). The work

has been lithographed in Cairo, A.H. 1272. See the Khedive's Library, vol. ii., p. 193. A work bearing a similar title (with خواص instead of فضائل) is ascribed by Haj. Khal., vol. iii., p. 197, to Abū 'Abdallāh Muḥ. B. Aḥmad B. 'Ubaid allāh Suhail al-Jauzi, called Ibn al-Khashshāb al-Yamāni.

IV. Foll. 23—51. Anecdotes of saints and Sufis, extracted from a work designated in the colophon as كتاب اطراف العجائب, by the same al-Yāfi'i.

The first anecdote, numbered as the fourth, begins :
حكاية عن الشيخ الكبير ابى الحسن بن
الشيخ ابى البركات اسماعيل بن ابى سعد النيسابورى
البغدادى رضى الله عنه انه قال سمعت ابى يقول كان
الشيخ عزاز . . . البطايحي رضى الله عنه يمشى بين
الخلع

A fuller title and the author's name were written in the upper margin of the first page; but the writing has been mutilated by trimming. It reads as follows :
نبذة من
اطراف عجائب الايات المنة . . . على غرائب الكرامات
للشيخ . . . اسعد اليا [فعى] اليمنى

The stories bear numbers ranging from 4 to 100; but the numbers are not consecutive.

1248.

Or. 4314.—Foll. 166; 8½ in. by 6.

[BUDGE.]

I. Foll. 3—90; 17 lines, 3¾ in. long; written in fair Neskhi; dated Hiṣnkaifa, A.H. 927 (A.D. 1521).

Commentary upon the metaphysics and physics of the Hidāyah, الهداية فى الحكمة, by Athir al-Dīn Mufaḍḍal B. 'Umar al-Abhari (d. A.H. 663).

Beg. باسمك اللهم يا اهل الحمد والثنا وبنا ذا العظمة والكبريا . . . اما بعد فهذه مجلة مشتملة على شرح ما سوى المنطق من المختصر الموسوم بالهداية للامام المحقق والفيلسوف المدقق . . . اثير الحق والدين الابهرى

The commentator, whose name does not appear in the text, is designated in the endorsement (fol. 1), شرح الهداية في الحكمة للمولى, as Mulla Zādah. His full name is Aḥmad B. Maḥmūd al-Harawī al-Kharziyānī, called Maulānā-Zādah or Khwājah Zādah. He lived in the 8th century of the Hijrah. A copy of this commentary, dated A.H. 810, is noticed by Uri, no. 516. For other copies, see the Arabic Catalogue, p. 628a; the Leyden Catalogue, nos. 1517—19; Loth, no. 494; Pertsch, no. 1217; Escorial, Dérenbourg, nos. 635, 704; and the Khedive's Library, vol. vi., p. 99.

Copyist: عبد العزيز بن القاضي قطب الدين العمادى

II. Foll. 91—166; 13 lines, 3¼ in. long; written in rather cursive Neskhi; dated Jumāda I., A.H. 1040 (A.D. 1630).

A gloss on the Mukhtaṣar, or short commentary, of Sa'd al-Dīn al-Taftāzānī upon the Talkhīṣ al-Miftāḥ (see no. 983).

Beg. بحمدك اللهم على ما اعطينتنا من سوايغ النعم وبوالغ الحكم . . . قوله بحمدك آثر الحمد على الشكر لان الحمد يعم الفضائل والفواضل

The author is only designated in the endorsement, حاشية الخطاى على مختصر المعانى, by his Nisbah, al-Khiṭā'i. Haj. Khal. calls him, vol. ii., p. 408, Niẓām al-Dīn 'Uthmān al-Khiṭā'i, but gives a different beginning for his gloss. Other MSS., however, have the same beginning as the present copy. See Loth, no. 886; Dorn, no. 210; and the Khedive's Library, vol. iv., pp. 130, 147.

In the margin is written a gloss by 'Abdallah B. Shihāb al-Dīn al-Yazdī upon the above gloss of al-Khiṭā'i.

Beg. حمدا لمن خلق الانسان وعلمه البيان وشكرا لمن اعلم بدائع المعانى

See Haj. Khal., vol. ii., p. 408, and the Khedive's Library, vol. vi., p. 147. The author states at the end that he completed the gloss in Shīrāz, 17 Duḥijjah, A.H. 962. He wrote also a gloss on the text of the Mukhtaṣar. See Khulāṣat al-Athar, vol. iii., p. 40, where he is called 'Abdallah B. al-Ḥusain Yazdī, and is said to have died A.H. 1015. For other glosses by the same writer, see Loth, nos. 545—551.

III. Foll. 167—172; 15 lines, 3¼ in. long; written in neat Nestalik, in the 17th century.

A commentary upon a short treatise on the rules of debate, designated in the endorsement as شرح رسالة الاداب.

Beg. لك الحمد جعل الله تعالى مخاطبا تنبيهها على القرب

The text is the work of 'Aḍud al-Dīn 'Abd al-Raḥmān B. Aḥmad al-Ījī (d. A.H. 756). It begins: لك الحمد والمنة وعلى نبيك الصلوة والتحيه. See Haj. Khal., vol. i., p. 210, under the Adab al-alamah 'Aḍud al-Dīn; the Arabic Catalogue, p. 201b, ix., and p. 773a; Krafft, no. 150; the Paris Catalogue, no. 1264; and the Khedive's Library, vol. vi., p. 78.

The commentary is by Muḥ. al-Ḥanafī al-Tibrizī, and it has the conclusion quoted by Haj. Khal., *ib.*, p. 211. For other copies, see Pertsch, no. 2811, 1.

The original work of al-Ījī has been frequently printed in India under the titles آداب البحث and الرسالة العضية.

1249.

Or. 4318.—Foll. 78; $7\frac{1}{2}$ in. by $4\frac{1}{4}$; written in neat Persian Neskhi; dated (fol. 24) 22 Dulka'dah, A.H. 1071 (A.D. 1661).

[BUDGE.]

I. Foll. 2—24; 16 lines, $2\frac{1}{4}$ in. long. A Persian treatise on astronomical geography, imperfect at the beginning.

The first rubric is: فصل ثالث در تفصيل بعد مسافات بين البلاد

This section, which forms the greater part of the present fragment, foll. 3—24, gives under the names of some towns, beginning with San'ā and ending with Khānbāligh, their distances from Mecca and from each other.

II. Foll. 25—43; 8 lines, $2\frac{1}{2}$ in. long. تشریح الافلاك. An astronomical treatise by Bahā al-Dīn Muḥ. al-Āmili (see no. 763, I.), with marginal notes.

III. Foll. 44—64; 15 lines, $2\frac{1}{4}$ in. long. An anonymous treatise on the law of inheritance, with marginal notes.

Beg. لله الحمد اهل الحمد ووليه ومنتهاه وبدیه . . . هذه اصول وجمل من علم الفرائض وما يتعلق بها

It is divided into two Kisms, viz., 1. فقه في كيفية التخصيص مع تصحيح السهام. 2. المواريث.

The author, as stated in the next-following commentary, is Naṣīr al-Dīn al-Ṭūsī. The same work is mentioned in the Arabic Catalogue, p. 454a, as جواهر الفرائض النصيرية.

IV. Foll. 70—77; 19 lines, $3\frac{1}{2}$ in. long.

A commentary, by Bahā al-Dīn Muḥ. al-Āmili, upon the first part of the preceding treatise.

Beg. نحمدك يا خير الوارثين ونشكرك يا اسرع

الحاسبين . . . فان المفتقر الى الله الغنى محمد الشهير ببهاء الدين العالمى . . . يقول انه لا يخفى على ذوى البصيرة النقادة ان الجوهرة المضيئة الواقعة اعنى الرسالة الشهيرة بالفرائض النصيرية لسلطان اصحاب المدققين . . . نصير الملة ولحق والدين محمد بن محمد بن الحسن الطوسى . . . رسالة بارعة التصنيف الخ

The author says that he was the first to comment on Naṣīr al-Dīn's work. The commentary is dated Tebriz, Dulka'dah, A.H. 1013.

1250.

Or. 4371.—Foll. 120; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; from 19 to 21 lines, $3\frac{1}{4}$ in. long; written by several hands, with ruled margins, apparently in the 17th and 18th centuries. [BUDGE.]

I. Foll. 2—28. A work on the sanctity of the holy places in Jerusalem and Hebron, in thirteen chapters, without author's name.

الحمد لله رب العالمين . . . اما بعد فهذا منتخب فضائل بيت المقدس وقبر الخليل ابراهيم صلصم غالبه من كتاب المستقصى للحفاظ بها الدين بن عساكر

It is chiefly based upon the work of Bahā al-Dīn al-Kāsim B. 'Alī B. al-Ḥasan Ibn al-Jāmi' al-Mustaqṣṣ (d. A.H. 600) entitled الجامع المستقصى في فضائل المسجد الاقصى (Haj. Khal., vol. ii., p. 575, corrected by Wüstenfeld, Orientalia, ii., p. 167), with additions from the work entitled فضائل القدس والشام by Abu'l-Ma'ālī al-Musharraf B. al-Murajja al-Maḥḍisi (Haj. Khal., vol. iv., p. 451). The first of the above works is mentioned by al-Dahabī, Ta'riḥ al-Islām, Or. 52, fol. 162, among the writings of al-Kāsim B. 'Alī, under the title المستقصى في فضل المسجد الاقصى.

II. Foll. 29—60. Commentary of Aḥmad

B. Aḥmad B. Muḥ. al-Burnusi, called Zarrūk, al-Fāsi (d. A.H. 899) upon the prayer called *Ḥizb al-Baḥr* by Abu 'l-Ḥasan 'Alī al-Shādīli.

Beg. يقول العبد المعترف بذنبه الراجي بكل حال عفو ربه أحمد بن أحمد بن محمد بن عيسى البرنسي عرف بزروق الفاسي . . . الحمد لله الذي فتح لأولياته طرق الوسائل

See the Arabic Catalogue, p. 85b; the Khedive's Library, vol. ii., p. 202; and, for other commentaries, Ahlwardt, Berlin Catalogue, nos. 3870—74.

III. Foll. 70—105. An abridgment, by Ibrāhīm al-Karamāni al-Āmidī, of the *Hi'ah*, a treatise of Jalāl al-Dīn al-Suyūṭi upon traditions relating to astronomy. The full title is الهيئة السنية في الهيئة السنية. See Haj. Khal., vol. vi., p. 506, and p. 669, no. 79.

Beg. الحمد لله الذي خلق السموات . . . وبعد فيقول الفقير الى ربه الغني ابراهيم القرماني ثم الامدى لما طالعت كتاب الهيئة على اعتقاد اهل السنه للمولى العلامة ابى الفضل جلال الدين السيوطي

The work is dedicated to Sultan Muḥammad Khān B. Ibrāhīm Khān, who reigned A.H. 1058—99. For MSS. of the *Hi'ah*, see Pertsch, no. 52, 4, and the Khedive's Library, vol. i., p. 337.

IV. Foll. 107—120. An abridged life of Muḥammad, by 'Izz al-Dīn Abu Muḥ. 'Abd al-'Azīz B. Badr al-Dīn Abi 'Abdallah Muḥ. Ibn Jamā'ah, who died A.H. 767 (see Arabic Catalogue, p. 766b, ad p. 107a, and al-Durar al-Kāminah, Or. 3043, fol. 172).

Beg. قال الشيخ الامام . . . عز الدين ابو محمد عبد العزيز ابن سيدنا . . . بدر الدين ابى عبد الله محمد بن جماعة . . . اما بعد حمد الله على جزيل افضاله . . . فهذا مختصر في سيرة سيدنا رسول الله صلعم جمعته من كتب في المغازي والسير

1251.

Or. 4372.—Foll. 130; 7 in. by 5; 19 lines, 3½ in. long; written for the most part (foll. 22—129) in neat Neskhi, apparently in the 13th century. [BUDGE.]

I. Foll. 1—13. A treatise on those things that it is either commendable or unlawful for Muslims to do; without author's name.

It is headed كتاب الاستحسان, but it appears to be a portion of a larger work.

Beg. كتاب الاستحسان وهذا الباب يشتمل على ستة فصول الفصل الاول في بيان الكسب وانواعه الفصل الثاني في احكام الذكر وقراءة القرآن الفصل الثالث في احكام الاكل والشراب

II. Foll. 14—21. An anonymous tract, showing that the miracles of past prophets from Adam to 'Isa were surpassed by those of Muḥammad.

Beg. اصل في تفضيل معجزات رسولنا صلعم على غير من الانبيا والرسل

End : هذا آخر ما جرى على الخواطر من فضائله : وكمالاته التي لا عد لها وكان ما ذكرنا من البحر الاقطرة بل اقل منها

III. Foll. 22—129. A fragment of a collection of homilies, without title or author's name.

The work is divided into sittings (مجالس), each beginning with a doxology. They consist of discourses upon Coranic texts, illustrated by Hadiths, and followed by reflections or exhortations conveyed in rhymed prose and verses.

The sections contained in the present fragment are the latter part of the 12th Majlis, and the next following, from the 13th to the 24th, the headings of which are

as follows : 13. fol. 32*b*, في ذكر الخوف ; 14. fol. 36*b*, في النية والاخلاص ; 15. fol. 45*a*, في اليقين ; 16. fol. 52*a*, في الزهد ; 17. fol. 61*b*, في رياضة النفس ; 18. fol. 68*b*, في فضل الفقر والفقر ; 19. fol. 76*a*, في محاسبة النفس ; 20. fol. 86*b*, في ذكر الورع ; 21. fol. 93*b*, في التقوى والمراقبة ; 22. fol. 112*b*, في ذكر القلب ; 23. fol. 120*b*, في ذكر التوكل (imperfect at the end) ; 24. fol. 128*a*, في التفكير ;

The 13th Majlis begins : الحمد لله الذي عن
تضايه تصدر الحوادث وبتحريكه تزعج البواعث

The fragment appears to belong to one of the numerous parenetic works of Abu 'l-Faraj 'Abd al-Rahmān Ibn 'Alī Ibn al-Jauzi. It is quite in his style, and several of the immediate authorities quoted in it, such as Ibn al-Huṣain, Muḥammad B. Nāṣir, and Abu Maṣṣūr ('Abd al-Rahmān B. Muḥ.) al-Kazzāz, are found among the masters of Ibn al-Jauzi, as mentioned in the Ta'rikh al-Islām, Or. 52, fol. 119.

The grandson of Ibn al-Jauzi enumerates in Mir'āt al-Zamān, Add. 23,279, fol. 105, no less than sixty-three works of the same nature (في الوعظ), written by his grandfather, very few of which were known to Haj. Khalifa.

1252.

Or. 4373.—Foll. 119; 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$; from 33 to 37 lines, 5 in. long; written in small and close Neskhi by several hands; apparently in the 17th and 18th centuries. [BUDGE.]

I. Foll. 1—39. A fragment of the Kāmūs of al-Firūzābādī, corresponding with pp. 3—209 of the Calcutta edition.

II. Foll. 40—75. النهاية في غريب الحديث والاثار. A dictionary of the rare words of Hadith.

أحمد الله تعالى بجميع محامده . . . اما بعد
فلا خلاف بين اولى الالباب والعقول الخ

The author, whose name does not appear, is Abu 'l-Sa'ādāt Mubārak B. Muḥ. al-Jazari, called Ibn al-Athīr, who died A.H. 606 (see Haj. Khal., vol. vi., p. 403).

The present fragment consists of the preface, which is given by Haj. Khal., vol. iv., pp. 322—9, and of the first portion of the alphabet down to ثعر.

For other MSS. see the Arabic Catalogue, p. 641*a*; Uri, no. 1061; Loth, no. 999; the Berlin Catalogue, nos. 1650—58; and the Khedive's Library, vol. i., p. 334. The work has been printed in Teheran, A.H. 1269.

III. Foll. 76—119. An anonymous gloss on الاشياء والنظائر, a work on Hanafi Furū', by Zain al-'Ābidīn B. Ibrāhīm Ibn Najīm al-Miṣri, who died A.H. 970 (Haj. Khal., vol. i., p. 309) or A.H. 969, as stated in al-Kawākib al-Sā'irah, fol. 205.

لك الحمد يا من تنزهت ذاته عن النظائر
والاشياء . . . وبعد فان كتاب الاشياء والنظائر لافضل
المتاخرين مولانا زين الدين بن نجيم الحنفى كتاب لم
تكمل عين الزمان له بثنائي

The author of the gloss, whose name is not found in the MS., is Aḥmad B. Muḥ. al-Hanafi al-Ḥamawī. His work has been printed with the text in two volumes, Constantinople, A.H. 1290.

The present fragment corresponds with pp. 1—146 of vol. i. of that edition. It extends to the first 70 pages of the printed edition of the text, Calcutta, 1826.

For MSS. of the text see the Arabic

Catalogue, p. 124a; Leyden, no. 1878; Gildemeister, Bonn, no. 11; Loth, no. 272; Aumer, no. 323; the Paris Catalogue, nos. 967-8; and the Khedive's Library, vol. iii., p. 5.

1253.

Or. 4375.—Foll. 154; 8 in. by 6; from 18 to 22 lines; written by several hands, apparently in the 17th and 18th centuries.

[BUDGE.]

I. Foll. 1—85. رسالة حدائق الدقائق فى شرح رسالة. علامة الحقائق. A commentary by Sa'd al-Dīn Sa'd-allah of Barda', upon the Unmūdaj, or grammatical compendium, of al-Zamakhshari.

Beg. اللهم انا نريد ان نتشبه بمن يحمذك على آلائك . . . وبعد فيقول المفرط فى التفريط . . . سعد الدين سعد الله عن الهفوة والهذيان حرسه الله من سكان اراضى بردع حميت عن طوارق الفتن والبدع لما رايت الموجز المعروف بالانموذج لمن لم يوجد فى اعرابه عوج الح

The commentary includes only detached passages of the text, preceded by قال or قوله. It was not known to Haj. Khal., who mentions, however, the same writer's gloss on the الفصل of al-Taftāzāni (d. A.H. 791); see vol. iv., p. 210. Copies are mentioned by Sprenger, no. 1011; by Dorn, no. 197; and by Flügel, Vienna Catalogue, no. 155.

The following colophon, dated A.H. 807, relates either to the composition of the work or to an earlier copy: وقع الفراغ يوم الاربعاء من شهر الله المبارك ربيع الاخر سنة سبع وثمانماية من الهجرة النبوية

The Unmūdaj has been edited by J. P. Broch, 1880.

II. Foll. 86—117. The short treatise of

prosody known as عروض الاندلسى, by Abu 'Abdallah Muḥammad, called Abu 'l-Jaish al-Anṣārī al-Andalusī (see no. 992).

Beg. قال الفقير الى الله الغنى ابو عبد الله محمد Beg. المعروف بابى الجيش الانصارى الاندلسى احمد الله واتوكل عليه . . . اما بعد فقد قصدت فى هذا المختصر ان اذكر على الاعاريض الاربع والثلاثين النح

It is followed by an anonymous commentary which begins, fol. 89, as follows: احمد

الله على ان تصر سلامة الطبع على نوع الانسان . . . اما بعد فهذه كلمات لا يحجزها الا الغبى الذى فى طبعه طبع مقتضية فى شرح مشكلات المختصر فى علم العروض النح

The commentary is dedicated to Amīr Shātkhūn Beg, شاطخون بك (called by Haj. Khal., vol. iv., p. 200, Amīr Sulaimān B. al-Amīr, طاشقن بك). The author, whose name does not appear in the MS., is 'Abd al-Muḥsin B. al-Sayyid 'Abd al-Karīm Ibn al-Kaiṣarāwī, who died A.H. 761. See Freytag, Verskunst, p. 37; Haj. Khal., l.c.; Dérenbourg, Escorial, no. 410, 2, 411; and Pertsch, no. 361.

III. Foll. 118—143. بديع المعانى فى شرح عقيدة الشيبانى. A commentary upon 'Aḳīdat al-Shaibānī, without author's name. It is by Najm al-Dīn Muḥ. B. 'Abdallah Ibn Kāḍī 'Ajlūn. See no. 167.

IV. Foll. 144—154. A commentary by 'Alī B. Murād al-'Umari upon the Fīḥ al-Akbar, or articles of faith, by Abu Ḥanīfah (d. A.H. 150), imperfect at the end.

Beg. هذا دالها مستمرا لمن توحد بذاته . . . وبعد فيقول انقر الورى على بن مراد العبرى هذه عجالة بنت وقتها شرحت بها الفقه الاكبر للإمام الاعظم

The work is dedicated to the Mufti of Constantinople. The author, Abu'l-Faḍl Nūr al-Dīn 'Alī B. Murād al-'Umari al-Maṣīlī al-Shāfi'i, was Khatīb and Mufti of Mossul. He was born A.H. 1060, and died A.H. 1147. The present commentary is mentioned as one of his works in the *Silk al-Durar*, vol. iii., p. 231.

For MSS. of the *Fīḥ al-Akbar* see the Leyden Catalogue, vol. iv., p. 227; Loth, no. 380; Pertsch, no. 641; and the Berlin Catalogue, no. 1923.

1254.

Or. 4376.—Foll. 177; 8 in. by 5 $\frac{3}{4}$; from 12 to 23 lines; written in rude and cursive Neskhi, about A.H. 1199 (A.D. 1785).

[BUDGE.]

A miscellaneous volume, containing chiefly edifying discourses, religious tracts, and legends relating to prophets.

I. Fol. 1. Converse of Moses with God,
مناجات موسى

روى عن جعفر بن محمد عن وهب بن منبه. Beg. عن كعب الاحبار رضى الله عنهم ان موسى عليه السلام لما خرج الى مناجات الله عز وجل استخلف اخاه هارون الخ

See Rosen, Institut, no. 219, 5, and Notices Sommaires, no. 60.

II. Fol. 11. Legend of the death of Moses.

روى عن كعب الاحبار رضى الله عنه انه سال موسى عليه السلام ربه عز وجل ان يعلمه بموته

III. Fol. 12. The story of Jesus and the skull, قصة الجمجمة وما جرى بها مع عيسى علم

IV. Fol. 16. A discourse in glorification

of Muḥammad, recording the Coranic texts relating to him, and enumerating the visions and portents which heralded his birth.

Beg. الحمد لله الذى نور وقوى هذه الامة الضعيفة بوجود سيد المرسلين

V. Fol. 34. The Hamziyyah in praise of Muḥammad, by al-Būṣiri (no. 1082, I.), with a Takhmīs, beginning: لعل الرسل عن علاك انطواء. Imperfect at the end.

VI. Fol. 40. History of the Prophet Job, حديث قصة نبي الله ايوب علم, slightly imperfect at the end.

Beg. قال كعب الاحبار رضى الله عنه لم يكن بعد يوسف الا ايوب علم

VII. Fol. 63. Forty Hadiths illustrated by anecdotes; compiled by Muḥammad B. Abi Bakr.

Beg. الحمد لله رب العالمين . . . اما بعد فان العبد المذنب الفقير المحتاج الى عفوره الغنى محمد بن ابى بكر رضى الله عنه بعد طول خوضه فى بحر الذنوب والعصيان الخ

The first Hadith begins: الحديث الاول عن عبد الله بن عمر رضى الله عنه انه قال قال رسول الله صلوا الراحمون يرحمهم الرحمن ارحموا من فى الارض يرحمكم من فى السماء

The same collection is noticed, without author's name, by Rosen, Notices Sommaires, no. 60, 2, and no. 144, 3, and by Ahlwardt, Berlin Catalogue, no. 1545.

VIII. Fol. 101. A discourse against the use of the flute, هذا المجلس فى النهى عن المزامير

Beg. قال رسول الله صلوا ينادى منادى يوم القيامة تحت العرش يا ايها الذين كانوا ينفثون انفسهم واسماعهم عن الهوى والمزامير

This is followed, fol. 124, by another Majlis, called the seventh, on the punishment due to wailing women, المجلس السابع في عقوبة النائحة وما تستحق من العذاب

IX. Fol. 130. Death of Fāṭimah, هذه وفات فاطمة الزهراء رضى الله عنها

Beg. روى في الخبر الصحيح عن صاحب اللسان الفصيح

X. Fol. 136. Discourse on the punishment of undutiful children, الباب الثانى فى عقوبة عاق الوالدين

XI. Fol. 140. History of Abraham and Ishmael, in Rajaz verse, مولود ابراهيم

Beg. الحمد لله الذى انشا الامم واوجد الخلق جميعا من عدم

XII. Fol. 154. Last precepts of the Prophet to Fāṭimah, relating to the rewards in store for dutiful wives, وصية النبى صل لابنته فاطمة رضى الله عنها

Beg. الحمد لله رب العالمين . . . اما بعد حدثنا محمد بن محمد عن صالح بن يحيى عن ابيه قال قال رسول الله صل دخلت يوما على فاطمة رضى الله عنها فوجدتها تطحن الحن

XIII. Fol. 158. Story of the orphan and the Prophet, قصة اليتيم وما جرى له مع النبى صل

XIV. Fol. 165. Story of the youth Hilāl and the Prophet, قصة هلال وما جرى له فى حضرة النبى صل

XV. Fol. 172. Death of Mary, mother of Jesus, وفات مريم ام عيسى عليها السلام

1255.

Or. 4377.—Foll. 154; 8 in. by 5½; from 19 to 25 lines, about 4 in. long; written by

several hands in fair Neskhi; dated A.H. 909—1110 (A.D. 1504—1699).

[BUDGE.]

I. Foll. 1—33. فتح الجواد بشرح منظومة ابن العماد. A commentary upon a metrical treatise by Aḥmad Abu 'l-'Abbās Shihāb al-Dīn B. 'Imād al-Dīn (see no. 196) on the cases of impurity which do not necessitate ablution.

Beg. الحمد لله الذى بعث محمدا صلى الله عليه وسلم رحمة للعالمين . . . وبعد فهذا التعليق على منظومة الشيخ العالم العلامة احمد ابى العباس شهاب الدين بن عماد الدين . . . مخبرا عن التجاسات المعفو عنها يحل الفاظها الخ

The first line of the Kasidah, which is written in red ink, is:

الحمد لله مع نحن الثناء على
اسدائه نعمنا تترا بمننته

The commentary is ascribed on the title-page to Abu Yahya Zakariyyā al-Anṣārī (d. A.H. 926); but the real author is Abu 'l-'Abbās Aḥmad B. Aḥmad B. Ḥamzah al-Ramlī, who died A.H. 957. See the edition printed at Bulak, A.H. 1298; the Khedive's Library, vol. iii., p. 350; and the Berlin Catalogue, no. 3632.

The present copy is dated 20 Dulhijjah, A.H. 1110 (A.D. 1699).

II. Foll. 44—120. A commentary, by Abu 'Abdallah Muḥ. B. Ibrāhīm B. Muḥ. al-Salāmi al-Shāfi'i, upon the Urjūzah entitled Ghunyat al-Bāḥith by Muwaffiq al-Dīn Abu 'Abdallah Muḥ. B. 'Abdallah [aḥias 'Alī] B. Muḥ. al-Raḥbī on the law of inheritance. See above, no. 1234, v.

Beg. قال سيدنا وشيخنا الشيخ الامام . . . ابو عبد الله محمد بن ابراهيم [بن] محمد السلامى الشافعى متع الله

بحياته . . . الحمد لله الحى الموجود قبل وجود كل موجود
 . . . اما بعد فقد استخرت الله تعالى فى تاليف شرح
 على الارجوزة المسماة بغنية الباحث للامام موفق الدين
 ابى عبد الله محمد ابن عبد الله ابن محمد
 الرحى

The poem, which is designated at the end as al-Rahbiyyah, is included in the commentary, from which it is distinguished by a red line drawn over it.

For copies of the same commentary, see Uri, no. 279 (compare Nicoll, p. 575), and Aumer, no. 368. In the last MS. the commentator is called Shams al-Din Abu 'Abdallah Muḥ. B. Burhān al-Din Ibrāhīm B. Shams al-Din Muḥ. al-Salāmi al-Shāfi'i, and is said to have died A.H. 925. Haj. Khal., vol. iv., p. 337, has an earlier date for his death, viz., A.H. 879, and gives to the commentary the title انوار البهية (vol. i., p. 469). The present copy is dated Jumāda II., A.H. 1085 (A.D. 1675).

Foll. 34—43 contain a table with directions for the division of estates, and the beginning of the Raḥbiyyah.

III. Foll. 122—154. A commentary, by Muḥammad Sibṭ al-Māridīni, upon a metrical treatise on the law of succession by Jalāl al-Din Naṣr allah al-Ḥanbalī al-Baghdādī and on its recension by the latter's son Kāḍī 'l-Kuḍāt Muḥibb al-Din al-Baghdādī.

الحمد لله رب العالمين . . . اما بعد فيقول
 فقير رحمة ربه محمد سبط الماردينى ان المنظومة اللامية
 فى علم الفرائض نظم شيخ الاسلام . . . جلال الدين
 نصر الله الحنبلى البغدادى وتحرير ولده قاضى القضاة
 شيخ الاسلام بالديار المصرية محب الدين البغدادى . . .
 قد صغرت حججا وغزرت علما

The poem, which is in the form of a

Kasidah rhyming in لا, is included, written in red ink. The first line is:

الا لله فاحمد والصلاة اهدا الى
 نبي الهدى والال والصحب اولا

Jalāl al-Din Abu 'l-Faṭḥ Naṣr-allah B. Aḥmad B. Muḥ. B. 'Umar al-Tustari al-Baghdādī, born at Baghdad, A.H. 733, settled in Cairo, where he taught in the Barḳūkiyyah Madrasah and died A.H. 812. His son, Muḥibb al-Din Aḥmad al-Baghdādī, became Kadi of the Ḥanbalis, and died A.H. 844. See Inbā al-Ghumr, foll. 187 and 351, and Ḥusn al-Muḥāḍarah, vol. i., p. 276.

This copy was written by Ibrāhīm B. Muḥ. al-Taḥḥān, in Cairo, Dulka'dah, A.H. 909 (A.D. 1504).

1256.

Or. 4378.—Foll. 113; 8 in. by 4 $\frac{3}{4}$; about 17 lines, 3 in. long; written in Neskhī and in Nestalik, apparently in the 16th and 17th centuries. [BUDGE.]

I. Foll. 1—39. A metrical treatise, ارجوزة, rhyming in Alif Maḥṣūrah, on the various readings of the Coran, by Muḥammad al-Afrānī, with the author's own commentary entitled اقامة البرهان على مسائل تذكرة الاخوان

الحمد لله الذى اشرف سماء القران بضياء
 بدور يهتدى بها فى ليل الطغيان

The poem is entitled تذكرة الاخوان لمشكلات as تحفة الاخوان بشكل حرز الامان or احكام القران elucidating the well-known work of al-Shāṭibī, Hīrz al-Amānī (see no. 87). It begins:

الحمد لله الذى اطلع فى سماء ذكره بدور الاهتدا

The author says in his prologue that he followed the teachings of his master, Sulṭān

B. Aḥmad al-Mizājī al-Shāfi'i, who died A.H. 1075. (The latter was the leading professor of al-Azhar; see *Khulāṣat al-Athar*, vol. ii., p. 210.) The commentary was completed, as stated at the end, in al-Azhar, on the 22nd of Shawwāl, A.H. 1079.

II. Foll. 40—46. Summary of the points of divergence between al-Shāfi'i and Abu Ḥanīfah, without author's name.

Beg. الحمد لله . . . وبعد فاني جمعت في هذا المختصر في الفقه الخلاف بين الامامين الاعظمين

III. Foll. 47—49. A metrical version, *Urjūzah*, of the *Muthallath* of Ḳuṭrub (see no. 1125, II., and *Ahlwardt*, nos. 150—6).

Beg. الحمد لله الذي تقردا بالعز والبقا اذ توحدنا

IV. Fol. 52—60. A dissertation on the blotting out of the moon mentioned in *Sharḥ al-Mawākif* (see *Arabic Catalogue*, p. 110*b*), على محو القمر من شرح المواقف

Beg. الحمد لله الذي يخص من يشاء بالجلال

The author, whose name does not appear, dedicates the tract to the Wazir Muṣṭafa Pasha. The work is dated Muḥarram, A.H. 930.

V. Foll. 61—75. Gloss on the *Hāshiyat al-Tajrīd* (Haj. Khal., ii., p. 193) from the beginning of the chapter on essence, حواشى حاشية تجريد من اول بحث الماهية

Beg. الحمد في البداية بلا نهاية . . . فهذا مما علقته على التجريد ومتعلقاته على محل

The author wrote it in the *Madrasah* of Karagöz Pasha, *Kutāhiyah*, A.H. 928.

VI. Foll. 79—93. Observations on the first part of *Kitāb al-sīr* of al-Hidāyah and on its commentaries, entitled *al-nihāyah* and *al-ʿināyah*, dedicated to Ibrāhīm Pasha.

Beg. سبحانك لا علم لنا الا ما علمتنا

The author's name is found at the end : خدم بها اضعف عباد الله محمد بن الشيخ بدر الدين الوفاي

Muḥammad B. Badr al-Dīn Maḥmūd al-Maḡhlawī al-Wafā'i was professor in *Kutāhiyah*, where he died A.H. 940. See *Shakā'ik*, fol. 170*b*, and Haj. Khal., vol. ii., p. 197, vol. vi., p. 475. The two preceding articles are probably also by him.

VII. Foll. 94—102. Notes on the *Sharḥ al-Wikāyah* by Ṣadr al-Sharī'ah, probably also due to the last-mentioned author, كلمات على اول شرح الوقاية لصدر الشريعة

VIII. Foll. 103—113. Notes on *Kitāb al-biyye* of the *Hidāyah*.

1257.

Or. 1033.—Foll. 106; 9 in. by 6½; 19 lines, 3¼ in. long; written in fair Neskhi, with ruled margins; dated Wednesday, 24 Dul-hijjah, A.H. 1266 (A.D. 1850).

الرد المتين على منتقص العارف محيي الدين

A work in defence of the orthodoxy of the great mystic Muḥyi al-Dīn Ibn al-'Arabi, by 'Abd al-Ghani B. Ismā'il Ibn al-Nābulusi, who died A.H. 1143 (see no. 1097).

Beg. الحمد لله الذي وفق من شاء لخدمة اوليائه . . . اما بعد فيقول الفقير الحقير الى مولاه الخبير عبد الغنى بن اسماعيل بن عبد الغنى بن اسماعيل بن احمد بن ابراهيم النابلسي نسبا الحنفى مذهبا القادري مشربا الدمشقي وطنا

The author wrote it, as stated in the preface, in refutation of a pamphlet in which

Ibn al-'Arabi was violently attacked, disparaged and maligned, by one of the 'Ulamā who adhere to the letter and ignore the spirit. He says, further on, that the pamphlet was ascribed (whether rightly he could not say) to Ibn Imām al-Kāmiliyyah (i.e., Kamāl al-Dīn Muḥ. B. Muḥ. B. 'Abd al-Rahmān al-Qāhiri, who died A.H. 874).

The author concludes, fol. 101—105, with several testimonies of great divines in defence and praise of Ibn al-'Arabi, the last of which is by his own father, Ismā'īl al-Nābulusi, and with a Kasidah of his composition in praise of that great Sufi. He states at the end that he completed the work on the first of Jumāda I., A.H. 1083.

Copyist : محمد بن محمد بن علي . . الحسيني الطندتاي

The work is mentioned, among the author's numerous writings, in Silk al-Durar, vol. iii., p. 34, and a copy is noticed in the Khedive's Library, vol. ii., p. 83.

LATEST ACCESSIONS.

1258.

Or. 4572.—Foll. 200; 10½ in. by 6½; 19 lines, 5 in. long; written in fair Neskhī, apparently in the 15th century.

Life and Homilies of Ephraim Syrus (see no. 36).

The life, foll. 8—22, begins as follows:
بسم الاب والابن والروح القدس الاله واحدا فاتحة كتاب
الاب القديس الطاهر النفيس الزاهر ماري افرام السرياني
صلاته وبركاته تخصصنا امين هذه قصدته [قصته] وسيرته
وتدبيره في ايام حياته في مدينة نصيبين باركنا يا سيد
هذا القديس ماري افرام كان جنسه سرياني وكان ابوه

من نصيبين التي بين الحدود من قبل ان ياخذونها
الفرس وكانت امه من امد وكان والده كاهن الاصنام

It agrees substantially with the anonymous life published in Syriac and Latin by J. S. Assemani, Bibliotheca Orientalis, vol. i., pp. 26—55. Lives of the same saint, in Arabic, are mentioned in the Paris Catalogue, no. 257, 2, and in Mai's Collectio Nova, tom. iv., no. 657, 4.

The Homilies begin, fol. 22b, with this rubric : وايضا نكتب بمعونة الله مصحف القديس
افرام السرياني وهو تعليمه وهو للجزء الاول الميمر الاول الى
يوحنا الراهب في الصبر الخ

The text agrees with that of Arund. Or. 1, the contents of which are stated in full in the Arabic Catalogue, pp. 26—29. But it breaks off, fol. 183, at the fifth page of Homily xxxvii. Homilies xv., xvii., and xxi. are only represented by their headings, the text having been purposely omitted by the scribe.

On fol. 8 are the names of two former owners of the MS., Paul son of Macarius, Patriarch of Antioch, and Paul son of the Metropolitan of Aleppo.

Some leaves of later date, apparently of the 17th century, have been added at the beginning and at the end of the MS. Foll. 1—7, which are partly torn, contain an exposition of the orthodox creed, تفسير
الامانة الارثوذكسية, and an introduction to the Psalms, beginning : نكتب شرحا مختصرا
يدلك على تلاوة المزامير

Foll. 184—200 contain a note on the implements of Mass and on Christian chronology; a life of St. Simeon Thaumaturgus of Antioch, اخبار القديس ماري سميان العجايبي الانطاكي
fol. 185; an account of a miracle performed by the Holy Martyr George, صفة العجيبة التي صنعها

القديس الشهيد الكبير ماري جرجس, fol. 187 ;
and of a miracle of St. Theodore, فارس المسيح
ماري تادرس, fol. 189 ; lastly the story of St.
John of the Golden Gospel, قصة القديس يوحنا
صاحب الانجيل الذهب, fol. 190b.

1259.

Or. 4710.—Foll. 267 ; $13\frac{1}{2}$ in. by $9\frac{1}{4}$; about
22 lines, $5\frac{3}{4}$ in. long ; written in large and
rude Neskhi ; dated Tuesday, the 14th of
the month of Mesri in the year of the
martyrs 1575 (A.D. 1859), A.H. 1255
(for 1275).

Thirty homilies of S. Jacob, Bishop of
Serug (the ancient Batnæ), arranged ac-
cording to the days on which they are recited
in the Coptic Church.

نبتدى بعون الله تعالى وحسن توفيقه بنسخ
هذا ميامر القديس مار يعقوب اسقف مدينة سروج
بركاته علينا اول ذلك ميمر القديس مار يعقوب على
تجديد الهيكل يقرى الاحد الاول من شهر كيهك قال
ليكون سلامك يا ربنا حضيرة للرعا ليجمعوا فيها جميع
علمك وتعليمك

For the life and works of S. Jacob, who
died A.D. 521, see Assemani, *Bibliotheca
Orientalis*, vol. i., pp. 283—340 ; Abbeloos,
de Vita et Scriptis S. Jacobi, Lovanii, 1867 ;
and W. Wright, *Syriac Catalogue*, pp.
1291—94.

The first homily is in glorification of the
Church, and shows how its mysteries and
sacraments were typically foreshadowed in
the lives of the Patriarchs. Similar, but
not identical, homilies are described by
Assemani, *l.c.*, in his enumeration of the
original homilies of St. Jacob in Syriac verse
under nos. 3 and 5.

In the following list of the remaining
homilies, the figures in parenthesis refer to
the nos. under which the Syriac originals
are mentioned by Assemani.

Fol. 9a. على بشارت الملاك لذكريا الكاهن. On
the Annunciation of Zachariah (8).

Fol. 14b. على بشارت الملاك لوالدة الاله مريم العذرى.
On the Annunciation of Mary Deipara (9).

Fol. 19b. على مضي السيدة مرثمرم الى اليصابات.
On the visit of Mary to Elizabeth (10).

Fol. 26b. على بشارت يوحنا في البدن كان الكلمة.
On the Gospel of John, "in the beginning
was the Word." (Wright's Catalogue, no.
783, 4, c).

Fol. 29b. على الوحيد الكلمة الازلية. On the
One, the eternal Word.

Fol. 33b. على اسم عمانوئيل. On the name
Emmanuel (15).

Fol. 36b. على ميلاد ربنا بالجسد. On the
birth of our Lord in the body (13).

Fol. 41b. على ميلاد ربنا بالجسد وعلى الكوكب
الذى ظهر للمجوس الخ. On the birth of our
Lord, and on the Star which appeared to
the Magi, &c. (14).

Fol. 60a. على الدنح هو الغطاس اعنى عيد الظهور.
On the Epiphany (28).

Fol. 66a. على المعمودية المقدسة. On the holy
Baptism (29).

Fol. 70a. من اجل ماذا اقام ربنا في الارض ثلاثين
سنة ثم اعتمد الخ. Why our Lord was thirty
years on earth before he was baptized,
&c. (19).

Fol. 73a. على دخول ربنا الهيكل. On the
Presentation in the temple (37).

Fol. 77b. على قول سمعان ان هذا موضوع لسقوط
5 x

وقيام كثيرا. On the words of Simeon, "This is set for the falling and rising of many" (38).

Fol. 80b. على الصوم المقدس. On Lent (69).

Fol. 85b. على التجربة مع الشيطان. On the Temptation (72).

Fol. 92b. على ركوب الحمار. On the sitting on the young ass, i.e., Palm Sunday (135).

Fol. 96b. على الام سيدنا وصلبه. On the Passion and Crucifixion (163, 164).

Fol. 140b. على قيامت ربنا من بين الاموات. On the Resurrection (175).

Fol. 144a. على الاحد الجديد احد توما الرسول. On Low Sunday or the Sunday of Thomas the Apostle (182). The same homily is noticed in the Arabic Catalogue, p. 35b.

Fol. 149b. على صعود ربنا. On the Ascension (183).

Fol. 155b. على مواهب تقسيم اللسان. On Pentecost (184).

Fol. 159b. على التجلي على الجبل وظهور موسى. On the Transfiguration (187).

Fol. 167b. على المركبة التي راها حزقيال. On the chariot of Ezekiel (1).

Fol. 187b. على الصلاة التي علمها ربنا لتلاميذه. On the Lord's Prayer (103).

Fol. 196b. على الغنى والعازر. On Dives and Lazarus (89).

Fol. 213a. على اتقان الخلقه وتفصيل ذلك. On Creation (224).

Fol. 238a. على خروج ادم من الفردوس. On the expulsion of Adam from Paradise (229). See Assemani, Biblioth. Medic., no. lxxi., 3.

Fol. 244b. على ذبح اسحاق من ابيه. On the

sacrifice of Isaac (140). See the Paris Catalogue, no. 264, 3.

Fol. 251b. على يونان النبي و على نينوى. On the Prophet Jonas and Ninive (36).

For the few Arabic versions of Jacob's homilies hitherto known, see Abbeloos, pp. 106—13; Mai, Collectio Nova, tom. iv., nos. 101, ii., 82, 14, 498; Assemani, Biblioth. Medic., no. lxxi.; Uri, no. 83, 3; Aumer, no. 41, fol. 20; the Arabic Catalogue, p. 35b; and the Paris Catalogue, no. 265, 5.

The first two pages of the MS. contain a table of the homilies; the third, a coloured drawing of a cross.

Copyist: قاضوروس ابن القمص عبد الملاك ابن غبريال . . . بكنيست الشهيد العظيم ماري جرجس

1260.

Or. 4724.—Foll. 73; 8½ in. by 6¼; about 13 lines, 4½ in. long; written in cursive and ill-shaped Neskhi, apparently in the 17th century.

Life of S. Victor, القديس ماري بقطر, who suffered martyrdom in Anṣinā, Upper Egypt, under Diocletian.

It begins abruptly as follows: يحصره بغير
مجانسة الى الابد من ميلاده الى كماله ويملاه الرب من
كل حكمة وعلم ولكن اذا مضيتى به الى البيعه بغير
راى ابيه فهو يغضب عليك

The MS. is very fragmentary; it consists of detached leaves, either single or in small groups, separated by more or less considerable lacunæ. In the absence of a complete copy, the proper sequence can only be approximately restored. The narrative begins with the presentation of the infant Victor in the church of Antioch by his mother Martha,

wife of Romanus, who is styled the Wazir of the Emperor Diocletian. It ends with the martyrdom of the Saint, the recovery of his body by his mother Martha, and a miracle wrought by Victor, after his death, upon the Deacon Samuel, الشماس سامويل.

The martyrdom of S. Victor is celebrated in the Coptic Church on the 27th of Bermudah. There is also a commemoration in his honour on the 27th of Hator. See Assemani, *Biblioth. Laurent.*, p. 180, and Mai, *Collectio Nova*, tom. iv., p. 101. A life of the same saint is noticed in the Paris Catalogue, no. 150, s.

1261.

Or. 4725.—Fol. 111; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; about 15 lines, $4\frac{1}{4}$ in. long; written in fair Neskhi, apparently in the 17th century.

A homily on the building of the church of S. Victor by his mother Martha, slightly imperfect at the beginning.

The first words extant are: موهبه وانعام
المرتل من السمايين والارضيين الممجدين من الملائكة
المقربين المقدس من الشارويمين بغير فتور المسبح من
الساراقيم النح

The homily appears to have been delivered in the church of S. Victor. The orator, whose name is not given, tells for the edification of his hearers how Martha, the mother of the holy martyr, sailed from Antioch to Alexandria under the protection of the Emperor Constantine; how she proceeded from thence up the Nile, and succeeded, in spite of the desperate opposition of the Persians and of the Devil in person, in reaching Anšinā and the castle of Arākūn (قصر اراقون), where S. Victor had suffered martyrdom, and where she raised a magnifi-

cent church dedicated to his memory. He concludes, foll. 40—93, by relating fourteen miracles wrought there by the Saint after his death. His closing words are as follows:

حقا يا اخوتي عظيمة هي القوات والمعجائب التي ظهرت
في ذلك الموضع المقدس التي هي بيعة الشهيد العظيم
ماري بقطر شفاعته تكون معنا النح

The latter part of the MS. contains some detached leaves of a life of S. Victor, foll. 94—105; a shorter version of the building of his church by Martha, foll. 106—109; and two leaves of a Coptic service-book relating to the feast of S. Victor.

1262.

Or. 4723.—Fol. 168; 12 in. by 8; 19 lines, $5\frac{1}{2}$ in. long; written in large Neskhi, apparently in the 15th century.

Ten homilies, mostly on the lives of saints, appointed to be read on feast-days of the Coptic Church.

The first homily is on the martyrdom of Cosmas, Damian, Antimus, Leontius, Abrabius (Euprepis), and their mother Theodora, which is commemorated on the 22nd day of the month of Hator. It has this heading:

نبتدى بعون الله تعالى وحسن توفيقه بنسخ سيرت
استشهاد القديسين المكرمين الشجعان الاقويا قزمان
ودميان وانتيموس ولاونديوس وابرابيوس وقاودورا
امهم الذي اكملوا جهادهم ونالوا الكليل الشهادة في
اليوم الثانى والعشرون من شهر هاتور صلواتهم تكون
معنا الى النفس الاخير امين

المجد لله الواحد بالذات المثلث بالاقانيم
والصفاء خالق ما فى الارض والسماوات

See Uri, *Codices Christiani*, no. c., 2.

5 M 2

The other homilies are as follows:

II. Fol. 16a. On the miracles wrought by the saint-martyrs, Cosmas and Damian, after their martyrdom, هولاء العجايب الذي ظهوروا من الشهداء القديسين بعد كمال شهادتهم

III. Fol. 23b. Homily of Bifāmūn, Bishop of Akhmīm, in commemoration of the holy martyr Kaltah (Coluthus Ansnensis), preached in the church dedicated to him in the land of Sadūm, or Banuait, on the 24th of Hator, ميمر قاله القديس العظيم بيفامون اسقف مدينة اخميم من اجل اللابس الغلبه ورئيس القسوس القديس انبا قلته ابن السيد العظيم هرقلامون . . . في بيعة المقدسه التي بنيت على اسمه في ارض سدوم التي هي بنويط في . . . اليوم الرابع والعشرون من شهر هاتور

IV. Fol. 45b. Homily of Anbā Ishāk, Bishop of Anšina, in praise of the same saint, on the 24th day of Bashans, ميمر قاله القديس . . . انبا اسحق اسقف مدينة انصنا قاله مديح للقديس العظيم . . . انبا قلته . . . في اليوم الرابع والعشرون من شهر بشنس

See Mai, Collectio Nova, tom. iv., no. clxxv., 2; Assemani, Biblioth. Orientalis, tom. iii., p. 286, xxxviii.

V. Fol. 64a. Homily of Anbā Zakhārius, Bishop of Sakhā, on the advent of Christ and the Holy Virgin in Egypt, on the 24th of Bashans, ميمر وضعه الاب القديس انبا زخاريوس اسقف المدينة المحبة لله سمحا يشرح فيه مجد ربنا والهنا ومخلصنا يسوع المسيح وكرامة والدته . . . ودخولها الى ارض مصر . . . في اليوم الرابع والعشرين من شهر بشنس

See Mai, Collectio Nova, tom. iv., no. clxx., 8.

VI. Fol. 80a. Homily of Anbā Heriacus

(Cyriacus), Bishop of al-Bahnasā, on the alighting of Christ and the Holy Virgin in the convent called Bāi Isūs, or house of Jesus, on the 25th of Bashans, ميمر وضعه الاب القديس الفاضل انبا هرياقوس اسقف مدينة البهنسا يشرح فيه مجد ربنا يسوع المسيح وكرامة والدته . . . وحلولها في الدير المقدس المعروف ببای ايسوس اى بيت يسوع . . . في الخامس والعشرون من شهر بشنس
See Mai, Collectio Nova, tom. iv., no. clxx., 9.

VII. Fol. 93a. Homily of Anbā Theophilus, Patriarch of Alexandria, on the alighting of the Holy Virgin at Mount Kaskām, now Dair al-Muḥraq, on the sixth day of Hator, ميمر قاله الاب القديس انبا ثاوفيلس بطريرك الاسكندريه يشرح فيه كرامة سيدتنا العذرى القديسه وحلولهم في المكان المقدس الذي هو جبل قسقام المعروف الان بدير المحرق . . . السادس من شهر هاتور

See Mai, Collectio Nova, tom. iv., nos. lvii., 1, clxx., 6.

VIII. Fol. 111a. Homily of Archelides, Patriarch of Rome, in praise of Saint Mercurius, on the 25th of Hator, ميمر وضعه الاب ارشليدس بطريرك مدينة روميه يشرح فيه كرامة الشهيد للجيل الامير الظافر بقوة السيد المسيح . . . ماري مرقوريوس . . . في يوم عيده وهو الخامس والعشرون من هاتور

IX. Fol. 133b. On the martyrdom of the same saint, on the 25th of Hator, شرح شهادة القديس العظيم . . . مرقوريوس في ايام مملكة دأكيوس في الخامس والعشرون من شهر هاتور

See Mai, Collectio Nova, tom. iv., no. clxxv., 34, and Uri, Codd. Christ., c., 3.

X. Fol. 145b. Life of Māri Ya'kūb al-Fārisi (Jacobus intercisus), whose martyrdom

was accomplished on the 27th of Hator,
 سيرة القديس العظيم ماري يعقوب الفارسي الذي اكمل
 جهاده الحسن في اليوم السابع والعشرون من شهر هاتور

On the fly-leaf is a table of the ten homilies by a later hand.

1263.

Or. 4687.—Foll. 274; 11 $\frac{3}{4}$ in. by 8; 18 lines, 5 in. long; written on stout brownish paper in semi-Cufic, probably in the tenth century.

The Coran, imperfect at beginning and end.

It begins abruptly with *الآخرة عذاب عظيم* (Surah ii. 108), and breaks off, fol. 274, at these words *فانهم يومئذ* (Surah xxxvii. 32). A further fragment of three leaves, inserted after fol. 269, extends from Surah lxxix. 26, to Surah lxxxv. 23.

The writing shows a state of transition from pure Cufic to early Neskhi. Archaic features are to be found in the angular and elongated form of *ك*, *ص*, and *ط*, in the position of medial *ه* and *م* above the line, and in the prolongation of the point of *ج* and *ح* below the line. The hasta of *ط* is curved into a bow opening to the left. The tops of the three upward strokes of *س* are on a steep slope descending from right to left, and the final *م* ends in a rounded tail, which gives it the appearance of a *و*. The diacritical points and vowels are those used in Neskhi; but Jazm is not marked, and there is a peculiar sign (•) denoting the diphthongs *au* and *ai*, as for instance in *قوم*, *كيف*, *لو*, &c.

The division into thirty Juz and seven Sub' is marked by the words *الجز* and *السبع*,

written in the original hand and in red ink in the margin. The groups of five and ten verses are denoted by yellow circles, and the Sijdahs by circular ornaments of interlaced pattern, also in the margins. The headings of the Surahs are in red ink, and consist only of the name of each and the number of its verses, as for instance: *سورة ال عمران*
 مايتا ايه

An English notice pasted on the cover states that the MS. was procured in Meshed Aly, near Hillah.

1264.

Or. 4704.—Foll. 235; 5 in. by 2 $\frac{3}{4}$; 19 lines, 1 $\frac{3}{4}$ in. long; written in small and neat, vocalized Neskhi, with double 'Unwān and gold-ruled margins, apparently in the 17th century. Bound in painted and glazed covers.

The Coran.

Foll. 229—235 contain various prayers to be recited after the reading of the Coran; a Persian treatise, by Bahā al-Dīn Muḥammad al-Āmili, on the prostrations (*سجود*) to be performed at the recitation of certain verses; and a short Persian tract on Waḳf and Imālah, without author's name.

1265.

Or. 4700.—Foll. 22; 8 in. by 6; 9 lines, 4 in. long; written in large vocalized Neskhi, with ruled margins, apparently in the 18th century.

The 25th Juz of the Coran (xli. 47 to xlv. 36).

Belonged to the Swedish Orientalist, A. Gustav Holm.

1266.

Or. 4379.—Foll. 384; $12\frac{3}{4}$ in. by $8\frac{1}{4}$; 27 lines, 6 in. long; written by two hands in cursive Neskhi, apparently in the 17th and 18th centuries. [BUDGE.]

I. Foll. 1—131. The first part of Mavāhib i 'Aliyyah, the Persian commentary of Ḥusain Vā'iz Kāshifi upon the Coran (Persian Catalogue, p. 9b), extending from the beginning of the work to chapter vii., v. 149. The work has been lithographed in Bombay, A.H. 1279, 1297, &c.

II. Foll. 132—384. A portion of the معالم التنزيل, the Arabic Commentary of al-Farrā al-Baghawī upon the Coran (see above, no. 101). It extends from the beginning of سورة الانعام, chapter vi., to the first verse of سورة ص, chapter xxxviii.

1267.

Or. 4594.—Foll. 246; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 31 lines, $4\frac{3}{8}$ in. long; written in fair Neskhi, with a 'Unwān and red-ruled margins, in the 18th century.

الدر المنثور

A portion of the full commentary of Jalāl al-Dīn al-Suyūṭī upon the Coran (see no. 125).

This volume comprises the Sūrat al-Nisā and Sūrat al-Mā'idah, the latter beginning at fol. 142b.

Beg. اخرج ابن الضريس في فضائله والنحاس في ناسخه وابن مردويه والبيهقي في الدلائل من طرق عن ابن عباس قال نزلت بالمدينة النسا

There are a few marginal notes in the Maghribi character. On the first page is a seal-impression of Ṣāliḥ Bāi B. Muṣṭafa,

with the date A.H. 1185, and a Waḳf, or deed of gift, of the present volume, by the Bāi to the Mosque built by him in Sūḳ al-Jum'ah, near Maḳ'ad Zawāwah, dated Ṣafar, A.H. 1190 (A.D. 1776).

1268.

Or. 4544.—Foll. 474; $21\frac{1}{2}$ in. by 13; 17 lines, $6\frac{1}{2}$ in. long; written in neat large Neskhi, with 'Unwān and gold-ruled margins, apparently in the 17th century.

مشكوة المصابيح

Mishkāṭ al-Maṣābiḥ, an improved recension of the Maṣābiḥ, or Collection of Hadiths, of al-Farrā al-Baghawī, by Walī al-Dīn Muḥammad B. 'Abdallāh al-Khaṭīb al-Tibrīzī, who completed the work A.H. 737 (see above, no. 140).

الحمد لله محمدا ونستعينه ونستغفره . . . اما
بعد فان التمسك بهديه لا يستتبع الا بالاقتفاء لما صدر
من مشكوة

The MS. comprises two separate portions, jointly amounting to about three-quarters of the work. The first, foll. 3—209, begins with the preface, and ends abruptly with the words قالوا يا رسول الله انه يوم باب صيام (see the edition lithographed in Bombay, A.H. 1295, p. 171, line 1, and Matthews' translation, vol. i., p. 482).

The second portion, foll. 210—474, begins with the words صلى الله عليه وسلم قرأنا من الارض فرمى به في وجهه, which belong to the second Faṣl of the Bāb حد الحمر (Bombay edition, p. 307, line 22, and Matthews' translation, vol. ii., p. 198); and it ends abruptly with these words انه قد صدقكم فقال عمر دعني باب found near the end of the first Faṣl of باب

جامع المناقب (Bombay edition, p. 569, line 24, and Matthews' translation, vol. ii., p. 800).

Two pages at the beginning contain a table of the chapters comprised in the first half of the *Mishkāt*. In the early part of the MS., foll. 5—111, a literal Persian translation has been added in a small Nestalik character, and with red ink, between the lines.

On the first page are notes and seals of former owners, the earliest being Muḥammad 'Ubaid-allah, adopted son of Mukarram Khān 'Ālamgīr Shāhi. Another note shows that the MS. was bought for 150 rupees for the library of Muḥammad Shāh, in the 14th year of his reign (A.H. 1144).

1269.

Or. 4706.—Foll. 220; 7 in. by 5½; 19 lines, 4 in. long; written in neat Neskhi; dated on the eve of Monday, 24 Jumāda I., A.H. 907 (A.D. 1501).

عجالة الاملاء

Strictures of Burhān al-Dīn Ibrāhīm B. Muḥammad B. Maḥmūd B. 'Īsa al-Ḥalabī al-Dimashqī al-Nāji upon the collection of Hadith entitled al-Targhīb wal-Tarhīb, by al-Mundiri (see no. 146).

Beg. قال خادم السنة النبوية العبد الحقير مزجي
البضاعة قليل الصناعات المسكين الاسير الكسير الخائف
الراجي ابراهيم بن محمد بن محمود بن بدر بن عيسى
الحلبى الاصل الدمشقى الشافعى الملقب بالناجى
اما بعد حمد الله العليم الوهاب الفتاح القريب
المجيب

The author collected in this work, as he states in the preface, the notes he had written on the *Targhīb* with a view to

correct its numerous errors, and to supplement, where necessary, the information it conveyed. In an appendix, foll. 216b—220, the author states at length his *Isnāds*, and says at the end, fol. 220a, that he completed the dictation of the work on the fifth of Rabi' I., A.H. 875. The full title, as given in the preface, is
عجالة الاملاء المتيسرة من
التذنيب على ما وقع للحافظ المنذرى من الوهم وغيره
فى كتابه الترغيب والترهيب

The author died, as stated by Haj. Khal., vol. ii., p. 283, A.H. 900. The work is fully described by Ahlwardt, Berlin Catalogue, no. 1332.

The present copy belonged to Aḥmad Jazzār Pasha, who by a deed of gift inscribed on the first page, dated Muḥarram, A.H. 1199, made it over to his Mosque in Acre, for the use of students.

1270-71.

Or. 4618-9.—Two uniform volumes, consisting respectively of foll. 249 and 254; 11¼ in. by 7½; 25 lines, 4¼ in. long; written in fair Neskhi, apparently in the 19th century. [LANE.]

مرآة الزمان

Two volumes of the chronicle of Abu 'l-Muzaffar Yūsuf B. Kizughli, who died A.H. 654 (see no. 465).

The first volume comprises A.H. 218—279, and begins as follows: السنة الثامنة عشرة
بعد المائتين فيها شدد المأمون على الناس فى القول
بخلق القرآن وذلك فى ربيع الاول نزل الرقة وامر بتفريغ
الرافقه لينزل بها حشمه وخواصه فاستعانت اهلها وضجوا
فخاف من الساعة فكف عنهم ونزل الرقة وهى الحراب
اليوم والرافقه هى القائمة اليوم

Of the last year, A.H. 279, only the first two pages are extant. It breaks off at the beginning of the notice of al-Mu'tamid, وفيها توفي المعتمد على الله احمد بن جعفر المتوكل كان له اشعار حسنة منها

A leaf containing the end of A.H. 276 and the beginning of A.H. 277 is missing after fol. 246.

The second volume comprises A.H. 282—460. The first year, A.H. 282 (wrongly headed 79 in the MS.), begins as follows:

في المحرم امر المعتضد بتغيير نيزور العجم الذي هو افتتاح الخراج واخره الى حادى عشرين حزيران وسماه النيزور المعتضدى وقصد بذلك الرفق بالرعية

The last year, A.H. 460, ends with a long obituary notice of Abu Manṣūr 'Abd al-Malik B. Muḥ. Ibn Yūsuf al-Baghdādī, and a short one of Abu Ja'far al-Ṭūsi. There is a lacuna, fol. 212, involving the loss of two years, viz., A.H. 214 and 215.

There is neither title nor author's name in the MS.; but the identity of the work is sufficiently established by the author's reference, vol. ii., fol. 205, to the Muntazam as the work of his grandfather, وحكى جدى عنه في المنتظم مناما

1272.

Or. 4620.—Foll. 307; 10½ in. by 6½; 13 lines, 4½ in. long; written in fine large, partly vocalized, Neskhi; dated Monday, 14 Ṣafar, A.H. 843 (A.D. 1439). [LANE.]

روض المناظر فى علم الاوائل والواخر

The historical compendium of Muḥibb al-Dīn Ibn al-Shiḥnah (see no. 478).

Beg. قال مولانا وسيدنا قاضى القضاة شيخ الاسلام ابو الوليد محمد بن سيدنا ومولانا . . . ابى

الفضل محمد بن الشحنة الحنفى تغمده الله تعالى برحمته . . . الخلد لله الذى احسن كل شى خلقه

Copyist: محمد بن محمود الناسخ

1273.

Or. 4621.—Foll. 258; 8¾ in. by 6¼; 17 lines, 3¾ in. long; written in fair Neskhi, with red-ruled margins, probably in the 19th century. [LANE.]

Another copy of the above work. The title is written in the preface روضة المناظر.

1274.

Or. 4622.—Foll. 243; 12¾ in. by 8¼; 33 lines, 5 in. long; written in fair Neskhi, apparently in the 19th century. [LANE.]

انسان العيون فى سيرة الامين المامون

A life of Muḥammad by 'Ali B. Burhān al-Dīn al-Ḥalabī.

حمدا لمن نصر وجوه اهل الحديث وصلاة . . . وسلاما لمن نزل عليه احسن الحديث . . . وبعد فيقول العبد الفقير . . . على بن برهان الدين الحلبي الشافعى ان سيرة المصطفى عليه افضل الصلاة والسلام من اهم ما اهتم به العلماء الاعلام

The author, whose full name is Nūr al-Dīn 'Ali B. Burhān al-Dīn Ibrāhīm B. Aḥmad al-Ḥalabī al-Kāhiri al-Shāfi'i, was born in Cairo, A.H. 975, and was attached as teacher to the Madrasat al-Ṣalāhiyyah. He died on the last day of Sha'bān, A.H. 1044. See Khulāṣat al-Athar, vol. iii., p. 122, where a full list of his numerous works is given.

The present work, generally known as al-Sīrat al-Ḥalabīyyah, was compiled, as stated in the preface, from two previous lives of

Muhammad, namely, 'Uyūn al-Athar, by Abu'l-Fath Ibn Sayyid al-Nās (no. 512), and al-Sīrat al-Shāmiyyah, by al-Shams al-Shāmi. The latter work, the proper title of which is *سبل الهدى والرشاد في سيرة خير العباد*, was written by Shams al-Dīn Muḥammad B. Yūsuf B. 'Alī al-Dimashqī al-Šālīhī, who died A.H. 942. It was edited from the author's rough draft by his disciple, Muḥammad B. Muḥ. al-Fīshī, A.H. 971. See the Khedive's Library, vol. v., p. 66; the Arabic Catalogue, p. 583b; Pertsch, no. 1796; and the Paris Catalogue, nos. 1987—96.

The 'Uyūn al-Athar forms the groundwork of the present compilation. The extracts from al-Sīrat al-Shāmiyyah are distinguished from it by *قال* at the beginning and *انتهى* at the end. The author's own additions are preceded by the word *اقول*. The preface includes a pompous eulogy upon the head of the Bakri order, Abu'l-Mawāhib B. Muḥ. B. 'Alī al-Bakri (d. A.H. 1037, *Khulāṣat al-Athar*, vol. i., p. 145), at whose request the work was written.

The *Inṣān al-'Uyūn* has been printed in three volumes, Bulak, A.H. 1292. The present MS. contains the first third of the work, corresponding with pp. 1—487 of the Bulak edition. The last three Bābs relate to the death of Abu Ṭālib, fol. 230a; to Muḥammad's journey to al-Ṭā'if, fol. 234b; and to the conversion of al-Ṭufail B. 'Amr al-Dausi, fol. 242a.

For other copies see the Arabic Catalogue, p. 425; Pertsch, no. 1801; the Paris Catalogue, nos. 1999—2006; and the Khedive's Library, vol. v., p. 14.

On the first page of the MS. is a distich, ending with a chronogram for the author's death, A.H. 1044:

زكت الجنان لروح مولانا على

1275.

Or. 4623.—Foll. 282; 12½ in. by 8½; 25 lines, 5½ in. long; written in fair Neskhi; dated Sunday, 24 Ramadan, A.H. 1143 (A.D. 1731). [LANE.]

The second volume of the same work.

It begins with the chapter relating to the Mi'rāj, and to the ordinance of the five daily prayers, *باب ذكر الاسرار والمعراج وفرض الصلوات الخمس*

The last chapter, fol. 270a, relates to Muḥammad's expedition against the Banu al-Muṣṭalik, in the fifth or sixth year of the Hijrah; but it is not concluded in the present volume, which ends in the course of an account of the well-known adventure of 'Ā'ishah, with these words: *قال ابو حنيفة كان الناس العائشه محروما فبع ايهم صافرت فقد صافرت مع محرم وليس غيرها من النساء كذلك*

The corresponding contents extend in the Bulak edition from vol. i., p. 487, to vol. ii., p. 384, line 1.

Copyist: سليمان الشرفاوى الشافعى

1276.

Or. 4624.—Foll. 372; uniform with the preceding and written by the same hand; dated A.H. 1144 (A.D. 1731—32). [LANE.]

The third and last volume of the work, beginning as follows: *الاول من الجزء الثالث كذلك اى وقوله وليس غيرها من النساء كذلك*

The corresponding portion of the Bulak edition extends from p. 384 of vol. ii. to p. 488 of vol. iii.

1277.

Or. 4625.—Foll. 315; 9¼ in. by 6½; 29 lines, 4¼ in. long; written in small and rather

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indistinct Neskhi; dated Saturday, 17 Dul-hijjah, A.H. 1249 (A.D. 1834). [LANE.]

I. Fol. 1b. The Conquest of Syria (فتوح الشام), ascribed to Muḥammad B. 'Umar al-Wāḳidi (see no. 521).

Beg. قال الشيخ الامام العالم ابو عبد الله محمد بن عمر الواقدي رحمه الله الحمد لله رب العالمين . . . حدثني ابو بكر محمد بن الحسن بن سفيان الخزازي ونوفل بن محمد بن ابراهيم التميمي الخ

There is no division in the text. The portions corresponding with the three volumes of Nassau Lee's edition begin respectively at foll. 1b, 54a, and 131b.

II. Fol. 182b. The Conquest of Egypt (فتوح مصر), ascribed to the same.

Beg. قال زياد بن عامر قال هشام بن عبد الله الغنبري قال سالم مولى عروة بن نعيم اليشكري قال لما فتح عمرو بن العاص قيسارية صلحا كان لعمر في الخلافة اربعة اعوام وستة اشهر

The text agrees substantially with the edition published by Hamaker, 1825. The work is included in the Futūḥ al-Shām, printed in Cairo, A.H. 1282.

III. Fol. 211a. The Conquest of Diyārbekr, Armenia, Irak, and Persia, فتوح العراق, ascribed to the same.

Beg. قال ابن اسحاق حدثني يوسف بن عبد الاعلى قراءة عليه بجامع الرملة سنة مائتين وعشرين من الهجرة قال حدثني موسى بن عامر عن رفاعة بن قيس الخ

The first section relates to the conquest of Diyarbekr and Armenia. It has been translated into German by B. G. Niebuhr and

Dr. Mordtmann, and published in Hamburg, 1847. The remaining portion, foll. 252b—266b, deals with the conquest of Irak, and corresponds with foll. 91—136 of an older MS., Add. 23,611; but it is considerably shorter. The last chapter, ذكر فتح مدينة شاور, relates to the taking of the town of Shāwar, and ends with the tidings of victory sent to 'Umar. For other copies see the Arabic Catalogue, p. 148, no. 7361, and p. 580; the Copenhagen Catalogue, no. 137; Pertsch, nos. 1599, 1604; the Leyden Catalogue, no. 782; and Dr. Lee's MSS., no. 85.

IV. Fol. 266b. The Conquest of al-Bahnāsā, ذكر فتوح البهنسا واهناس واعمالها وفضايل جباناتها, without author's name.

Beg. الحمد لله والصلاة . . . اعلم وفقك الله تعالى ان مدينة البهنسا ذكر بعض المفسرين ان الله تعالى ذكرها في كتابه العزيز بقوله عز وجل في حق عيسى عليه السلام وجعلنا عيسى ابن مريم وامه آية (Coran, xxiii., 52).

A preliminary chapter relating to the sojourn of Jesus in Egypt, and concluding with a reference to the 'Arā'is of al-Tha'labi, is followed, fol. 269b, by the history of the conquest, with this heading: ذكر فتوح البهنسا. وما وقع فيه للصحابه رضى الله عنهم وما فيه من الفضائل. The text begins as follows: قالت الرواة باسانيد صحيحة عن حضر الفتح من اصحاب السير والتواريخ مثل الواقدي الخ

This work was printed in Cairo, A.H. 1278, and has often been re-printed since. See the Khedive's Library, vol. v., p. 96, where the author is called Muḥammad B. Muḥ. al-Mu'izz. For other copies see the Arabic Catalogue, p. 150; Pertsch, no. 1607; and the Paris Catalogue, nos. 1690—1692.

1278.

Or. 4626.—Foll. 288; $12\frac{1}{4}$ in. by $8\frac{1}{2}$; 27 lines, $5\frac{1}{2}$ in. long; written in fair Neskhi, with red-ruled margins; dated 19 Muharram, A.H. 1181 (A.D. 1767). [LANE.]

حسن المحاضرة

The history of Egypt, by Jalāl al-Dīn al-Suyūṭī (no. 564). Transcribed for Shaikh Rajab B. Ḥasan al-Kūṣī.

Copyist: محمد عابدين محمد العادلي اليونسي

1279.

Or. 4627.—Foll. 313; $8\frac{1}{2}$ in. by 6; 20 lines, $3\frac{1}{4}$ in. long; written in cursive Neskhi, with red-ruled margins; dated Tuesday, 3 Ṣafar, A.H. 1146 (A.D. 1733). [LANE.]

لطائف اخبار الاول

History of Egypt, by Muḥammad B. 'Abd al-Mu'ṭī B. Abi 'l-Faṭḥ . . . al-Ishāḳī al-Manūfī al-Shāfi'ī (see no. 567).

Copyist: حمزى بن محمد الطولوني

1280-82.

Or. 4628—30. — Three uniform volumes, consisting respectively of foll. 365, 244, and 337; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 27 lines, $4\frac{1}{8}$ in. long; written in fair Neskhi; dated Friday, 11 Jumāda I., A.H. 1245 (A.D. 1829). [LANE.]

عجائب الآثار فى التراجم والاخبار

The Egyptian chronicle of 'Abd al-Raḥmān B. Ḥasan al-Jabartī al-Ḥanafī, who died A.H. 1237 (see no. 571).

الحمد لله القديم الاول الذى لا يزول ولا يتحول . . . وبعد فيقول الفقير عبد الرحمن بن حسن الجبerty

الخنفى . . . انى كنت سودت اوراقا فى حوادث اخر
القران الثانى عشر وما يليه

The first volume extends from the beginning of the work to the end of A.H. 1189. The second comprises A.H. 1190—1212, and the third A.H. 1213—20. Their contents correspond respectively with those of the first three volumes of the edition printed in four volumes, Cairo, A.H. 1297.

Copyist: على مطر القريانى

1283.

Or. 4631.—Foll. 177; $11\frac{1}{2}$ in. by $7\frac{3}{4}$; 33 lines, 5 in. long; written in small and neat Neskhi, with red-ruled margins; dated Thursday, 14 Rajab, A.H. 1118 (A.D. 1706). [LANE.]

الانس للجليل بقارىخ القدس والخليل

A history of Jerusalem and Hebron, by Mujir al-Dīn al-'Ulaimi. See no. 573.

This copy ends with the notice of Kamāl al-Dīn Ibn Abi Sharif. It does not contain the additional matter mentioned under no. 573.

Copyist: السيد ابو السعود الدقاق ابن الشيخ على

1284.

Or. 4632.—Foll. 141; $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 35 lines, $4\frac{1}{4}$ in. long; written in small and neat Neskhi; dated Medina, Thursday, 14 Ṣafar, A.H. 1203 (A.D. 1788). [LANE.]

خلاصة الوفا باخبار دار المصطفى

A history of Medina, abridged by al-Sayyid al-Samhūdī from his larger work entitled وفاء الوفا

الحمد لله الذى شرف طابه وشوق القلوب

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لسماع اخبارها . . . وبعد فقد شغفت باخبار الحبيبة
السحبة

The author, Sayyid Nūr al-Dīn Abu 'l-Ḥasan 'Alī B. 'Abdallāh al-Samhūdī, was born in Samhūd, Upper Egypt, A.H. 844, and took up his abode in Medina, where he died on the 18th of Dulka'dah, A.H. 911. See his life in al-Sanā al-Bāhir, Add. 16,648, foll. 193—5, where his works are enumerated, and in Wüstenfeld's preface to his translation of the most important parts of the present work, Göttingen, 1861. The *Khulāṣat al-Wafā* was printed in Bulak, A.H. 1285. The date of composition, A.H. 893, which is found in that edition as well as in the Museum copy, Arabic Catalogue, p. 159b, does not appear in the present MS.

For other copies, see Hammer, no. 187; the Vienna Catalogue, no. 892 (in both of which the contents are stated); Aumer, no. 382; the Paris Catalogue, nos. 1634—36; and the Khedive's Library, vol. v., p. 50.

Copyist: محمد ابو الحسن بن محمد سعيد عبد
الحفيظ حماد

1285.

Or. 4633.—Foll. 184; 6½ in. by 4; 11 lines, 2½ in. long; written in fair large Neskhi; dated 18 Ramadan, A.H. 1169 (A.D. 1756).
[LANE.]

اعلام ببناء المسجد الحرام

An abridgment of Ḳuṭb al-Dīn al-Makki's history of the sanctuary of Mecca, entitled *اعلام الاعلام باخبار المسجد الحرام*, by the nephew of the author.

Beg. الحمد لله الذى عمنا بوافر جوده ونعمه . . .
اما بعد فقد امرنى من توجب طاعته وتقابل بالقبول
اشارته انسان عين الزمان وغرة جبهة الاوان من لا

اسميه اجلالا ونكرمة ان قدرة العلى عن ذاك يكفينى
باختصار كتاب اعلام الاعلام باخبار المسجد الحرام تاليف
عمى النع

The name of the abbreviator does not appear. It is found, however, in the only other known copy, Leyden Catalogue, no. 802, from which Wüstenfeld has given some extracts in his preface to the *Chroniken der Stadt Mekka*, vol. iii., pp. xii.—xvi. There he describes himself as Mufti, Khaṭīb and Imām, and calls himself 'Abd al-Karīm B. Muḥibb al-Dīn B. 'Alā al-Dīn. He adds that the work was completed in Sha'bān, A.H. 1000. From the *Khulāṣat al-Athar*, vol. iii., p. 8, we learn that he was born in Ahmedabad, A.H. 961, and was taken by his father to Mecca, where he rose to the highest offices and died A.H. 1014.

The original work of Ḳuṭb al-Dīn was edited by Wüstenfeld in the above-mentioned work, and has been printed in Cairo, A.H. 1303. For MSS., see Pertsch, no. 1707; the Paris Catalogue, nos. 1637—42; Landberg, no. 290; and the Khedive's Library, vol. v., p. 135.

1286.

Or. 4642.—Foll. 106; 8 in. by 5; 21 lines, 2¾ in. long; written in small and neat Neskhi, with red-ruled margins; apparently in the 18th century.
[LANE.]

احسن المسالك لاخبار البرامك

Lives of the Barmakides and anecdotes relating to them, compiled by Yūsuf al-Milawī.

Beg. الحمد لله العلى الكبير المنزه عن الشبيه والنظير . . .
وبعد فلما كان الكرم احسن غريزة فى الانسان وهو
والشجاعة فرسا رهان

The author's name is found on the title-page : **الفاضل المحرير والعلم الشهير سيدى يوسف الميلى رحمه الله تعالى**

He says in the preface that no one before him had attempted to collect into one book the notices and anecdotes relating to the Barmakides, which he found scattered in various histories. The work is a useful compilation from the best sources, such as *Kitāb al-Aghāni*, *Ta'rikh al-Tabari*, *al-Tha-'ālibi*, *Ibn al-Athīr*, *Ibn Khallikān*, &c. The most recent authorities are *al-Suyūṭī* and *Rauḍ al-Ādāb* (no. 1119). A work frequently quoted is *Ḳuṭb al-Surūr* (no. 1109).

The work is divided into a *Muḳaddimah*, treating of the derivation of the term *Wizārah*, fol. 3*b*, five *Bābs*, and a *Khātimah*, with the following headings : I. **في ذكر اخبار خالد** fol. 5*b*; II. **في اخبار ولده يحيى وكرمه** fol. 15*b*; III. **في اخبار الفضل بن يحيى** fol. 40*b*; IV. **في اخبار جعفر بن يحيى** fol. 60*a*; V. **في سبب تغير الرشيد عليهم** fol. 83*a*; **في الخاتمة فيما قيل من المراثي فيهم** fol. 101*b*.

The MS. belonged to the Egyptian historian 'Abd al-Raḥmān al-Jabartī, whose seal is impressed on the first page with the date A.H. 1196.

1287.

Or. 4701.—Foll. 237; 13 $\frac{3}{4}$ in. by 11; 22 lines, 7 $\frac{1}{2}$ in. long; written in fine large Neskhi, with a rich double-page 'Unwān, gold-ruled margins, and numerous coloured drawings in fair Persian style, apparently in the 16th century.

عجائب المخلوقات وغرائب الموجودات

The well-known work of Zakariyyā B. Muḥ. B. Maḥmūd al-Ḳazwīnī on cosmology and natural history. See above, no. 698.

The preface does not contain any dedication. The text agrees substantially with Wüstenfeld's edition. It has, however, at the end of the chapter on the Greek months (*Wüstenfeld*, p. 79), an addition of some extent, foll. 53*a*—54*b*. It is a versified account of the Greek months and of the solar year, by Ṣāliḥ B. 'Abd al-Ḳaddūs, in the form of a *Kasidah*, beginning:

الا ايها المرء الحكيم المذهب
اتانا كتاب طال منه التعجب

In the early part of the volume there are some short Hindustani glosses in the margins.

1288.

Or. 4690.—Foll. 47; 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$; 13 lines, 3 $\frac{1}{2}$ in. long; written in Neskhi, on one side of the paper only, apparently in the 18th century.

ازهار الافكار في خواص الاحجار

The work of al-Tifāshī on precious stones (see no. 781); an imperfect copy, breaking off at the end of *Bāb* III. It does not contain the author's name.

1289.

Or. 4697.—A guard-book containing the following Arabic papers:

I. A sheet, 22 in. by 16; written in the Maghribi character, with gilt borders.

Letter of the Emperor of Morocco, Maulānā Muḥammad B. 'Abdallāh, to Frederic V. of Denmark, assuring him that he has more regard for him and his people than for any other Christian nation, and that his subjects shall be treated with special favour. Dated Fez, 1 Muḥarram, A.H. 1174 (A.D. 1760).

II. A sheet, 19 in. by $14\frac{1}{2}$; written in the Maghribi character.

A treaty granted by the same emperor to Frederic V., insuring privileges to Danish traders. Dated 16 Sha'bān, A.H. 1166 (A.D. 1753).

III. A sheet, 19 in. by $12\frac{1}{2}$; written in cursive Turkish Neskhi, in the 18th century.

An agreement concluded between the Danish ambassador and the Turkish authorities of Beirut, concerning the establishment of a Danish consul in that port and the immunities to be enjoyed therein by Danish merchants. No date.

1290.

Or. 4864.—Eighteen sheets or slips of various sizes, thirteen of which are vellum and five paper; written in cursive, all but unpointed, Neskhi, in al-Fayyūm, with dates ranging from A.H. 372 to 461 (A.D. 982—1069).

No. I., a sheet of vellum measuring above two feet square, begins as follows:
 بسم الله
 الرحمن الرحيم وما توفيقى الا بالله عليه توكلت وهو
 رب العرش العظيم هذا ما اصدق ملوك بن مسرور بن
 كيسان زوجته فاطمة ابنت عبد الرحيم بن برمودة
 اجتمعوا جميعا بالضيعة المعروفة بانلول من بعض قرى
 كورة الفيوم

It is a marriage contract between Malūk

B. Surūr B. Kīsān and Fāṭimah, daughter of 'Abd al-Raḥīm B. Barmūdah, dwelling in the estate called Aflūl, a village of al-Fayyūm, stipulating a dowry of twenty Dinārs of the Mustansiri standard; dated on the last day of Rajab, A.H. 444 (A.D. 1052).

No. II., also a vellum sheet, about one foot square, contains a marriage-contract between 'Abd al-Hākīm B. Jalīs and the daughter of Rizk, also of Aflūl; dated Jumāda I., A.H. 452.

No. III., a vellum sheet, measuring about two feet and a half square, but much damaged by holes and much obliterated, is a contract of marriage between Kīrwāsh B. Ḥumaid and 'Azīzah, daughter of Khadij (?) حديم; dated Ramadan, A.H. 461.

Nos. IV.—XIII. are smaller sheets or slips of vellum, containing deeds of sale of houses, apartments, shops, fields, &c., with dates ranging from A.H. 372 to 455.

Most of them relate to property situated in Ṭaṭūn, ططون, a village of al-Fayyūm. Two brothers, evidently of Coptic nationality, Markūrah and Baṭrus, sons of Rabābil B. Mīnā, مرقورة وبطرس ولدى ربابيل بن مينا, figure as purchasers in several of them.

Nos. XIV.—XVIII. are paper slips, containing documents of the same nature, with dates ranging from A.H. 383 to 456.

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SCHEME OF TRANSCRIPTION.

ث *th*, ح *h*, خ *kh*, د *d*, ص *s*, ط *t*, ظ *z*, ع *'*, غ *gh*, ق *k*, medial hamzah *'*.

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Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
1030	151	1183	588	1260	985
1031	275	1184	1152	1269	133
1032	196	1185	682	1270	64
1033	1257	1186	1134	1278	607
1034	1197	1187	1154	1279	608
1035	714	1188	678	1280	609
1072	1025	1189	236	1281	610
1073	569	1190	147	1282	789
1074	570	1191	1136	1283	790
1075	597	1192	295	1284	500
1089	71	1193	117	1285	563
1105	111	1194	285	1297	334
1106	140	1195	286	1298	718
1107	141	1196	320	1313	605
1108	276	1197	764	1314	2
1109	277	1198	781	1315	6
1110	299	1199	198	1316	9
1111	300	1200	1007	1317	10
1172	874	1201	1030	1318	12
1173	880	1202	1035	1319	3
1174	856	1203	1016	1322	20
1175	865	1204	1101	1324	19
1176	934	1205	1068	1325	47
1177	932	1206	1032	1326	1
1178	853	1207	1103	1327	8
1179	1022	1208	1127	1328	13
1180	1023	1209	69	1329	16
1181	994	1239	18	1330	14
1182	477	1258	1010	1331	23

Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
1332	36	1491	447	1539	556
1333	37	1492	519	1540	468
1334	38	1493	459	1541	629
1335	26	1494	495	1542	623
1336	31	1495	457	1543	596
1337	34	1496	456	1544	488
1338	35	1497	688	1545	552
1339	66	1498	689	1546	573
1340	72	1499	690	1547	572
1341	74	1500	691	1548	491
1342	75	1501	692	1549	161
1343	448	1502	693	1550	487
1344	449	1503	694	1551	525
1345	670	1504	695	1552	492
1346	776	1505	521	1553	493
1347	793	1506	522	1554	498
1348	804	1507	655	1555	482
1349	806	1508	656	1556	712
1350	809	1509	524	1557	558
1351	810	1510	466	1558	471
1352	1085	1511	473	1559	705
1353	1017	1512	722	1560	763
1354	1118	1513	548	1561	721
1355	1114	1514	751	1562	62
1356	1115	1515	462	1563	483
1357	1151	1516	463	1564	190
1358	821	1517	464	1565	184
1366	1005	1518	450	1573	767
1382	580	1519	451	1595	1161
1383	584	1520	453	1596	1162
1396	57	1521	452	1597	1163
1397	58	1522	454	1598	1164
1398	59	1523	813	1610	231
1399	60	1524	696	1617	502
1400	61	1525	701	1618	478
1401	65	1526	687	1738	606
1405	68	1527	698	1740	757
1406	530	1528	700	1750	758
1407	755	1529	744	1761	489
1412	145	1530	604	1762	1199
1413	665	1531	1059	1941	759
1414	1004	1532	1058	1972	549
1428	494	1533	484	1979	490
1435	218	1534	745	1997	756
1438	303	1535	1198	2075	650
1446	51	1536	479	2076	651
1447	54	1537	554	2077	652
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2080	53	2601	797	2913	1087
2085	329	2602	1201	2914	1088
2092	1111	2606	202	2915	328
2093	1106	2632	48	2916	1165
2165	56	2666	600	2917	1166
2181	595	2675	168	2918	1167
2184	110	2688	50	2919	1168
2185	795	2691	55	2920	707
2186	1052	2711	624	2922	97
2189	1054	2712	240	2923	98
2190	1055	2715	1155	2924	81
2191	1031	2773	455	2958	1040
2192	1084	2784	778	2959-68	906-15
2200	67	2790	1006	2977	101
2273	1019	2791	1008	2978	153
2291	5	2792	1012	2981	112
2328	29	2793	792	2982	728
2329	283	2794	805	2989	302
2330	296	2795	177	2992	1009
2331	279	2796	166	3004	460
2332	829	2797	1147	3005	472
2333	828	2805	796	3006	470
2345	603	2807	508	3007	476
2358	709	2808	916	3008	518
2359	710	2809	925	3009	32
2360	725	2810	87	3010	616
2361	823	2811	566	3011	618
2407	273	2820	223	3012	510
2408	800	2840	845	3013	511
2409	599	2873	711	3014	509
2411	766	2890	252	3015	512
2424	579	2896	146	3016	513
2425	671	2897	1202	3017	517
2426	673	2898	315	3018	485
2427	675	2899	318	3019	486
2428	676	2900	391	3020	551
2429	679	2901	578	3021	582
2430	1063	2902	480	3022	587
2431	1066	2903	583	3023	666
2432	1067	2904	858	3024	658
2433	516	2905	859	3025	557
2434	327	2906	860	3026	559
2435	238	2907	861	3027	560
2436	761	2908	862	3028	561
2437	765	2909	863	3029	562
2438	33	2910	1044	3030	563
2599	1200	2911	1061	3031	565
2600	786	2912	1086	3032	571

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Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
3033	574	3081	841	3129	752
3034	575	3082	833	3130	1205
3035	706	3083	834	3131	798
3036	672	3084	842	3132	799
3037	643	3085	995	3133	815
3038	642	3086	997	3134	817
3039	644	3087	1013	3135	818
3040	646	3088	986	3136	819
3041	648	3089	1128	3137	812
3042	649	3090	1024	3138	1129
3043	613	3091	172	3139	1132
3044	614	3092	259	3140	713
3045	647	3093	256	3141	716
3046	645	3094	304	3142	717
3047	661	3095	272	3143	715
3048	638	3096	234	3144	719
3049	662	3097	323	3145	1153
3050	640	3098	436	3146	1173
3051	639	3099	282	3147	1174
3052	615	3100	260	3148	1175
3053	160	3101	257	3149	1176
3054	497	3102	1203	3150	1177
3055	496	3103	301	3151	1178
3056	632	3104	171	3152	1179
3057	619	3105	170	3153	1094
3058	438	3106	169	3154	1027
3059	135	3107	1204	3155	1026
3060	155	3108	175	3156	1029
3061	158	3109	322	3157	1034
3062	163	3110	192	3158	1107
3063	130	3111	193	3159	1079
3064	181	3112	194	3160	1050
3065	100	3113	219	3161	1046
3066	83	3114	225	3162	1045
3067	92	3115	224	3163	1038
3068	84	3116	222	3164	1057
3069	86	3117	740	3165	1056
3070	164	3118	739	3166	1071
3071	90	3119	750	3167	1062
3072	91	3120	553	3168	1074
3073	835	3121	181	3169	1077
3074	831	3122	228	3170	1076
3075	838	3123	187	3171	1113
3076	843	3124	737	3172	1093
3077	867	3125	736	3173	1091
3078	868	3126	724	3174	1097
3079	969	3127	686	3175	1102
3080	931	3128	601	3176	1015

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Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
3177	1110	3395	677	3640	636
3178	1145	3485	1206	3645	794
3179	1137	3502	227	3646	138
3180	1138	3510	153	3654	791
3181	1140	3511	258	3678	1208
3182	742	3519	808	3679	134
3183	1135	3520	881	3680	261
3184	1142	3525	747	3682	297
3185	1133	3530	333	3683	287
3186	1121	3539	221	3684	245
3187	1120	3540	775	3685	461
3188	1122	3548	633	3686	611
3189	989	3569	1207	3687	612
3190	749	3574	191	3688	664
3191	1123	3575	635	3689	788
3192	229	3576	634	3690	803
3193	741	3577	777	3691	801
3194	1143	8578	335	3692	748
3195	230	3585	331	3693	754
3196	246	3586	637	3694	875
3197	324	3594	504	3695	958
3198	243	3595	505	3696	980
3199	242	3596	506	3697	967
3200	244	3597	507	3698	980
3201	15	3598	39	3699	1036
3257	991	3599	40	3700	1072
3264	723	3601	703	3701	1116
3265	586	3606	305	3702	1060
3266	475	3607	143	3703	1150
3267	154	3608	715	3704	1148
3268	855	3609	1144	3705	501
3269	137	3615	576	3706	4
3270	598	3616	657	3707	17
3273	877	3617	271	3708	24
3309	185	3618	660	3709	28
3326	63	3619	617	3710	45
3327	330	3620	594	3717	771
3328	458	3621	680	3718	589
3329	543	3622	681	3719	545
3330	591	3623	697	3720	928
3331	183	3624	768	3721	266
3343	787	3625	1020	3722	363
3366	785	3626	1159	3723	667
3368	1184	3627	49	3724	668
3371	104	3628	1109	3725	669
3382	7	3629	990	3726	337
3383	11	3630	1141	3727	213
3392	704	3631	820	3728	369

Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
3729	397	3777	917	3825	540
3730	1124	3778	993	3826	264
3731	542	3779	1215	3827	743
3732	772	3780	746	3828	211
3733	1003	3781	1021	3829	1104
3734	822	3782	940	3830	816
3735	440	3783	581	3831	1217
3736	398	3784	585	3832	811
3737	920	3785	535	3833	1218
3738	807	3786	534	3834	316
3739	308	3787	762	3835	156
3740	927	3788	423	3836	356
3741	1108	3789	1049	3837	387
3742	832	3790	563	3838	426
3743	188	3791	539	3839	341
3744	1209	3792	382	8840	417
3745	355	3793	429	3841	1099
3746	964	3794	430	3842	1069
3747	773	3795	267	3843	1119
3748	769	3796	424	3844	1051
3749	1064	3797	955	3845	1002
3750	1210	3798	206	3846	987
3751	784	3799	265	3847	544
3752	1211	3800	344	3848	774
3753	180	3801	402	3849	770
3754	446	3802	1316	3850	1219
3755	400	3803	948	3851	1220
3756	385	3804	413	3852	217
3757	216	3805	1095	3853	1073
3758	1033	3806	409	3854	1221
3759	529	3807	418	3855	249
3760	205	3808	428	3856	388
3761	988	3809	358	3857	546
3762	924	3810	1028	3858	339
3763	944	3811	346	3859	1096
3764	269	3812	533	3860	814
3765	926	3813	536	3861	354
3766	1212	3814	628	3862	113
3767	1047	3815	1065	3863	118
3768	1037	3816	532	3864	108
3769	1213	3817	625	3865	115
3770	1214	3818	626	3866	1131
3771	420	3819	627	3867	996
3772	414	3820	537	3868	538
3773	182	3821	929	3869	1125
3774	88	3822	733	3870	393
3775	620	3823	547	3871	392
3776	1112	3824	919	3872	1222

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Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
3873	1014	3921	407	3969	674
3874	253	3922	830	3970	262
3875	443	3923	431	3971	336
3876	954	3924	1160	3972	195
3877	439	3925	419	3973	197
3878	937	3926	345	3974	215
3879	128	3927	124	3975	826
3880	1139	3928	366	3976	210
3881	93	3929	1231	3977	203
3882	978	3930	1232	3978	351
3883	136	3931	232	3979	347
3884	207	3932	1233	3980	348
3885	444	3933	943	3981	349
3886	684	3934	399	3982	350
3887	162	3935	1234	3983	352
3888	1083	3936	1100	3984	353
3889	433	3937	410	3985	378
3890	421	3938	503	3986	359
3891	992	3939	361	3987	360
3892	783	3940	337	3988	526
3893	827	3941	1235	3989	422
3894	425	3942	343	3990	408
3895	1039	3943	381	3991	1238
3896	406	3944	427	3992	386
3897	377	3945	499	3993	268
3898	1223	3946	1236	3994	362
3899	364	3947	214	3995	445
3900	1157	3948	119	3996	389
3901	531	3949	342	3997	390
3902	1224	3950	383	3998	120
3903	442	3951	384	3999	99
3904	394	3952	528	4000	109
3905	1225	3953	208	4001	114
3906	1226	3954	247	4002	102
3907	432	3955	918	4003	1018
3908	1227	3956	415	4004	1053
3909	250	3957	1237	4005	1240
3910	1228	3958	226	4006	367
3911	204	3959	212	4007	157
3912	1229	3960	368	4008	142
3913	379	3961	369	4009	209
3914	107	3962	371	4010	106
3915	404	3963	373	4011	946
3916	1230	3964	370	4012	380
3917	126	3965	372	4013	403
3918	541	3966	374	4014	1241
3919	592	3967	375	4015	85
3920	125	3968	376	4016	467

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Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
4017	309	4191	977	4259	122
4018	1239	4192	876	4260	123
4019	270	4193	840	4261	129
4020	416	4194	851	4262	132
4021	395	4195	878	4263	139
4022	401	4196	870	4264	167
4023	405	4197	871	4265	176
4024	1011	4198	872	4266	186
4025	365	4199	879	4267	189
4026	1242	4200	962	4268	173
4027	411	4201	963	4269	199
4028	332	4202	931	4270	179
4029	527	4203	975	4271	235
4030	957	4204	949	4272	241
4031	338	4205	935	4273	237
4032	259	4206	1001	4274	1245
4033	233	4207	121	4275	239
4034	412	4208	148	4276	200
4035	941	4209	149	4277	127
4036	942	4210	150	4278	201
4037	731	4211	294	4279	159
4038	938	4212	293	4280	1246
4039	441	4213	263	4281	514
4040	340	4214	278	4282	248
4041	782	4215	465	4283	251
4042	165	4216	564	4284	274
4043	1243	4217	699	4285	310
4044	1156	4218	1244	4286	281
4050	659	4219	1126	4287	306
4099	21	4240	25	4288	319
4100	1171	4241	27	4289	284
4101	70	4242	46	4290	288
4102	77	4243	41	4291	313
4150	94	4244	44	4292	298
4154-77	882-905	4245	22	4293	307
4178	837	4246	43	4294	314
4179	836	4247	42	4295	312
4180	839	4248	78	4296	311
4181	846	4249	79	4297	317
4182	847	4250	80	4298	325
4183	848	4251	255	4299	326
4184	850	4252	89	4300	291
4185	852	4253	95	4301	292
4186	854	4254	96	4302	434
4187	857	4255	103	4303	437
4188	864	4256	105	4304	435
4189	866	4257	82	4305	280
4190	869	4258	116	4306	481

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Oriental.	Supplement.	Oriental.	Supplement.	Oriental.	Supplement.
4307	654	4355	983	4618	1270
4308	1247	4356	1041	4619	1271
4309	683	4357	1042	4620	1272
4310	720	4358	1043	4621	1273
4311	641	4359	1070	4622	1274
4312	726	4360	1080	4623	1275
4313	727	4361	1081	4624	1276
4314	1248	4362	1082	4625	1277
4315	730	4363	1078	4626	1278
4316	732	4364	1089	4627	1279
4317	735	4365	1090	4628	1280
4318	1249	4366	1098	4629	1281
4319	734	4367	1105	4630	1282
4320	738	4368	144	4631	1283
4321	729	4369	1146	4632	1284
4322	873	4370	1130	4633	1285
4323	760	4371	1250	4634	602
4324	802	4372	1251	4635	663
4325	780	4373	1252	4636	685
4326	824	4374	174	4637	702
4327	825	4375	1253	4638	849
4328	922	4376	1254	4639	1170
4329	923	4377	1255	4640	1149
4330	930	4378	1256	4641	1185
4331	933	4379	1266	4642	1286
4332	936	4517	178	4643	1172
4333	939	4518	708	4644	1186
4334	945	4519	908	4645	1187
4335	950	4520	999	4646	1188
4336	952	4521	1000	4647	1189
4337	951	4523	30	4648	1190
4338	953	4529	220	4649	1191
4339	947	4544	1268	4650	1192
4340	961	4572	1258	4651	1193
4341	965	4581	469	4652	1194
4342	968	4582	567	4653	1195
4343	959	4583	590	4654	1196
4344	966	4584	577	4655	1180
4345	970	4585	621	4656	1181
4346	974	4586	622	4657	1182
4347	976	4587	630	4676	1183
4348	971	4588	631	4684	1290
4349	972	4589	844	4687	1263
4350	973	4590	982	4690	1288
4351	956	4591	1648	4697	1289
4352	979	4592	1092	4699	1169
4353	984	4593	1158	4700	1265
4354	981	4594	1267	4701	1287

Oriental.	Supplement.	Oriental.	Supplement.	Stowe Oriental.	Supplement.
4704	1264	4753	1298	1	73
4706	1269	4754	1299	2	76
4710	1259	4755	1300	3	254
4723	1262	4756	1301	4	290
4724	1260	4757	1302	5	321
4725	1261	4758	1303	6	520
4746	1292			7	550
4747	1293			8	474
4748	1291			9	523
4749	1294			10	753
4750	1295			11	779
4751	1296			12	1075
4752	1297			13	1117

ORIGINAL NUMBERS OF THE KREMER AND GLASER MSS. WITH REFERENCES TO THE NUMBERS
UNDER WHICH THEY ARE DESCRIBED IN THE PRESENT SUPPLEMENT.

Kremer.	Supplement.	Kremer.	Supplement.	Kremer.	Supplement.
1	460	24	559	48	638
2	472	25	560	49	662
3	470	26	561	50	640
4	476	27	562	51	639
5	518	28	568	52	615
6	32	30	565	53	160
7	616	31	571	54	497
8	618	32	574	55	496
9	510	33	575	63	632
10	511	34	706	64	619
11	509	35	672	65	438
12	512	36	643	66	135
13	513	37	642	67	155
14	517	38	1203 v.	68	158
15	518 n.	39	644	69	163
16	485	40	644	70	130
17	486	41	646	71	131
18	551	42	648	72	100
19	582	43	649	73	83
20	587	44	613-4	75	92
21	666	45	647	76	84
22	658	46	645	77	86
23	557	47	661	78	164

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Kremer.	Supplement.	Kremer.	Supplement.	Kremer.	Supplement.
79	90	130	553	181	1102
80	91	131	181	186	1015
81	272 II.	132	328	187	1110
82	835	133	187	188	1145
83	831	134	737	189	1137-8
84	838	135	736	190	1140
85	843	136	724	191	742
86	867-8	137	686	192	1135
87	969	138	601	193	1142
88	931	139	752	194	1133
91	841	140	1205	195	1121
92	833-4	141	798-9	196	1120
93	842	142	815	197	1122
94	995	143	817	198	989
95	997	144	818	199	749
96	1013	145	819	200	1123
97	986	146	812	201	229
98	1128	148	1129	202	741
99	1024	149	1132	203	1143
101	172	150	713	204	230
102	289	151	716	205	246
103	256	152	717	206	324
104	304	153	715	207	243
105	272	154	719	208	242
106	234	155	1153	209	244
107	323	156	1173-9	212	15
108	436	157	1094		
109	282	160	1027		
110	260	161	1026		
111	257	162	1029		
112	1203	163	1034		
113	301	164	1107		
114	171	165	1079		
115	170	166	1050		
116	169	167	1046		
117	1204	168	1045		
118	175	169	1038		
119	322	170	1057		
120	192	171	1056		
121	193	172	1071		
122	194	173	1062		
123	219	174	1074		
124	225	175	1077		
125	224	176	1076		
126	222	177	1113		
127	740	178	1093		
128	739	179	1091		
129	750	180	1097		

Glasser.	Supplement.
1	771
2	589
3	545
4	928
5	266
6	363
7	667
8	668
9	669
10	357
11	213
12	396
13	397
14	1124
15	542
16	772
17	1003

Glaser.	Supplement.	Glaser.	Supplement.	Glaser.	Supplement.
18	822	66	1021	117	1104
19	440	67	940	118	816
20	398	68	581	119	1217
21	920	69	585	120	811
22	807	70	535	121	1218
23	308	71	534	122	316
24	927	72	762	123	156
25	1108	73	423	124	356
26	832	74	1049	125	387
27	188	75	593	126	426
28	1209	76	539	127	341
29	355	77	382	128	417
30	964	78	429	129	1099
31	773	79	430	130	1069
32	769	80	267	131	1119
33	1064	82	424	132	1051
34	1210	83	955	133	1002
35	784	84	206	134	987
36	1211	85	265	135	544
37	180	86	344	136	774
38	446	87	402	137	770
39	400	88	1216	138	1219
40	385	89	948	139	1220
41	216	90	413	140	217
42	1033	91	1095	141	1073
43	529	92	409	142	1221
44	205	94	418	143	249
45	988	95	428	144	388
46	924	96	358	145	546
47	944	97	1028	146	339
48	269	98	346	147	1096
49	926	99	533	148	814
50	1212	100	506	149	354
51	1047	102	628	150	113
52	1037	103	1065	151	118
53	1213	104	532	152	108
54	1214	105	625	153	115
55	420	106	626	154	1131
56	414	107	627	155	996
57	182	108	537	156	538
58	88	109	929	157	1125
59	620	110	733	158	393
60	1112 II.	111	547	158a	379
61	1112 I.	112	919	159	392
62	917	113	540	160	1222
63	993	114	264	161	1014
64	1215	115	743	162	253
65	746	116	211	163	443

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Glaser.	Supplement.	Glaser.	Supplement.	Glaser.	Supplement.
164	954	210	1230	258	370
165	439	211	126	259	372
166	937	212	541	260	374
167	128	213	592	261	375
168A.	1139	214	125	262	376
168B.	93	215	407	263	674
169A.	978	216	830	264	262
169B.	136	217	431	265	336
170	207	218	1160	266	195
171	444	219	419	267	197
172	684	220	345	268	215
173	162	221	124	269	826
174	1083	222	366	270	210
175	433	223	1231	271	203
176	421	224	1232	272	351
177	992	225	232	273	347
178	783	226	1233	274	348
179	827	227	943	275	349
180	425	228	399	276	350
181	1039	229	1234	277	352
182	406	230	1100	278	353
183	377	231	410	279	378
184	1223	232	503	280	359
185	364	233	361	281	360
186	1157	234	337	282	526
187	531	235	1235	283	422
188	1224	236	343	284	408
189	442	237	381	285	1238
190	394	238	427	286	386
191	1225	239	499	287	268
192	1225	240	1236	288	362
193	1226	241	214	289	445
194	1226	242	119	291	389
195	432	243	342	292	390
196	1227	244	383	293	120
197	1227	245	384	294	99
198	1227	246	528	295	109
199	1227	247	208	296	114
200	250	248	247	297	102
201	1228	249	918	298	1018
202	204	250	415	299	1053
203	1229	251	1237	300	1240
204	1229	252	926	301	1240
205	1229	253	212	302	1240
206	1229	254	368	303	367
207	1225	255	369	304	157
208	107	256	371	305	1053
209	404	257	373	306	142

Glaser.	Supplement.	Glaser.	Supplement.	Glaser.	Supplement.
307	209	320	1239	334	259
308	106	321	270	335	233
309	946	322	416	336	412
310	380	323	395	337	941
311	403	324	401	338	942
312	1241	325	405	339	731
313	85	326	1011	340	938
314	467	327	365	341	441
315	309	328	1242	342	340
316	157	329	411	343	782
317	1241	330	382	344A.	165
318	1241	331	527	344B.	1243
319	1239	332	957	345	1156
		333	338		

APPENDIX.

THIRTEEN MSS. PRESENTED BY CHARLES INGRAM, ESQ., IN MARCH, 1894.

1291.

Or. 4748.—Foll. 209; 10½ in. by 7; 29 lines, 5¼ in. long; written in small and neat Maghribi, apparently in the 15th century, except foll. 1—9 and 11, which are by a later hand.

A commentary upon the Coran, by Abu Muḥ. 'Abd al-Ḥaḥḥ B. Abi Bakr B. 'Aṭiyyah.

Beg. قال الفقيه الحافظ القاضي ابو محمد عبد الحق

بن الفقيه ابى بكر بن عطية

الحمد لله الذى برأ النسم وافاض النعم ومخ القسم
... وبعد ارشدنى الله واياك فانى لما رايت العلم ففونا

وحديث المعارف شجونا

The author, whose full name is Abu Muḥ. 'Abd al-Ḥaḥḥ B. Ghālib B. 'Abd al-Raḥmān B. Ghālib . . . Ibn 'Aṭiyyah al-Muḥārībī, was born in the kingdom of Granada, A.H. 481, filled the office of Kāḍī in Almeria, and died in Lorca on the 25th of Ramaḍān, A.H. 541. This is stated in a notice on the fly-leaf, extracted from the Ṣilat of Ibn Zubair (Aḥmad B. Ibrāhīm, d. A.H. 708; v. Haj. Khal., vol. ii., p. 115). The commentary of Ibn 'Aṭiyyah is praised as the best Tafsīr ever written. For other notices of the author see Bibliotheca Arabico-Hispana, vol. i., p. 380, iii., p. 376, iv., p. 259;

Suyuṭī's Ṭabaḳāt al-Mufasssīrīn, no. 49; and Haj. Khal., vol. v., p. 421.

No title appears in the text. In the notice above mentioned the work is designated as المحرر الوجيز. It is commonly called الوجيز فى تفسير الكتاب العزيز

The preface, which occupies two pages, is followed by eleven introductory chapters, with the following headings:

Fol. 3b. باب ما ورد عن النبى صلعم وعن الصحابة
ونيهاء العلماء فى فضل القرآن المجيد وصورة
الاعتصام به

Fol. 5a. باب فى فضل تفسير القرآن والكلام على
لغته والنظر فى اعرابه ودقائق معانيه

Fol. 5b. باب ما قيل فى الكلام فى تفسير القرآن
ولجراة عليه ومراتب المفسرين

Fol. 6b. باب معنى قول النبى صلعم ان هذا
القرآن انزل على سبعة احرف واقرأوا ما تيسر منه

Fol. 9b. باب ذكر جمع القرآن وشكله ونقطه
وتحزيبه وتعشيره

Fol. 10a. باب فى ذكر الانفاذ التى فى كتاب الله
وللغات العجم بها تعلق

Fol. 10b. نبذة مما قال العلماء فى اعجاز القرآن

Fol. 11a. باب في الالفاظ التى يقتضى الاجياز استعمالها في تفسير كذاب الله

Fol. 11b. باب في تفسير اسماء القرآن وذكر السورة

Fol. 12a. باب القول في الاستعاذة

Fol. 12b. القول في تفسير بسم الله الرحمن الرحيم

The commentary on the Fātiḥah begins, fol. 13a, as follows: قال ابن عباس وموسى بن جعفر عن ابيه ومحمد بن الحسين وقتادة وابو العالية ومحمد بن يحيى بن حبان انها مكية ويؤيد هذا ان في سورة الحجر ولقد اتيناك سبعا من المثاني

The text of the Coran is inserted by single verses, or groups of a few verses, preceded by قال ابو محمد, and followed by قوله تعالى. This first volume comprises, besides the Fātiḥah, the Sūrat al-Baḳarah and Sūrat Āl 'Imrān, the latter somewhat imperfect at the end. The MS. breaks off in the course of comments upon v. 187.

The work is extremely rare. For detached volumes see Casiri, no. 1275; the Berlin Catalogue, no. 800; the Khedive's Catalogue, 2nd edition, vol. i., p. 208; Nobles, Madrid Catalogue, no. 7; and Fagnan, Algiers Catalogue, nos. 327—29.

1292-93.

Or. 4746-47.—Two uniform volumes of foll. 166 and 168; 10½ in. by 6¼; 27 lines, 5 in. long; written in small and close Neskhi, apparently in the 16th century.

صحيح البخارى

The Jāmi' al-Ṣaḥiḥ of al-Bukhārī (no. 132) with a commentary. The first of these two volumes is designated in the colophon as the sixth, and the other as the seventh. They

formed, apparently, part of a set containing the whole work in eight volumes.

The contents of vol. vi. correspond with Krehl's edition from vol. ii., p. 303, to vol. iii., p. 110. Those of vol. vii. are in continuation of the preceding down to vol. iii., p. 410, of the same edition.

Vol. vi. is imperfect at the beginning. The first two pages contain the latter part of the commentary upon the first Bāb of Kitāb 59, كتاب بدء الخلق, followed by the heading of the second Bāb, قال البخارى رضى الله عنه باب ما جاء في سبع ارضين وقول الله الخ. The commentary upon that Bāb begins as follows: وقال شارح السنة قوله والسقف المرفوع بالرفع والحجر حكاية عما في سورة الطور وقال تعالى رفع سمكها اى بناها وقالوا السماء ذات الحبك اى ذات الاستواء

The commentary is inserted after every Bāb of the text. Its first and main part is ascribed to the commentator of the Sunnah, i.e., the author of Sharḥ al-Sunnah, namely, al-Farrā al-Baghawī (v. Haj. Khal., iv., p. 37; the Khedive's Catalogue, 2nd edition, vol. i., p. 357; and the Berlin Catalogue, no. 1295). But there are also extracts from other earlier or later commentators. The latest are the author of Jāmi' al-Uṣūl, i.e., Ibn al-Athīr, who died A.H. 606, al-Nawawī (d. A.H. 676), and al-Ḳāḍī al-Baiḍāwī (d. A.H. 716).

Vol. vii. begins with Bāb 35 of Kitāb al-Maghāzī, باب عمرة المدينة. The commentary upon it begins as follows: وقال شارح السنة للمديبيه بتخفيف الياء وتشديد هاء وهي قرية صغيرة سميت ببرهانك عند مسجد الشجرة وهي شجرة بايع الصحابة تحتها

The volume ends abruptly, somewhat before the end of the commentary upon the 37th and last Bāb of القرآن

1294.

Or. 4749.—Foll. 314; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in fair Neskhi, with ruled margins, apparently in the 18th century.

The first volume of the *Jāmi' al-Ṣaghīr* of al-Suyūṭī (v. no. 147), ending with letter ذ

On the first leaf is a genealogical table of Maulānā Ismā'īl B. al-Sharīf B. Sayyidī 'Alī B. Muḥ. B. 'Alī B. Yūsuf, traced up to 'Alī B. Abī Ṭālib, in the Maghribi character.

1295.

Or. 4750.—Foll. 385; $12\frac{1}{2}$ in. by 8; 33 lines, $5\frac{1}{2}$ in. long; written in fair Neskhi; dated Tuesday, 15 Ṣafar, A.H. 1103 (A.D. 1691).

الفتوحات المكية

The great Sufi work of Ibn al-'Arabi (see above, no. 231).

Beg. الحمد لله الذى اوجد الانسان من عدم وعدمه

This is the first volume, ending with الباب الثامن والسبعون فى الحج واسرارها

Copyist: عبد الله بن عبد المؤمن بن على بن

الشيخ يوسف المغربي

1296.

Or. 4751.—Foll. 160; $10\frac{1}{4}$ in. by 7; 27 lines, $5\frac{1}{4}$ in. long; written in good Neskhi, apparently in the 15th century.

Another volume of the same work, imperfect at beginning and end. It begins with the last lines of Bāb 177. The first heading is that of Bāb 178, الباب الثامن والسبعون والهاية فى معرفة مقام المحبة. The last chapter, of which only the first page and a half are extant is Bāb 268, فى معرفة الروح

1297.

Or. 4752.—Foll. 158; 9 in. by $6\frac{1}{2}$; 25 lines, $4\frac{1}{4}$ in. long; written in Neskhi with red-ruled margins, in the 19th century.

المنح الالهيات بشرح دلائل الخيرات

A commentary upon *Dalā'il al-Khairāt* (no. 251), by Sulaimān al-Jamal.

Beg. الحمد لله الذى اختص رسوله محمدا صلى الله عليه وسلم بخالص حبه . . . وبعد فيقول العبد الفقير من العمل الراجى غفر ربه سليمان الجمل

The commentator, whose full name is Sulaimān B. 'Umar B. Maṣṣūr al-'Ajili al-Shāfi'i al-Azhari, surnamed al-Jamal, wrote this work in Egypt, A.H. 1191, and died A.H. 1204. (See the Khedive's Library, vol. ii., p. 232.) He says in the preface that it is an abridgment of a previous commentary by Muḥ. al-Mahdi B. Muḥ. (read Aḥmad) al-Fāsi, entitled *مطالع المسرات* (Haj. Khal., vol. iii., p. 235; Algiers, no. 823; and Khedive's Library, vol. ii., p. 229), with a few additions. The MS. wants a few lines at the end. Another copy is mentioned in the Algiers Catalogue, no. 822.

1298.

Or. 4753.—Foll. 206; $10\frac{1}{2}$ in. by 7; 21 lines, $5\frac{1}{4}$ in. long; written in the Maghribi character, apparently in the 15th century.

كتاب الجمان

Kitāb al-Jumān, a historical compendium, by Muḥammad al-Shāṭibi (nos. 482, 518), slightly imperfect at beginning and end.

The contents correspond with foll. 3a—145b of Or. 3008; but the text is somewhat shorter.

1299.

Or. 4754.—Foll. 333; 13 in. by $8\frac{1}{2}$; 25 lines, $5\frac{3}{4}$ in. long; written in Maghribi; dated Dulhijjah, A.H. 1135 (A.D. 1723).

A volume of *Nafḥ al-Tīb*, a history of the Arabs of Spain, by al-Maḥḥari (v. nos. 667—9), extending from the middle of Bāb v. to the end of Bāb vii.

Beg. *ومن الوافدين من الاندلس على المشرق*
الاديب الحبيب عبد الرحمان بن محمد بن عبد الملك
بن سعد

The contents correspond with the Leyden edition from vol. i., p. 707, to vol. ii., p. 670.

1300.

Or. 4755.—Foll. 306; 12 in. by 8; from 28 to 35 lines, $5\frac{1}{2}$ in. long; written in Maghribi, apparently in the 18th century.

A volume of the same work, with nearly the same contents as the preceding. It begins abruptly, fol. 3a, with the words *من تخميسها الا وجاء الفرج في الحين*, which are found in the Leyden edition, vol. i., p. 784, line 8. It concludes, like the above, with the end of Bāb vii.

The first three pages contain laudatory poems addressed to the author by the litterati of Damascus, namely, Muḥ. B. 'Alī Ibn al-Ḳārī (b. A.H. 1011, *Khulāṣat al-Athar*, iv., p. 54), Muḥ. B. Sa'd al-Gulshani (d. A.H. 1037, *ib.*, iii., p. 468), and others.

1301.

Or. 4756.—Foll. 207; 12 in. by 8; 35 lines, $4\frac{3}{4}$ in. long; written in small Neskhī, apparently in the 17th century.

A volume of a biographical dictionary

of the contemporaries of Muḥammad, designated on the outer edge as *الاصابه*. It is in fact the *Iṣābah*, or more fully, *الاصابه في تمييز الصحابة*, by Ibn Ḥajar al-'Asḳalānī, who died A.H. 852. See Haj. Khal., vol. i., p. 323.

The *Iṣābah* is a compilation of two earlier works, namely, the *Istī'āb* (no. 623) and the *Usud al-Ghābah* (by Ibn al-Athīr, who died A.H. 630; Haj. Khal., i., p. 278), with additions and corrections by the author. It was published in the *Bibliotheca Indica* in four volumes, Calcutta, 1853—73. For MSS. see the preface of that edition, pp. iii. and vi.; *Biblioth. Sprenger.*, nos. 277—281; the Khedive's Library, 2nd edition, vol. i., p. 225; and Fagnan, *Algiers Catalogue*, nos. 1722-23.

The MS. consists of four detached portions of the work, the contents of which, with references to the Calcutta editions, are as follows:

Foll. 1—80. From *انس بن عباس بن انس* to *جعفر بن قرط*, vol. i., pp. 139—535.

Foll. 81—127. From *الفيل* to *عمرو بن عامر*, vol. iii., pp. 4—419.

Foll. 128—137. From *كلاب بن عبد الله* to *مالك بن الدخشم*, vol. iii., pp. 650—692.

Foll. 138—207. From *هرمزان* to *مؤمل بن عمرو*, *الفارسي*, vol. iii., pp. 962—1274.

1302.

Or. 4757.—Foll. 144; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 34 lines, $5\frac{3}{4}$ in. long; written in small and close Maghribi; dated Sha'bān, A.H. 1082 (A.D. 1671).

An anonymous grammatical work, imperfect at the beginning. It proves to be the *Taṣrīḥ*, *التصريح بضمون التوضيح*, a com-

mentary by Khālīd al-Azhari (d. A.H. 905) upon Ibn Hishām's *Aḍaḥ al-Masālik*, commonly called *al-Taḍīḥ* (see no. 964). It was lithographed in Teheran, A.H. 1286, and printed in Cairo, A.H. 1305.

The MS. begins abruptly with these words, *نون الجمع للاضافة لانها تلى علامة الاعراب*, which belong to the early part of *Bāb al-Idāfah*, and are found in the 2nd volume of the Cairo edition, p. 27, line 6.

It is stated at the end that the commentary was completed A.H. 896. For other copies see the Arabic Catalogue, p. 236*b*; Dérenbourg, Escorial, nos. 76-7; Pertsch, no. 270; the Khedive's Library, vol. iv., p. 30; Algiers Catalogue, nos. 102, 107, &c.

1303.

Or. 4758.—Foll. 164; 8 in. by 5½; about 20 lines, 3½ in. long; written by several hands in cursive Maghribi, apparently in the 17th century; extensively worm-eaten.

I. Foll. 2—41. *محصل المقاصد*. A versified treatise (*Urjūzah*) on Theology (*Kalām*), by Aḥmad B. Muḥ. Ibn Zikrī al-Ṣuḡhrāwī al-Tilimsānī.

Beg. يقول عبد الاله احمد
وهو ابن زكري الله ربي احمد

The author states in the concluding verses that the work consists of upwards of 1500 Baits, and that it was completed A.H. 890. The copy is dated 4 Shawwāl, A.H. 1077 (A.D. 1667).

II. Foll. 42—54. *بشرى الطالب فى اسهال*. Obituary notices of 'Ulamā and traditionists, chronologically arranged from the first to the eighth century of the Hijrah, by Abu 'l-'Abbās Aḥmad B. Ḥusain B. 'Alī Ibn al-Kuṣṭīnī, called Ibn Kuṣṭīd.

قال الشيخ الفقيه العالم العلامة القاضى المحدث
ابو العباس احمد بن حسين بن علي الشهير بابن
القسطينى [altered to القسطينى] ويعرف بابن
قنفوذ

اذكر فى هذا الكتاب ما حضر لى من وفاة الصحابة
والعلماء والمحدثين والمولفين ورتبته على المئين بوجه
لم اسبق اليه

The work concludes with a notice of Abu 'Abdallah Muḥ. B. 'Abd al-Raḥmān al-Marrākushi, who died A.H. 807. The author is probably identical with Aḥmad B. al-Ḥasan al-Kunfudī al-Kuṣṭānīnī, who was writing A.H. 774. See the Arabic Catalogue, p. 447, xxix.; the Bodleian Catalogue, vol. ii., p. 282; Casiri, vol. i., p. 344; and Haj. Khal., vol. vi., p. 660, no. 496.

III. Foll. 55—65. *منية الحساب*. A metrical treatise on arithmetic, by Muḥ. B. Aḥmad B. Ghāzī, who died A.H. 919 (see above, no. 302, ii.).

Beg. يقول راجى العفو والمفاز
محمد بن احمد بن غاز

The author wrote, A.H. 895, a commentary upon it entitled *بغية الطلاب*. See the Arabic Catalogue, p. 199*b*; Casiri, no. 928, 2; and the Algiers Catalogue, no. 1459.

IV. Foll. 66—164. *البهجة المرضيه*. Al-Suyūṭī's commentary upon the *Alfiyyah* of Ibn Mālik.

Beg. احمدك اللهم على نعمك والايتك ... هذا
شرح لطيف مزجته بانفية ابن مالك

For other copies see the Arabic Catalogue, p. 237*b*; Loth, no. 962; Escorial, no. 69; the Khedive's Library, vol. iv., p. 36, &c. The commentary has been lithographed, Lucknow, 1831.

ADDITIONS AND CORRECTIONS.

- No. 146. For 'Abd al-Raḥīm read 'Abd al-'Azīm.
192. The Ṣawā'ik was printed in Cairo, A.H. 1307.
199. The author of the Ishā'ah died A.H. 1103; v. Khedive's Library, vol. vi., p. 112.
221. The proper title of the work is *قِيَمُ الْأَسْمَاءِ*. See E. G. Browne, Journal of the R. Asiatic Society, 1892, pp. 261—68.
222. The Ikān was written, as shown by Mr. Browne, *ib.*, pp. 305 and 436, A.H. 1274. The precise date of Bahā-ullah's death is the 2nd of *Dulḥa'dah*, A.H. 1309 = 16 May, 1892. The Ikān ends at fol. 67. The remainder of the MS. contains letters of Bahā, for which see the Supplement to the Persian Catalogue.
223. For other copies see Browne, Journal of the R. Asiatic Society, 1892, p. 440.
364. The Zuhūr is not an original work, but a commentary upon the *Luma'* (no. 342), by Yūsuf B. Aḥmad Ibn 'Uthmān, who died A.H. 832. See the Berlin Catalogue, no. 4887.
429. The *Manzūmat al-Būsi* is a metrical version of the *Taḍkirah*, by Abu 'l-Ḳāsim B. 'Alī al-Būsi (Berlin Catalogue, no. 4885).
588. *Instead of Aḥmad B. Muḥ. read Muḥ. B. Aḥmad.*
599. An Italian translation of *Futūḥ al-Ḥabashah* has been published by C. Nerazzini, Rome, 1891. For other MSS. see A. d'Abbadie, "Manuscripts Ethiopiens," no. 401, and Fagnan, Algiers Catalogue, no. 1628. An edition of the text, with an English translation by A. Strong is in course of publication.
682. *For Or. 1182 read Or. 1185.*
683. Printed at Baghdad, 1291—93, with the title *نشوة الشمول في السفر إلى اسلامبول*.
- 753 v. The date of composition is A.H. 830.
1093. The *Diwan* of Manjak Pasha was printed in Damascus, A.H. 1301.
1185. Two versions of the same tale are noticed in the Algiers Catalogue, nos. 1915-16.
- 1254 vii. This is the *Arba'ūn* known as *عصفوري*, from the word 'Uṣfūr, which occurs in the first Hadith. It has been printed in Constantinople, A.H. 1263.